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L. Mcmurdry 187

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. XIII.

TORONTO, JANUARY, 1857.

No. 3.

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PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the second Tuesday of January. J. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.

The next ordinary meeting will be held in the usual place on Wednesday, 7th Jan., at 11 o'clock, a. m. T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on Tuesday, 6th January, at 11 o'clock, a. m. JAS. BOWIE, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Belleville, on the first Monday of March, at 10 o'clock, a. m. WILLIAM GREGG, Presb. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Coie Street Church, Montreal, on Wednesday, 23th January, 1857. D. FRASER, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of January at 2 p. m. M. Y. STARR, Presb. Clerk.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

An adjourned meeting of this Presbytery will take place in the city of Ottawa, on Tuesday, 20th January, at 7 o'clock, p. m.

BOARD OF COLPORTAGE AND PUBLICATION.

The next ordinary meeting of this Board, will be held in Hamilton, on the first Wednesday of January at ½ past 7 p. m.

KNOX'S COLLEGE COMMITTEE.

The members of the College Committee are requested to meet in the vestry of Knox's church Toronto, on Wednesday, 7th January 1857 at 7 o'clock, p. m. M. WILLIS, Convener.

SABBATH SIMULTANEOUS PREACHING.

The Convener of the Synod's Sabbath Committee would beg leave respectfully to remind Ministers of the following recommendation of last Synod, "That the *Third Sabbath in January*, (the 18th) as heretofore be devoted to Simultaneous Preaching on the subject. ROBT. F. BURNS.

Missionary Meetings.

PRESBYTERY OF HAMILTON.

ORDER OF MISSIONARY MEETINGS FOR 1857.

1857, Section I.

| | | | |
|------------------|--------------------|----------|--|
| February | | | |
| 2nd, Monday, | Wellington Squire | 11, a.m. | |
| " " | Waterdown, | 6½, p.m. | |
| 3rd, Tuesday, | Cummingsville, | 11, a.m. | |
| " " | Nassagaweya, | 6½, p.m. | |
| 4th, Wednesday, | East Puslinch, | 11, a.m. | |
| " " | West Puslinch, | 6½, p.m. | |
| 5th, Thursday, | Brantford, | 6½, p.m. | |
| 6th, Friday, | Nairn, | 11, a.m. | |
| " " | Dundas, | 6½, p.m. | |
| 9th, Monday, | Niagara, | 7, p.m. | |
| 10th, Tuesday, | St. Catharines, | 7, p.m. | |
| 11th, Wednesday, | Clinton, | 11, a.m. | |
| " " | Grimsby, | 6½, p.m. | |
| 12th, Thursday, | McNab St. Hamilton | 7, p.m. | |
| 13th, Friday, | Knox's Ch. do | 7, a.m. | |

Deputation.—Revs John Alexander and R. F. Burns.

Section II.

| | | | |
|-----------------|-------------------|----------|--|
| February | | | |
| 2nd, Monday, | Saltfleet, | 11, a.m. | |
| " " | Binbrook, | 6½, p.m. | |
| 3rd, Tuesday, | Allan Settlement, | 11, a.m. | |
| " " | Caledonia, | 6½, p.m. | |
| 4th, Wednesday, | Oncida, | 11, a.m. | |
| " " | Walpole, | 6½, p.m. | |
| 5th, Thursday, | Jarvis, | 11, a.m. | |
| " " | Port Dover, | 6½, p.m. | |
| 6th, Friday, | Simcoe, | 6½, p.m. | |
| 9th, Monday, | Dunville, | 6½, p.m. | |

Deputation.—Rev. Messrs Black and Jamieson.

Section III.

| | | | |
|-----------------|-----------|----------|--|
| February | | | |
| 2nd, Monday, | Galt, | 6½, p.m. | |
| 3rd, Tuesday, | New Hope, | 11, a.m. | |
| " " | Doon, | 6½, p.m. | |
| 4th, Wednesday, | Ayr, | 6½, p.m. | |
| 5th, Thursday, | Blenheim, | 6½, p.m. | |
| 6th, Friday, | Paris, | 6½, p.m. | |

Deputation.—Rev. Messrs McRuar, Gillespie, and S. Young.

Section IV.

| | | | |
|------------------|-----------|----------|--|
| February | | | |
| 9th, Monday, | Fergus, | 11, a.m. | |
| " " | Elora, | 6½, p.m. | |
| 10th, Tuesday, | Woolwich, | 11, a.m. | |
| " " | Berlin, | 6½, p.m. | |
| 11th, Wednesday, | Guelph, | 6½, p.m. | |

Deputation.—Rev. Messrs Smellie, McLean (Puslinch) and Middlemiss. Arthur, Mount Forest, Glenelg Bentinck, Durham, Derby, Sullivan, Holland, Garafraxa, Allansville, Maryborough, Peel, Wellesley, and surrounding districts, Minto and adjunets, and Owen's Sound, are not included in the above list, provision having been made for them otherwise, of which due notice will be given by the Convener of the Presbytery's Home Mission Committee.

ROBERT F. BURNS, Convener of Committee on Miss. Meetings. St. Catharines, 19th Nov., 1856.

Proceedings of Presbyteries, &c.

PRESBYTERY OF TORONTO.

The Presbytery met on the 3rd of December. Twelve Ministers and six Elders were present. The following is a brief notice of the business transacted. The Clerk read a letter from Mr. A. Young, probationer, declining the call from the congregations in Markham. Mr. Alexander reported that, according to appointment, he had moderated in a call in Mono to Mr. A. Crawford, probationer, and that the call was a very harmonious one. The call was laid on the table, accompanied with a guarantee for stipend. It was on motion agreed that it be sustained and transmitted to Mr. Crawford. Mr. Reid reported relative to the congregation in the town of Whithy, that though they are not yet prepared to give a call to a minister, they request that the Committee appointed to moderate in a call there be continued. Mr. Marshall and Mr. Wightman were appointed to attend to this matter when requested by the congregation. A petition from the congregations at Boston Church (Esquing) and Milton, requesting moderation of a call was read. The prayer of the petition was granted and Mr. Nisbet was appointed to attend to this duty on the 15th inst.

The members present being asked whether the late thanksgiving day had been observed, and the collection for the Synod Fund and Buxton Mission taken up, all replied in the affirmative. The Clerk was instructed to put the same question by letter to absent members.

A written report of the Committee on the College Building Fund was given in and read. It was agreed to receive the report, reappoint the committee, instructing them to correspond with congregations, and also instruct the brethren present to see that the committees appointed in their several congregations be urged to complete the work of taking up subscriptions as soon as possible.

Report of the Committee on Schemes of Missionary Meetings was given in and read.—Whereupon, after deliberation, it was agreed that the report lie on the table till next meeting; but that brethren who are satisfied with the plan, and are prepared to proceed with the work may do so forthwith; the Clerk to write to absent members on this matter.

A schedule of supplies of vacant congregations and mission stations till next meeting, was made out, but space need not be occupied with it in the columns of the *Record*.

A petition signed by 27 students of Knox's College, praying that a sum, not less than four dollars, besides expenses, be allowed to a student for each sabbath he may be employed in missionary work, during the College Session, was presented and read. After deliberation it was agreed that the prayer of the petition be granted; and the Clerk was instructed to write to the congregations and stations, now being supplied by students, requesting them to pay according to the above rate, and that, if there be any difficulty in this matter, they should make it known before next meeting of Presbytery.

A letter from Mr. Laing, containing statement of a case for advice from Highland Creek, relative to the admission of Mrs. Crompton as a communicant was read, and the case considered. The following motion, after deliberation, was agreed to viz. The Presbytery would leave it to the discretion of the Session at Highland Creek if they see fit to admit Mrs. Crompton as an occasional communicant to the privilege of partaking of the Lord's Supper, but without putting her name on the communion roll.

The Clerk read extract testimonial on behalf of Mr. Thomas Sharp, probationer, of the Free Church of Scotland (signed by James Walker, Clerk of the Colonial and Continental Committee) designating him as a missionary to Canada, and commending him to the Presbytery of Toronto.

The testimonial being satisfactory, Mr. Sharp was received as a missionary of this Church.—He was reported to the Convener of the Synod's Home Missionary Committee, and with his concurrence, Mr. Sharp was appointed to labour within the bounds of this Presbytery in the mean time.

The overture on the Barrier Act, sent down by the Synod, was read and considered. After deliberation the Presbytery agreed to approve generally of the overture. Calling attention, however to the phraseology employed in the first clause, viz: "innovation to be made in the constitution of the Church, in matters of doctrine," as appearing to be ambiguous or objectionable.

The overture on the management of congregational matters was next read and considered. After mature deliberation it was on motion agreed to disapprove of the overture.

Messrs. McLeod, Charles Cameron, and Edward Graham, students of Knox's College, who for particular reasons, had not previously presented themselves for examination, were examined by the Presbytery, and certificates granted. Also, five young men, viz: Daniel

Duff, Archibald Gillies, Peter Nicol, John Hamilton, and Wm. Landie, at present attending Mr. Smith's pre-entrance classes in Knox's College, were examined and recommended to continue their studies under Mr. Smith.

Mr. Reid gave notice that at next meeting he would call the attention of the Presbytery to the subject of Church Extension within the City of Toronto.

Mr. MacFavish gave notice of motion to be brought forward at next meeting, viz.—That the Presbytery do overture the Synod to take steps to originate a Mission to the American Indians as soon as may be deemed advisable.

The Clerk gave notice of motion to the effect that, quarterly returns of Minister's stipend, and of other financial matters, coming under the regulations of Synod, be required of all the Congregations within the bounds of the Presbytery.

It was agreed that the subject of Presbyterial Visitation, and also the overture sent down by the Synod on the duties of Elders and Deacons, be considered at next ordinary meeting, to be held on the first Wednesday of January, 1857.

T. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The ordinary meeting of this Presbytery was held in Ottawa, on the 2nd and 3rd of December. There were present, nine Ministers and six Elders. Mr. Melville was invited to take a seat with the Presbytery.

Session Records were called for, and Committees appointed for their revision. Those records not produced were ordered to be brought forward at next meeting.

The Presbytery on the report of the deputation, appointed to visit Edwardsburg on the matter of the division of ministerial labor, agreed to find that it is expedient that the minister supplying that charge, confine his Sabbath service chiefly to Spencerville and Port Elgin.

Mr. Smith was appointed to moderate in a call at Edwardsburg, on an early day.

Dr. Boyd was appointed to moderate in a call in South Gower, Oxford, and Mountain, or in other words, the Kemptville charge.

Mr. Fraser had assigned to him a similar duty in Pembroke.

It was found that the supply made at last meeting had been duly attended to, and that the quarterly collection for Buxton Mission and Synod Fund had been taken up.

Various accounts were presented, considered, and ordered to be paid.

There was laid on the table, a call from North Gower, to Mr. Lochead. The same was sustained by the Presbytery, and accepted by Mr. Lochead. His induction was appointed to take place on the 17th of December, Mr. Gray to preach and preside, and Mr. T. Wardrope to address the pastor and people.

Mr. Lochead exchanges Osgoode for North Gower, and his charge is now called "Gloucester and North Gower."

Mr. Gray was appointed to preach in Osgoode on the 14th inst., formally unite the two congregations and sessions into one, and then declare the church vacant. Mr. Fraser was appointed to spend the 11th and 18th January, in Osgoode—preside at the election of new elders, and generally to advise with the people there for the consolidation of the charge.

Mr. D. Wardrope was appointed to supply Mr. Fraser's pulpit on one of the above Sabbaths.

It was agreed that next ordinary meeting be held in Perth, on the first Tuesday in March—and it was further arranged that an adjourned meeting of Presbytery be held in Ottawa, on

the 20th January, to consider the calls that are expected then to be produced.

When the subject of missionary meetings came up, much time was devoted to the consideration of the best plan to be adopted.—Finally, it was agreed that each minister see that missionary meetings be held within his charge, or adopt some other plan by which the subject of missions may be brought before his people, and collections taken up for the Presbytery's Fund.

The following supply was agreed to:—

Ramsay, 7th and 21st December, Mr. Montgomery—15th January, Mr. Gezzie—15th and 22nd February, and 1st March, Mr. Montgomery.

Kemptville, 14th December, 11th 18th and 26th January, Mr. Montgomery—28th December, Mr. Corbett—1st January, Mr. Gourlay—5th February, Mr. Smith—22nd February, Dr. Boyd.

Osgoode, 14th December, Mr. Gray—28th December, and 4th January, Mr. Montgomery—11th and 18th January, Mr. Fraser—15th February, Mr. Melville.

West Port, 1st and 8th February, Mr. Montgomery—Mr. Duncan was authorised to see to this charge.

Cumberland, &c., 28th December, and 4th January, Mr. J. McEwan—25th January, Mr. T. Wardrope—22nd February, Mr. Lochead.

The Presbytery spent the evening of Wednesday in a most interesting and refreshing devotional conference.

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

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met on the 9th ult.

Arrangements for Missionary meetings occupied a considerable portion of the time of the Presbytery. Since the meetings of Presbytery several of the missionary meetings have been held. These have been highly interesting and successful. At Belleville, the sum realized, by collection and subscription, amounted to forty-five pounds. At Picton, the amount was twenty-four pounds. At other places the meetings were also pleasant and affective.

PRESBYTERY OF LONDON.

On the 5th ult., the Presbytery of London met at Millbank, in the township of Mornington, for the purpose of ordaining the Rev. W. T. McMullen to the pastoral charge of the congregation in that place. Although the day was very unfavourable, a very full and respectable assembly had congregated at an early hour. The services of the day were commenced by an appropriate sermon, by the Rev. Mr. Findlay, of Mitchell, who had been appointed by the Presbytery to preside on the occasion. The Rev. T. McPherson, of Stratford, then briefly related the circumstances which led to the call and proposed settlement of Mr. McMullen in this congregation, and the steps that had been taken for that object in accordance with Presbyterian order. The Congregation having signified, in the usual way, their unanimous adherence to their call, and Mr. McMullen to his acceptance of it, and the questions prescribed by the synod for such occasions, having been satisfactorily answered by Mr. McMullen, he was set apart to the work of the ministry "by the laying one of the hands of the Presbytery" and prayer. The young minister was then most affectingly addressed by the Rev. D. Allen, of North Easthope. The business was closed by an address to the people, by the Rev. Thos. McPherson, of Stratford. We cannot help congratulating both parties on this interesting occasion of the first settlement of a

Presbyterian minister in this new and rising township. Mr. McMullen, we have ascertained, is a young minister of no ordinary talent and endowments, and we trust the people of Mornington are sufficiently intelligent to appreciate his worth. We hope he will therefore be well sustained and encouraged in his arduous labours, and with joy will yet reap a rich harvest of souls as his reward.—*Stratford Paper.*

Communications.

OPENING OF BETHESDA CHURCH.

This Church was opened on Sabbath the 27th October last. It is situated on the Haldi mand or Rice Lake Plains, whose quiet, picturesque scenery has been so faithfully delineated by the celebrated authoress of "The Canadian Crusoes." The congregation that now assemble in the new church were, until recently, dependent on the congregations of Baltimore and Coldsprings for the supply of public religious ordinances, but being eight miles distant from either of these churches, it was found necessary to have public worship nearer home.

The church is a neat frame building, with porch-tower surmounted by tin-covered cupola; seated for two hundred hearers, having an excellent elevated site, and being in all respects, with the exception of a few unimportant details, modelled after the church at Coldsprings. The managers wisely resolved to build a church that would accommodate a much larger congregation than they now have, and that they would absolutely finish the building before opening it. Hence they are not now looking hopelessly on a "night-capped tower," or shivering during public service on a frozen floor, beneath which and through which the wintry winds are running riot, or crouching uncomfortably on tottering, backless boards—the weak apologies for pews; or looking on a pulpit or pulpit Bible which accuses them every Sabbath of a selfish violation of that holy commandment, "Let all things be done decently and in order."

The day of opening was exceedingly propitious. The "still life" of the plains was broken in upon by what was reckoned there a crowd of people, namely, between three and four hundred. A goodly number from Baltimore and Coldsprings were present to encourage by their presence, prayers and gifts the new enterprise. About a hundred hearers were obliged to remain outside. The opening services were commenced by the Rev. Wm. James Mackenzie, who chose for the theme of his sermon the miracle of Christ at the Pool of Bethesda. The Rev. Archibald Crawford concluded the services and preached an excellent and appropriate sermon, the text being Exodus xviii. 20, 21.

It was thought advisable to give the church a name, the particular locality in which it stands being anonymous. The name is not likely to excite either sectarian prejudice or national jealousy. Each of our churches should be a Bethesda or house of mercy and a house of prayer for people of all nations around it.

Baltimore, Nov., 1856.

McK.

For the Record.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—*Frov. iv. 18.*

How glorious is the sun as he seems to arise from his golden couch and ascend the eastern sky! Previous to his appearance all is dark and cheerless. Over earth's fair scenery is spread the mantle of gloom, concealing from the view, each verdant field, each winding

stream, each lovely plant and flower and tree. But now the scene is changed. A few faint rays of light are seen struggling through the deep darkness. Presently the sun's ruddy orb emerges above the horizon. At first his beams seem with difficulty to pierce the thick mists, which mantle the valley, and hang around the mountain's side. Even now, however, his appearance is imposing and majestic, coming forth as he does like a bridegroom out of his chamber, and rejoicing as a strong man to run a race. As he proceeds on his course the morning clouds disappear. Nothing can now retard his progress. With unwearied step and ever brightening lustre, he climbs the steep ascent, until having reached his nontide splendour, all nature is enveloped in a flood of light and the eye is overpowered with its dazzling radiance.

Such is the path of the just. It is like *light* in its nature. It is like *shining* light in its manifestation. It is like the light that *shineth more and more* in its progress. It is like the light that shineth *unto the perfect day* in its consummation. In the first place, like the light, which is pure, joyous, and clear, the Christian's character is holy, his life happy, and his prospects bright. His heart is purified by faith through the operation of the Holy Spirit. He rejoices in Christ with a joy unspeakable; and beyond the range of earth and time he looks forward to an everlasting dwelling place in heaven. In the second place, like the shining light, the character of a Christian is both manifest, and makes manifest. It is manifest. It is a living epistle known and read of all men. It is not confined to the closet; it is visible in the family, in the church, and in the world. It makes manifest—shedding light upon important truths—such as the power of faith, and exhibiting the wisdom, power, justice, and mercy of God, not merely to men on earth, but to principalities and powers in the heavenly places. In the third place, like the light that shineth more and more, the Christian is constantly advancing in holiness. Forgetting the things which are behind he presses towards the mark for the prize of his high calling in Christ. Finally, like the light which shineth unto the perfect day, the path in which the Christian is walking will conduct him into that better land, where they shall have no need of the sun, neither of the moon to shine on them, for the glory of the Lord doth lighten them, and the Lamb is the light thereof. Happy they for whom is reserved so glorious a consummation! The way of the wicked is as darkness—it becomes darker and darker, till it issues in the blackness of everlasting darkness. But the light of the Christian's path becomes brighter and brighter, until at last it intermingles with the ineffable glories of heaven's own radiance.

"It shines as shines the morning star, which
"Goes not down behind the darkened west,
nor hides

"Obscured among the tempests of the sky,
"But melts away into the light of heaven."

Belleville, 15th Dec., 1856.

SABBATH SCHOOL TEACHERS.

QUALIFICATIONS NEEDED.

I. Piety.

This stands first and foremost in the list.—There are others, most desirable, which may, nevertheless, be wanted. This is indispensable. "Lovest thou me?" is the question proposed by the good Shepherd ere he gives the commission "Feed my lambs." The live coal must be lifted from the altar and applied to heart and lips, ere from the one can proceed the thoughts, which breathe, and from the other the words that burn. Let the flame of an ardent attachment be wanting, or flicker in

the socket, the path traversed will be cheerless—the progress made will be slow. From the novelty of the thing—the desire of commending themselves to others, or the buoyancy and fervour of youth, some may enter the lists and seem to run well. But should there be no oil in the vessel, even the youths will faint and grow weary. The possession of divine heat—heaven's calorific—the baptism of the Spirit as with fire—is essential to the machinery of the Sabbath School revolving with regularity and speed.

We must visit Calvary and look to Him whom we have pierced, before we can take up the Baptist's cry "Behold the Lamb." We must find Christ ourselves, before we are entitled to go to others and say, "Come, see."—To call from the plain below to those lying beneath the cloud of vengeance—"Haste to the mountain" is not likely to prove half so successful in the way of securing flight from the threatened danger, as from the summit of the mountain, or the cliff of the rock to call "Come up hither."

There is a subduing earnestness in the look—a simple eloquence in the language of the friend of Jesus, which will win their way insensibly to hearts, on which the chiselled figures and polished periods, and colored pictures and highly seasoned sentences of the mere formalist would fall flat. The enemy to the Cross of Christ may volunteer his services, but he is an hireling. He is not the Shepherd—he is not at liberty to gather the lambs in his arms. A commission must be received bearing a signature from the Lord Jesus, that great Shepherd of the sheep. What is the great object of the Sabbath School Teacher? It is to lead to the cross. But if he has not in the first instance gone over the road himself, the scene is presented of the blind leading the blind. It is to carry out the invitation of the crucified but now exalted one, "Suffer the little children to come unto me;" but how inconsistent if he has not himself accepted it. He professes to travel in birth till Christ be formed in the soul of each child; but in order that this agonizing may be experienced, he must be born again.

Paul did not feel called upon to "preach among the Gentiles the unsearchable riches of Christ" till it pleased "God who separated me from my mother's womb and called me by his grace to reveal his Son in me." What held good in his case in regard to preaching, holds equally good in regard to teaching. God's Son must be revealed in us, in order to his being revealed by us. It is only then we are in the happy position of the woman of Samaria's fellow citizens, and can confidently say "We have heard him ourselves and know that this is indeed the Christ." Piety, sincere, devoted, is a pearl of great price. Want it—then you may stand in the midst of those young immortals; but you can only say "I have heard of Him by the hearing of the ear." Possess it, and you may confidently say (and see what a keen edge it will give to the sword of the Spirit) "That which we have seen—which we have looked upon," we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ."

II. Intelligence.

Every Sunday School Teacher should possess an extensive and intimate acquaintance with the Bible. He is not fit to be "an instructor of the foolish, a teacher of babes," who is not able to give to every one that asketh a reason of the hope that is in him.—He belongs to the class of such as have need of milk. For every one that useth milk is unskilful in the word of life.—*Heb. v. 12, 13.*

Therefore, we may truly say "When for the time ye ought to be teachers, ye have

need that one teach you again." When David caught a glimpse of the great sword of Goliath at Nob, he exclaimed to Ahimelech the priest, "Give it me! There is none like that! Why? He had already tested it. He had proved its metal. 'The Word of God is quick and sharper than any two edged sword.' The sword of the Spirit is the Word of God. This is the teacher's weapon—a weapon not carnal, but nevertheless mighty. *There is none like that.* In the heart of every child committed to you, the strongholds of Satan are reared. In order to pull them down, and drive him out, this sword must be used. You must cry "Give it me."—"*Rax me the Bible*" To wield it successfully you must know its temper. It must not be allowed to contract rust—to hang up uselessly in the scabbard, that the enamelled hilt, and elegant carving of the outward case may be admired. It must be taken down and unsheathed. It must cut to the dividing asunder of your own soul and spirit, dwelling in you richly in all knowledge and spiritual understanding.

That you fill a seat, or take a degree in some College, is not expected. To describe the circle of the sciences, be brought up at the feet of some Gamaliel in the departments of Classics or Philosophy, or, in the world's acceptance, understand all mysteries and all knowledge, is not desired of you. But to graduate in the school of Christ—to be found sitting at the feet of Jesus—to master the excellency of His knowledge—to be diligent and devout Bible students;—this is what the Lord requireth.—An intelligent acquaintance with the *material* on which you have to work—the *subjects* with whom you have to deal is also necessary. They are *sinful*. When after the flood God gazed from heaven, it grieved him to discover that the imagination of man's heart, was evil from his youth. Nor were there any redeeming features. It was, "only evil and that continually." We hear much of the guileless innocence of childhood. This may suit very well the sentiment of poetry and the dreams of romance, or the claptrap orators of men in high places, who may be clever statesmen, but are miserably flippant and shallow Theologians. Turn over the pages in the books either of God or of experience, you will learn a far different story.

We go astray from the very womb speaking lies. Foolishness is bound up in the heart of a child. Yes—bound up. How emphatic the expression—bound up within the volume of that most mysterious book—the *heart of a child*; blotting every leaf, rendering it, not as it was in the beginning, a living epistle of God, but a record of the doctrines and deeds of our father the devil.

This is your field of operation. Very unpromising truly;—that which beareth briars and thorns, nigh into cursing"—and if God's husbandry be not superadded, "whose end is to be burned." This field you must scan, that you may know how best to direct the Gospel plough and scatter the incorruptible seed. The farmer should know the soil he has to work upon, before he proceeds to employ the implements, and to go through the processes of husbandry. The physician should know the patients who solicit his advice, the nature of their constitution, and the disease with which they are affected, ere venturing to apply the remedy. In like manner and for similar reasons, the teacher should endeavour to acquire an intimate knowledge of the prevalent features and faults in every child committed to his care.

Nor can the teacher be a man of God, thoroughly furnished, unless he keep steadily beneath his eye the grand object of his teaching. It is to work a mighty change on the head—the heart, and the habits of every child—to enlighten and inform the first—to revo-

lutionize and quicken the second—to reform and re-mould the last.

The possession then of a competent measure of intelligence respecting the weapons to be wielded, and the work to be done, in the subjects it contemplates, and the objects it involves, cannot be thought lightly of in the catalogue of a teacher's qualifications.

III. Aptitude.

A man may be a dunce of learning. But the ponderous gate is barred. The learning is bound; secreted in the cells within, altogether beyond the reach of the crowd bustling along the streets without. He knows much and well, but cannot make it available. He is a mine, containing much precious ore, but it is far down below the surface. He is not a mint sending forth current coin, bearing the stamp of his individual mind, and ready for use.—There may be much water, sparkling, refreshing, but the well is deep—ordinary mortals cannot fathom it—they have nothing to draw with. It is of the utmost importance to a teacher that he be not merely intelligent, possessing extensive knowledge, but that he be capable of applying his knowledge to good purpose,—of laying out his talents at usury.—"*Apt to teach*" finds a prominent place in Paul's catalogue of qualifications for a minister. It is equally necessary for a Sabbath School Teacher. Acquirements the most extensive prove practically worthless from want of this aptitude. From having it we often find persons of the most limited mental resources carrying it over those the best informed and the most deeply read. Here you see the little group all eye and all ear, hanging with breathless interest on the lips of the teacher, and drinking in with avidity the sincere milk of the Word. There from the restiveness of the body, the listlessness of the look, you perceive the entire absence of interest. There are some most worthy and well meaning teachers, who fail in their work, in consequence of their not conveying what they mean in terms sufficiently simple and distinct. They are cloudy and circuitous in their mode of expressing themselves. They use words not purely Saxon, which children can best take up, but long ones imported from foreign vocabularies.—There is a vagueness about their ideas—they are seen looming through a mist—or it is truth seen through a prism, broken up into fragments, and catching a colouring from the medium through which it has passed. The rays are not diffused in their native vividness, and entireness, as they dart from the Sun of Righteousness. Or, it may be, dry doctrinal discussions are indulged in. Long-winded exhortations are given, and questions are proposed either so difficult, as to be beyond the comprehension of the children, or so easy as to contain the answer within themselves. The children become fidgetty. In their very attitude you can read the complaint, "Oh what a weariness is it—when will it be over." They begin gradually to drop off. The teacher blames them for their irregularity of attendance, and the air of indifference they put on when they come, little surmising perhaps, all the while, that he is himself the cause, that it all proceeds from a destitution on his part of this important qualification "apt to teach."

IV. Discrimination.

There are amongst children diversities of gifts. In passing along the street you are struck with the fact that every face differs. It is with character as with countenance. There is every variety of feature. And what is a Sabbath School but an epitome of human nature?—The child is the father of the man. In the children assembled in these humble institutions, you see humanity in its varied forms and phases. One is dull—slow to understand. You must therefore use great plainness of

speech, giving line upon line, and precept upon precept, here a little and there a little. The sincere milk of the word must be instilled in drops, according as he is able to bear it.

Another is forward, speaking before the time, determined on taking the word out of the mouth of all the rest, claiming a monopoly in answering. You must rein in without altogether removing the spur to exertion,—restrain without unduly discouraging.

A third is like Nabal, surly, savage, disobliging, unamiable. You must try to soften, you must smooth away the roughness, take off the thick crust, and aim at reaching the fountain of sensibility that may be lurking beneath.

This one is like Diotrophes, selfish in his notions, desiring to have the pre-eminence.—You must cause him not to look to his own things merely, and not to think of himself more highly than he ought. That one is like John, gentle, winning, or like Hannah, of a subdued and sensitive spirit; or like Mary, modest and retiring. You must suit your instructions accordingly—you must not break the bruised, need nor quench the smoking flax.—Where such diversities exist, how necessary it is that your senses be exercised to discern; that you possess a keen eye, a shrewd mind, the capacity to try the spirits. Thus will you rightly divide the word, and give to each a portion of meat in *due season*.

V. Benevolence.

How does God deal with souls? Let the parable of the Prodigal Son answer. "Like as a father pitieth his children"—"as one whom his mother comforteth." Listen to the sounding of His bowels and of His mercies towards them: "Is Ephraim my dear son is he a pleasant child, for since I spake against him I do earnestly remember him still." The most powerful arguments, the most pathetic appeals He employs. He is unwilling to give up the most stubborn and rebellious.—"How shall I give thee up"—Not until every conceivable appliance is used in vain, is the sentence uttered "Let them alone."

Sabbath School Teachers must seek in this respect to be "followers of God as dear children."

How did the great Teacher act? He had "compassion on the ignorant, and on them that were out of the way." The thought of souls doomed to destruction drew tears from His eyes. He wept over them. This solicitude made Him constantly a man of sorrows and acquainted with grief. The wings of His mercy were stretched out to invite the most worthless—"How often would I have gathered you as a hen gathered her chickens." His heart overflowed with tenderness. In what a winning way was this tenderness shewn to children! He gathered the lambs in His arms, when others officiously and offensively interfered to drive them away; He took them up and blessed them. We wonder not that the little children so readily leaped into those arms of love. We wonder not that when the Lord whom they then sought did suddenly come to His temple they made the courts ring with "Hosanna to the Son of David." Let the same mind (in this respect) be in you which was also in Christ Jesus.

How acted the great Apostle of the Gentiles? Cast in a mould of iron, no difficulties appalled Him. But when he dealt with priceless souls, his heart melted. "Many walk of whom I have told you often and now tell you **EVEN WEARING**, that they are the enemies of the cross of Christ."

Blended with his sterling integrity, sturdy independence, unflinching courage, and indomitable perseverance, how much was there of the meekness and gentleness of Christ! "We were gentle among you, even as a nurse cherisheth her children, so, being affectionately desi-

rous of you, we were willing to have imparted unto you not the Gospel of God only, but our own souls also, because ye were dear unto us." Here is a model for Sabbath School Teachers as well as Ministers. "Ye have us for an example." A cold, dry, stiff mode of teaching will not do. The whole heart must be thrown into the work. Let no flame of love burn there—the children will remain cold and hard as the bars of iron. Let that flame glow, the bars will be most likely to be melted, and moulded, and sparks of feeling issue from them. Let your look and language indicate the intensity of interest you feel, and the precious immortals entrusted to you, cannot remain insensible. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with him." B.

Office of Ecclesiastical and Missionary Record, &c.

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

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

All communications connected with the *Record* and the *Several Societies of the Church*, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 102, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, JANUARY, 1857.

THOUGHTS FOR THE SEASON.

In the good providence of God we have been brought to the close of another year.—Goodness and mercy have followed us. God has been faithful to his promise in continuing seed time and harvest, summer and winter.—Our unprofitableness has not provoked him to cut us down as cumberers of the ground. He has spared us through another year, and has given us many privileges and opportunities of improvement and of usefulness. How have we prized these privileges? How have we improved these opportunities? For what end have we been living? What effect has the goodness of God produced upon us? Has it led to indolence and carnal security, and worldly enjoyment? Or has it led to repentance, and to growing diligence in the service of the Lord, and more unreserved consecration to Him? Have we been living merely unto ourselves, setting our affections on things below, and looking merely at those things which are seen and temporal? Or have we been enabled to realize the great end of our being—the glory of God here, and the eternal enjoyment of him hereafter?

Amidst the festivity and the joyousness of the season, serious questions like these may be thought unsuitable. We have no desire or wish to cast a gloom over cheerful and joyous scenes. We would rather seek to add to these enjoyments, elements which may heighten and

impart permanence to them. We would seek to substitute, for joys which are earthly and unreal, those which are spiritual and enduring, and which can be enjoyed without the aching feeling of disappointment, which succeeds those joys which spring merely from earth. We would in short seek to lead all who read these lines to seek that better part which shall never be taken from them, and to forsake those broken cisterns that can hold no water, from which they have been seeking to quench their thirst, and come to the fountain of living waters, whose streams are ever full, and free, and satisfying. The joys of the world—the pleasures of the ball room, and of the theatre, to which so many thoughtlessly resort—the giddy amusements, in which so many of the young of both sexes engage, are all broken cisterns. They can yield no lasting delight. They leave a sting behind. They debase the affections of the soul. They weaken and dissipate its faculties. But the joys which spring from a true and saving acquaintance with God, and from a deliberate choice of God, Father, Son, and Holy Spirit, are permanent, and emboding. They are a source of strength in weakness—of comfort in sorrow—of hope and cheerfulness in the midst of darkness. They are independent in a great measure of external circumstances. The true believer can say "Although the fig tree shall not blossom, neither shall fruit be on the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will give joy in the God of my salvation."

We entreat thee then, reader, to abandon the false and seek the true. The most High saith, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fitness. Incline your ear and come to me, hear and your soul shall live."—The matter admits of no delay. Life at the longest is but short. In each individual case it is awfully uncertain. If then you have not sought and found an interest in the Saviour,—if you have been living practically without God, seek him now,—seek him with your whole heart,—seek him, relying on the merits of Jesus and the sanctifying influences of the Holy Spirit. Seek thus, and ye shall find, knock, and it shall be opened to you. But beware of trifling with time. The old year is gone. It now belongs to the past. But remember its record still endures. It is past; yet in a sense it lives, and shall stand forth as a swift witness against those who have sinfully mis-spent it. In respect to its improvement, time once gone, is gone for ever. But in respect to the record of our deeds, which it carries with it, it is a witness that we shall yet have to face.

Time himself, with all his legions,
Days, months, years, since nature's birth,
Shall revive—and from all regions,
Singling out the sons of earth
With their glory or disgrace,
Charge their spenders face to face.
Every moment of my being
Then shall pass before mine eyes;
—God all-searching! God all-seeing!
Oh appal them ere they rise;
Warn'd I fly. I fly to thee
God be merciful to me.

FOREIGN MISSION—ANNUAL COLLECTION.

The Synod has appointed the Annual Collection for the Foreign Mission to be made on the second Sabbath in January. On no former occasion has this collection been announced

under circumstances of such interest as now. Our Church has fairly entered on her own Mission to the heathen. In this successive Synods, she has pledged herself to move in this direction, and the movement has called forth a lively sympathy among Ministers and people. From prudential considerations, some have hesitated in regard to the steps proposed to be taken—but now that the Mission is begun, all are of one heart in its support. We cherish the persuasion, that in all parts of the Church there exists one harmonious determination to carry out the Foreign Mission with zeal and liberality.

On the 1st day of October, the Rev. George Stevenson, accompanied by Mrs. Stevenson, sailed from Portsmouth, in the ship *Afred*, bound to Calcutta. The following extract from a letter written to the Convener of the Synod's Committee, describes the feelings of our Missionary on the eve of his departure.

"I feel deeply my utter insufficiency for the work on which I have entered. I have no strength of my own to encounter trials, to witness for Christ, and to cast down the strongholds of Satan. My whole dependence is placed on the Almighty power of the Holy Ghost. When I look at the mountains of difficulty before me—the mountains of heathen idolatry and human depravity, I feel my spirit often sinking within me, but I am encouraged by the assurance that the Lord Jesus sendeth none a warfare on their own charges, and by the cheering truth set forth in Zechariah 4th. 6 7, "This is the word of the Lord unto Zerubbabel—Not by might nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou O great mountain? Before Zerubbabel, thou shalt become a plain."

I ask your prayers, and those of the Church which has sent me forth, that this word of the Lord may be applied with divine power to my soul, and that the Spirit of the Lord would endue me with power to overcome every difficulty in my way, and to resist every temptation, and that He would uphold my soul, giving me constant communications of grace from on high, and that He would work in me mightily to the bringing in of the Heathen into the fold of the Redeemer."

No final determination has yet been arrived at, in regard to the precise locality of the Mission. Lucknow, the Capital of Oude, has been recommended and favourably considered. More recently, attention has been drawn, through the advice of Missionaries of the Free Church, now in Scotland, to Dacca, the chief city of Eastern India, containing 200,000 inhabitants, very favourably circumstanced for Missionary effort, and only 250 miles distant from Calcutta. The Committee have placed large power in the hands of the Missionary, advising him to consult with the Rev. Dr. Duff. Let much prayer ascend, that the Lord may direct his steps!

The hope of sending a Missionary to India from Canada, though disappointed in the case of Mr. Laing, has by no means been renounced. The Committee have reason to know, that there is no lack of Missionary spirit among the young Ministers and Probationers of the Presbyterian Church of Canada, and believe that they will have it in their power, ere long, to recommend the appointment of a Co-adjutor to Mr. Stevenson, from the Roll of the Canadian Synod.

Meantime, the Committee, anxious to avoid pecuniary difficulties, look to the Church for a Collection much larger in amount than those of former years. In their plans and procedure, they have duly regarded the circumstances of the Church, have avoided heavy expenses, incurred no debt—and have refrained from making an appeal, at one time contemplated, for a special subscription to defray the united expenses of outfit and passage, in order that nothing might interfere with the subscription for College Buildings now occupying the attention of the Church. No one can allege, that the claims of the Foreign Mission have been unduly urged, to the depreciation or injury of other efforts in which the Synod

is engaged. The Committee do no more than bare justice to their claims, in submitting the following considerations.

(1). At a time when the Presbyterian Church of Canada was small, and weak, and struggling with many difficulties, she had faith to devote one of her Annual Collections to Foreign and Jewish Missions. Now that she is comparatively large, and strong, and wealthy, should not her Missionary zeal keep pace with her prosperity? And should not this new year, opening with so many blessings, be celebrated by a liberal thank-offering to the Head of the Church, devoted to the extension of His kingdom among men?

(2). The Church has called a faithful Servant of the Lord from his quiet home, and sent him far hence to the heathen Gentiles. Is she not bound to devise liberal things for his maintenance, and for the enlargement of the Mission he has gone to found?

(3). The Support of a Foreign Mission, if it be conducted with ordinary prudence, would not overtask the Church, or injure in any degree the interests of the Home Mission, or the Theological College. The Christian heart has room for all these objects—room for all that promotes the glory of Christ. Nor do we fear the exhaustion of Christian liberality. Like other graces of religious character, it strengthens by exercise. The more it is cultivated, the more it abounds.

"Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

D. FRASER.

Con. of Com. on For. Mis.

P.S.—The following note I lately received from a little girl, residing in the country. The writer is only eight years of age. Her note was written without advice or assistance from any one, and enclosed nine Dollars. I hope it may stir up many children of the Church to do likewise.

D. F.

Dec. 3rd, 1856.

DEAR MR. FRASER,—I have the greatest pleasure in giving you this money for the Missionary. I got this money by selling a little Pig, that Aunty gave me last spring, and which I called my Missionary Pig. If you please, I would like you to give the money to the Lucknow Mission.

Believe me,

Your affectionate Little Friend.

THE RECORD.

Notwithstanding a very considerable increase of circulation at the commencement of the present volume, we can still supply, to a few subscribers, the back number.

We earnestly invite the co-operation of Ministers, Elders, and other friends in promoting the circulation of the *Record* among our congregations. Its wide dissemination would not only tend to draw forth a more lively interest in missionary efforts, but also increase amongst our people an enlightened attachment to and interest in their own Church. We are by no means in favour of a narrow, sectarian spirit; but we would wish to see a growing feeling of enlightened attachment to our own branch of the Church universal. There is much truth in the following remarks of the *Edinburgh Witness*, which occur in an article recommending the increased circulation of the *Home and Foreign Record*.

"Again, the Free Church will show her prudence if she uses all proper means to foster

what, for want of better expression, may be called denominational attachment. We are all, perhaps, acquainted with some extremely liberal people who have an equal regard for all true Churches, but whose names it is a mighty difficulty to discover on the subscription lists of any. We may venture to say, without being particularly bigoted, that we do not expect much fruit of Christian zeal from the man to whom all denominations are alike. He who adheres with conscientious and intelligent preference to his own denomination,—who holds it in warm, but not sectarian affection,—belongs to the strength and staple of the Church of Christ. But we have about as much confidence in a philanthropist without family affection, as in a Christian without denominational attachment. This sentiment is a power, and tells as such whenever congregational or general efforts come to be made. And how, except by keeping the membership of the Church intimately acquainted with her peculiar activities and interested in them, is it to be cherished? If the *Record* serve this purpose—and we see nothing else that can—it renders a service of which it would not be easy to speak too highly. A circulation of fifty thousand is the very least that should be aimed at; and it will be matter of serious regret if that point is not reached. If the Church is to speak with her enemies in the gate, she must speak with her own people at the fireside."

THE SPIRIT OF MISSIONS IDENTICAL WITH TRUE AND LIVING CHRISTIANITY.

The time was, and it is not long past, when it was necessary even in Church Courts, to make an apology for Christian missions, to defend them from the sneers of the scoffing, and from the opposition of those who regarded them as something new, and uncalled for.—Most of our readers will have heard of the venerable minister who called out in the General Assembly of the Church of Scotland, 'raz me the Bible,' when about to defend the missionary cause from the attacks of those who were opposed to it. We have reason to be thankful that a very beneficial change has now come over the mind of the Christian community generally, so that professing Christians in general are ready to admit that missions are a good thing, and that it is the duty of a church to engage in missionary work. But still there are great misconceptions on this subject. Many look upon missions as something by themselves, something apart from religion itself, something in regard to which people may be in a measure indifferent and yet be no less Christians. Now it should be remembered that missions are identical with the spirit of true Christianity, that they are inseparable from it, and that no true, enlightened Christian can be indifferent to the missionary cause. To make this more apparent we would remark, 1. That true Christianity is essentially active. It is not like a stone, or clod, which may be left in a garden or field, and which will remain the same from day to day and from season to season. But it is like a living seed, which will germinate and grow up, and bring forth fruit. It is not a mere theory or a mere set of opinions which a man may adopt, and keep to himself, unless to defend them when

they are assailed. But it is a living principle, which will, and must influence the individual in whom it is lodged. The person then who is under the influence of true living Christianity, will be influenced by Christian principles, he will be stirred up to action,—he will be constrained to do something for Christ, and the souls of men. Philip when he had found the Messiah went and told his friend Nathaniel, and Andrew told his brother Simon. Saul of Tarsus after his conversion asked 'Lord what wilt thou have me to do?' and every one who like him is constrained to bow to Christ, will seek, in the same way, for something to do. In short every individual truly converted to God, will be a living epistle of Christ,—a light shining in a dark place,—a missionary to others. The advancement of the best interests of his fellow-creatures will be one of the chief objects to which his renewed soul will look, and for which he will labour and pray.

2. The professed followers of Christ are not left in doubt as to their duty in this particular. The will of their Lord and Master is explicitly made known to them. He has expressly commanded his disciples to preach the gospel to every creature. There can be no question as to duty. It is plainly announced. It is binding upon all who regard the authority of our Lord and Saviour Jesus Christ. It can be renounced only by such as are prepared to give up the service of the Redeemer. Can any say then that the cause of missions is a matter about which they can be indifferent? If there are such, they are labouring under a gross delusion.—If there are such, it is necessary for them to examine well the foundations of their own hope and faith; lest they find out, when too late, that they have never been sincere in the love and service of the Redeemer.

The cause of missions is thus in accordance with the real nature of true religion, and in accordance too with the high commands of Christ. Let it be dear to the heart of every sincere Christian. Let it be regarded as identified with a pure and holy Christianity, and let all seek to be missionaries in their own sphere, and to be at the same time helpful in promoting the good work amongst those, who are still living without God, and without Christ, and without hope in the world. The season for the Annual Missionary Meetings is now drawing near. Let our people wait on these meetings, and manifest, as the professed followers of the Lord, an enlightened interest in the progress of the Redeemer's kingdom both at home and abroad.

CALLS, &c.

BOSTON CHURCH, ESQUENING, AND MILTON.—The Rev. James Mitchell has received a cordial call to these congregations.

TILBURY EAST.—The Rev. John Straith has received a call to the pastoral charge of the congregation in Tilbury East.

RIDGETOWN.—The Rev. John Forrest has accepted a call given by the congregation at Ridgetown. Mr. Forrest will ere long be est-

ted; also Rev. Mr. McMillan at Fingal, whose call we recorded some time ago.

St. Thomas.—The Rev. Alexander Young has accepted a call unanimously given by the congregation at St. Thomas.

BRACHVILLE.—The congregation at Beachville have resolved to call the Rev. John Renie.

PORT BURWELL AND VIENNA.—We have received a communication from a friend regarding the progress and state of matters at Port Burwell and Vienna. These stations have been opened for about two years. Amidst many discouragements the cause has prospered.—Though not many in numbers, the friends are zealous. They have, in a very commendable way, paid to the full for all their missionary supplies, and thus have been no burden to the Presbytery. At Port Burwell steps are being taken for the erection of a brick church. We earnestly trust that by the blessing of the Great Head of the Church, this corner of the vineyard may prosper more and more, and that there may be soon settled here a pastor, taking the spiritual oversight of the souls of the people, and scattering from sabbath to sabbath the good seed of the kingdom.

A MISSION TO THE INDIANS.—Our readers will observe that in the Presbytery of Toronto, notice has been given of a motion on this subject. We may mention that since this notice has been given we have received a letter from an excellent member of our church in the west, offering to be one of thirty to give £7 10s. each per annum, for the support of a minister to labour among the Indians. The subject is one of deep interest.

MINISTERIAL SUPPORT.—It is about this season that most of our congregations arrange their congregational and financial affairs. We do trust that they will, whenever such an action is needed, make a vigorous effort to increase the stipends of the ministers. No doubt there is a tendency generally, in the right direction. But it is lamentable that so many have stipends literally not sufficient for the maintenance of themselves and families. There are very few individuals who could not increase their contributions. Most people spend more than formerly in superfluities, and it is surely but right that they should strive to render more comfortable their pastor, who is toiling for their spiritual good. We shall return soon to the subject. In the meantime we commend it to the serious consideration of the members and adherents of our congregations, and we trust that in many instances there will be found a large increase in the matter of stipend. Any one who looks at the statistical returns of last year will see that there is great need for such increase.

Knox's College Building Fund.—Friends who have been interesting themselves in regard to this important object, are requested to re-

mit as soon as possible, to enable the Building Committee to settle with the contractor for the addition lately made to the College Building.

Knox's College Bursaries for Gaelic Reading, &c.—This Bursary which was not completed for, when we published a statement of the competition for the other bursaries, has been adjudged to Archibald Stewart and Kenneth McLennan, (equal).

MONTELA TRACTS.—We rejoice to hear of the increasing circulation of these excellent Tracts. We trust they will be largely circulated throughout all our Congregations.

NATAL.—SOUTH AFRICA.—The Rev. W. Campbell, of Natal, (formerly a Minister of the Free Church of Scotland), has been visiting Canada on his way to Scotland. Mr. Campbell has been for six years in Natal, and has been instrumental in organizing a Church in that colony, under the designation of the Presbyterian Church of Natal, holding the West Minister Standards, in the original non-sectarian acceptance as understood at the time of the Second Reformation of Scotland. He has left his congregation and family for some months with the view of obtaining assistance to enable his people, who have had peculiar difficulties to struggle with, to pay off their debt, and complete their church buildings. Mr. Campbell is also anxious to direct the attention of christians, especially in the mother country, to Natal as a favourable field for philanthropic and missionary efforts, their being within the colony, many thousand Kafirs.

Mr. Campbell has had opportunities of presenting the claims of Natal in several of the cities and towns of Canada, and desires to acknowledge the following sums received up to the 22^d ult., viz:—

| | | |
|-----------------|-----|----|
| Quebec..... | £31 | 4 |
| Montreal..... | 73 | 5 |
| Kingston..... | 27 | 5 |
| Cobourg..... | 27 | 4 |
| Peterboro'..... | 12 | 10 |
| Toronto..... | 91 | 11 |

MISSIONARY MEETINGS—PRESBYTERY OF HAMILTON.

No corrections having been suggested in the list which appears in the first page, it may be considered as complete.

The first name in each Deputation will act as Sub-convener.

Sub-Conveners will be expected to correspond with members or deputations, enclosing them resolutions or topics of addresses, and with ministers in each locality.

It is respectfully suggested to ministers, that notice of these meetings be given two Sabbaths previously; that a Missionary Discourse be delivered on the Sabbath immediately preceding; and that such preparations be made as may best secure their efficiency.

Items of Religious Intelligence.

ORDINATION OF MISSIONARY TO INDIA.—The Rev. J. W. Gardner has been ordained as an additional Missionary to Bombay.

STUDENTS OF DIVINITY.—In the Presbytery of Edinburgh, Dr. Begg lately gave notice of an overture, that the General Assembly would consider 1st, whether in addition to the examinations at present made of Students, before entering the hall, they should not specially be examined in regard to their piety, good sense, and general fitness for the work of the ministry, and 2nd, whether as they pass through the hall they should not be required to undergo some actual training in pastoral and congregational work in all their parts, analogous to the apprenticeships and personal drilling of other professions.

REPRESENTATION OF PRESBYTERIES IN THE GENERAL ASSEMBLY.—Several Presbyteries in Scotland are overturning the Assembly on the subject of representation in the General Assembly. The object is to secure a more equitable system of representation. At present the smallest Presbyteries have almost as great influence as the largest.

PROTESTANTISM IN AUSTRIA.—The Lutheran and Calvinistic Churches have recently been so much frequented by Roman Catholics, that there has not been room for the usual Protestant congregations.

THE PROTESTANTS OF HUNGARY.—The Protestants of Hungary have protested warmly against certain measures contemplated by the Austrian government, according to which the Emperor's Commissioners would have a veto in the proceedings of the District Ecclesiastical Conventions. They also demand that the whole subject of the re-organization of the Protestant Churches should be referred to a General Synod.

RECEPTION OF REV. DR. McCRIE IN LONDON.—Dr. McCrie has met with a very cordial reception in his new position as Professor of Divinity for the Presbyterian Church of England. An entertainment was given, at which Lord Panmure was present, and took a leading part. The *London Patriot*, *Christian Times*, and other papers, speak of his appointment in very complimentary terms.

REV. MR. SPURGEON.—The Rev. Mr. Spurgeon has again preached in the Music Hall, at the Surrey Gardens. There was an audience of 5000 or 6000.

DEATH OF REV. DR. BATES.—Scottish papers of recent date, notice the death of Rev. Dr. Bates, a well known minister of the Reformed Presbyterian Church. Dr. Bates took an active interest in the establishment and proceedings of the Evangelical Alliance.

FREE CHURCH GENERAL ASSEMBLY.—It is stated that the Rev. J. Julius Wood, of Dumfries, will be proposed as Moderator of the General Assembly of the Free Church, next year.

COMMISSION OF ASSEMBLY OF FREE CHURCH.—The Commission had its usual meeting in No-

ember. The topics which principally engaged the attention of the Commission were—the Sustentation Fund,—the Chalmers Endowment Scheme in connexion with the Evangelization of Glasgow,—and the training of students. In regard to this last subject, a report was given in by the Rev. Mr. Lewis, of Ormiston. Some of the points to which it is proposed to give greater attention, are the following, viz: the study of the Bible, both in the original and in the common English translation, Examinations and Essays—training for Educational Duties,—Theological Fellowship,—the study of Natural Science,—and Pastoral Training. It was agreed that the Report be received, printed and circulated.

DEATH OF A. ROSS, Esq., RED RIVER—We regret to announce the death of A. Ross, Esq., of Red River, a gentleman universally respected where he was known, and who has done much to keep alive the cause at Red River. He died on the 23rd October, aged seventy-four years. A fuller notice will appear in another number.

It is but a short time since a son of Mr. Ross was removed by death. The loss, first of the Son, and now of the Father, is keenly felt, not only by the immediate relatives, but by the community in the settlement generally.

Missionary Intelligence.

INDIA—FREE CHURCH MISSIONS.—At the various stations things are proceeding quietly and silently, without any occurrence particularly worthy of notice. A new church or chapel was lately opened at Tribeni, a village near Bansbaria, one of the outposts of the Calcutta Mission. The native missionary Jagajishwar is stationed here.

At Bombay Dr. Wilson has been giving a course of lectures on the Shastras and the Bible, contrasting them in regard to the information which they afford on various important subjects. Many Parsees attend these lectures.

The Missionaries at Madras have been engaged in missionary tours among the villages bordering on the Chingleput Lake. They were thus brought into contact with many Hindus, and it is to be hoped that much of the seed thus sown will yet bear fruit to the praise and glory of God.

The following article on the progress of Christianity in India, from the November number of the *Home and Foreign Record*, we recommend to the careful perusal of our readers.

IS INDIA'S CHRISTIANISATION PROGRESSING.

Mr. Moffatt, of Madras, writing on the 13th of August, shapes his communication so as to warn us against expecting the speedy downfall of Hinduism. It is no doubt true, he states, that a large amount of familiarity with European history, science, literature, and art, is now possessed by the Hindus, it is no doubt true that great crowds flock to the preaching of the gospel whenever the missionary can obtain a favourable position; it is no doubt true that there has been largely introduced some knowledge of Divine truth—still the ramifications of idolatry,

as Mr. Moffatt reminds us, are wide-spread, and entwine themselves with every social custom, and with every national act and feeling. The soul of the people is still bowed down under the old yoke. Though many come to listen, few believe the word; and the pleasure of hearing the gospel preached in a lively manner in their own tongue, is fully as attractive as the matter spoken. Even those who are enlightened in Western knowledge, are enslaved and carried along with the mass. The little flock of the converts is kept together by much care and watching; and some considerable time must elapse before the Church in India can rest on her own independent and unaided resources. The Hindus, says Mr. Moffatt, are not like the Karens of Burmah, a simple-minded and primitive people, sitting loose to their own forms, holding traditions which contain a considerable amount of truth, and taught to look for a new and better religion from the West. It is otherwise with the Hindus. They are not so primitive-minded a people, nor do their religious beliefs sit so lightly upon them; and no immediate and wide-spread reception of the gospel is to be looked for in Hindustan.

We do not doubt the substantial accuracy of the missionary's opinion, which is shared in, we believe by every enlightened friend of India. The spiritual conquest of a land so long and so deeply enthralled cannot be other than difficult. The Church may rest assured that it will severely test her zeal and perseverance. There have been more than ten centuries of neglect and slothfulness, and the Church has no right to expect that an evil of so long standing will be remedied in a day. The fabric of Indian superstition has been ages in building, and it cannot be that a few years will suffice to overturn it. But whether India's deliverance—the great exodus of the Hindu people from the Brahminical Pharaoh—be nigh at hand, or whether it be far off, our duty is the same. We must continue the conflict; and we must bring, if possible, larger forces into the field. And the issue is the same—equally certain and equally glorious, whether near or distant. The day of India's full evangelisation will come, and our hope of its coming noways rests on appearances, however flattering, but on the sure promise of God, and on the glorious reign of our Redeemer; and our hopes therefore are as strong in the night of discouragement as in the full noon of progress and success.

But it would be wrong not to acknowledge God's goodness in what has been already done towards the evangelisation of this land. It is the more incumbent on us to do this, when we consider how disproportionate and insignificant have been the means employed. Truly God has been pleased to magnify his own power, and to prove the wondrous efficacy of the gospel, by scattering the darkness with an instrumentality apparently so feeble and so inadequate. And the progress made is absolute, and in itself considered, by no means small. A new spirit has been largely introduced, we believe, into native society in India. The old stagnancy and torpor have been broken up. Mind has been put in motion. Idolatry, though wearing much the same outward aspect, at least to the eye that does not look below the surface—though still boasting its castes, its temples, its festivals, its crowds of pilgrims, and though still venerated as a divine and immortal system by too many, alas! by the millions of India—has, we are well assured, been smitten at the root. Caste is loosening, the temples are mouldering, the festivals are every year celebrated with less of pomp, and are gradually exchanging their character of devotion for that of a mere holiday exhibition. Scepticism has come, and is acting as a solvent, just as it did before the downfall of paganism in the Roman Empire. But a better, even a

reconstructive influence is at work in India, and in the shape of Bibles, tracts, schools, and sermons, has deposited the good seed which will not die in many of the cities, the villages, and in even the rural hamlets and districts of that land. What a blessed event for the world when India shall have torn the last Brahminical fetter from her arm: and when that gorgeous land, with its noble scenery, its teeming riches, and its subtle, penetrating, and many tongued people, shall have become the Lord's! What a light will then break out over all the earth, and what joy and gladness shall reign among the nations! The West will run to meet and welcome with tears of joy the land so long lost but found again. China on the one side, and Ethiopia on the other, shall see her light, and arise and come to the brightness of India's rising. The glad tidings shall be taught afar to all the islands of the ocean; and loud voices shall be heard saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

CAFFRARIA.—Letters from Rev. James Laing of Burnhill, mentions the gratifying fact that his hands have been strengthened by the addition of several members to the session, and to the deaconship. Eight adults had been received into the church with their children. Mr. Laing dwells with great satisfaction on the approaching settlement of the German Legion in the colony, where they are to be located, so as to hold in check the restless and unruly Kaffirs. Looking at the rioting in which numbers of the German Legion have been engaged, we have some fears that Mr. Laing's anticipations of good may not be realized. Military settlers do not generally prosper. We trust, however that these fears may be found to be groundless. The following extract of a letter from Miss Thompson, female teacher at Renfrew, Caffraria, regarding the death of a young Kaffir scholar, will be read with interest.

Two days ago, one of my scholars, a young girl about fifteen years of age, died very suddenly: she had been poorly for some time, troubled with a pain in her side and coughing. I was beginning to fear it was consumption. Last Saturday her mother came, in great agitation, crying for me to come to her in haste. I followed her into her hut, and such a sight was presented! The poor girl had burst a blood-vessel when coughing; her uncle was supporting her in his arms, and the blood pouring out at nose and mouth. "Lord, be merciful to my child," cried the poor mother. "O Nomatifa, do you hear me? She was out of hearing, poor thing, and breathed her last in a few minutes. We have good cause to hope that she did look to Jesus. She has a good deal of religious knowledge; has been a candidate some time. Of late, she has been unable to walk to the seminary to the class-meeting. Jacob Kinda, the native catechist, who has conversed with her often, says he has no doubt of safety. It is pleasing to hear the precious name of Jesus poured into the ears of a dying sinner, where a few years ago, it was unknown. His name is, indeed, like ointment poured forth.

THE GOSPEL IN SPAIN.

We earnestly wish again to direct the minds of our readers to the great work of evangelization which is going on in Spain. It is remarkable that in the midst of political commotions a deep and wide-spread work of grace is steadily making progress in that long-graded nation. The Word of God has not yet

"free course," it is true, but every political convulsion is believed to be instrumental in hastening the time when it shall "have free course and be glorified." A retrograde imperial movement has lately taken place in the state, which has allowed the Jesuits, those remorseless enemies of the cross of Christ and the rights and liberties of mankind, to enjoy a temporary triumph, and lay their leaden hand upon the circulation of gospel truth; but, notwithstanding all their vigilance, evangelistic efforts are still successfully put forth, and sinners are becoming acquainted with the glorious gospel of Christ.

The following from *A Missionary Tour in Spain*, by one of the agents of the Spanish Evangelization Society, shows how eager the poor Spaniards are to have the gospel of the grace of God:—

"He visited all the large cities, and some of the principal towns of the provinces through which he passed. During his journey he succeeded in drawing around him, at the door of the different inns where he stopped to pass the night, a number of respectable persons, and others, to hear his conversations on the pure faith of Christ—the necessity of embracing it, and the condemnation that awaits all those who follow the false doctrines of Rome. 'All that I told them,' the agent states, 'produced such a profound sensation, that many of them exclaimed aloud, What man is this? from whence has he come? we have heard such truths from him as we never before were told in our lives.'

"On arriving in the various cities, the agent proceeded to call for his Protestant friends, and for others whom he knew to be friendly to the cause of evangelism. By all, without a single exception, he was most cordially and warmly received, and his mission most thoroughly approved of and appreciated. A number of those individuals were persons of high standing and influence; and all seem stirred up to promote, by every means in their power, the progress of pure gospel truths in Spain.

"The following circumstance is worthy of special notice:—During a stay of ten days in a provincial city, the agent was visited by no fewer than sixty individuals each day, to hear from him the truths of the gospel. Many of these were of the most respectable and distinguished classes of the city, such as, the agent states, 'doctors, lawyers, ecclesiastics, officers of the line, of the garrison, and of the national militia and civil guards, and persons employed in high public situations. In some of these reunions, especially at one of them, at which a highly respectable English Christian gentleman attended, those present acknowledged that what they had heard was the pure faith of Christ and his holy truths free from all error. The preacher wept, and many wept with him, while he pressed the gospel upon them, and assured them there was no salvation or hope of eternal life but in the faith of the gospel.

"These discourses had a profound effect.—The entire audience on one occasion confessed, with one accord, their grief in having lived so many years in the belief of a religion so totally opposed to the pure faith of Christ, and that it had ruined their souls, and made them the slaves of Satan. After having been assured by the preacher of the mercy of Christ in pardoning sin, they seemed to obtain the confidence that their sins would be pardoned through faith which is in Christ Jesus.

"This remarkable circumstance was not permitted to pass over unnoticed in the city where it happened. The enemies of the truth were excited to the greatest fury, and pressed the civil authorities to punish the proselytizing offender. The civil authorities, however, gave

a deaf ear to their demands, and would not interfere. . . . In passing homewards, he prosecuted his work unmolested in the cities through which he passed, and through the goodness of God, safely arrived at his home immediately before the dismissal of Espartero from the government. But the full amount of good that has been effected by this tour has not been told. The preceding brief extract only gives a very imperfect view of the agent's proceedings. Enough, however, has been said to show, that a seed has been sown which may issue in a rich harvest in the different towns through which he passed. In the reunions referred to, the awakenings were most remarkable, and the agent was persuaded of their saving character.

"We augur the best and happiest results by the blessing of God from these occurrences.—The heaven of the Word may work silently, but not the less effectually, and hereafter the results may become visibly manifest, to the praise of the grace and glory of God."

From extracts of letters of agents and correspondents we learn that there is a great demand for the Word of God, for tracts, and Protestant periodicals.

"An esteemed correspondent writes us as follows.—'A Spaniard had got a Spanish Testament in England a year ago. He took it home, read it for the first time with great interest, and lent it to members of his own family, and to about fifty friends. One of these took it into a manufactory, and read it to about two hundred people. Some expressed their astonishment at the wonderful things the book contained, and their regret that they had never before known such truths. Previous to the Testament being read in the manufactory, a priest had endeavoured to seize it, but the Spaniard lent it to his sister for greater security at the time. He has since gladly received some of the Spanish Gospels and Tracts. Some other Spaniards have likewise been well supplied with Gospels, and Tracts, and some with Testaments.'

"A lady sends us the following interesting information respecting her sphere of labour among Spaniards:—'There have been abundant opportunities lately of supplying Spaniards with the various publications so kindly furnished us for that purpose. In many instances they have been anxiously and gratefully received. There is a party here of twenty-eight individuals, the greater part of whom are from a Spanish settlement. There is another party of ten, who have manifested a great desire for the Testament, portions of Scripture, Tracts, &c. Other two Spaniards informed me that they each had a Testament at home, which was given them four years ago, but it being a prohibited book, they had not brought it out with them.'

"An agent writes as follows:—'Parcels of books reached me on the 24th and 26th of last month. All the works contained in these parcels were actively denounced by the agents of the civil and ecclesiastical authorities. I immediately, however, put my friends and co-porteurs to work, and in forty-eight hours all of them were in circulation.'

"A lady writes:—'Pray accept my thanks for the book you have kindly forwarded to me. I have now very few remaining. They have been extremely well received by the Spaniards. We have also given some to a few Spanish soldiers.'

"Some time since,' writes another, 'I was favoured by the Society for the Evangelization of Spain with a parcel of tracts to be circulated among Spaniards. I beg to inform you that a large number of these have been distributed. They have been well received by all, except in two instances, when violence was offered to me.'

"Many have not only taken the books, but

also expressed their gratitude for them. As the parcel is nearly exhausted, I will accept of another supply, with as much variety as possible, as I shall have very shortly a large opportunity of circulating them. I cannot omit mentioning, for the encouragement of your society, the pleasing symptom of good likely of being done through your own and similar institutions. There are, to my knowledge, twenty Spaniards and Portuguese availing themselves of the opportunity they have of obtaining religious instruction by means of the Word of God. Some of these have purchased from me nine copies of Scriptures already, and have ordered several more. As far as I know, they have not been in the Roman Catholic church for some time. Many of them spend the Lord's day in reading their Testaments and tracts.'

"Mr. — was in C — recently, and, as he had been making a tour in Spain last autumn, I eagerly watched an opportunity of learning what his impression had been of the movement on the masses. He described it as exactly similar to the incipient stage of the present reformation in Ireland—fetters broken, all classes inquiring, and feeling that the Romish system is bondage, but almost too timid to protest, or if they dare to do so, not knowing whither to turn' He did not speak of this at all in public, but in the private circle the information thus gleaned was of a deeply interesting nature—the progress exceeding what I had previously imagined. He related conversations with individuals here and there, some of them ladies of high rank, who in heart were Protestants, though, alas! obliged in measure outwardly to succumb to the strong combined arm of law and Papacy, whilst they inwardly groaned for a better state of things, and endeavoured to worship God in secret according to their conscience, some stray beams of light having illumined their midnight gloom.'

"An agent writes:—'G. brought two parcels of books, each containing together five Bibles, twenty New Testaments, and a few tracts. The demand for books is so great that they were in immediate circulation. I must repeat what I have observed in my preceding letters, namely, that we are gradually gaining ground, and that, under a tolerant government, we should have at — a very numerous Protestant congregation. Never was the Spanish nation better disposed to an emancipation from the court of Rome than at present. If the Spanish government would but allow "fair play" in the religious question, we should soon have a Protestant temple in every large town.'

"A gentleman writes:—'met with some fine intelligent-looking Spaniards. Began the work of distribution, which was greatly appreciated; delivered to each a portion of the Holy Scriptures and Spanish tracts. They were received, I may say, with downright enthusiasm.'

"Reader, is it not a sad thing that a work so glorious should be hindered by Romish ecclesiastics and blundering political tyrants, who would blindfold the nations and lead them back into the midnight gloom of mediæval times? How long shall the European nations bear with their oppressors? How long shall liberty of speech and worship be denied to the men of faith and civilization? How long shall the only balm for the healing of the nations be a thing prohibited, while the noblest and most enlightened are treated as rebels and outlaws, and vile men are exalted? Ah, those things are ill to bear, but they are useful as teaching us "the patience of the saints." But why should we—a nation of freemen—a nation put in trust with the gospel—feel awed into inaction before the tyrannies of the Continent? Is it not our duty to employ every means to diffuse the gospel of Jesus Christ

among the Papal nations? Let us not be told that it is contrary to their laws to do so, for no government has a right to frame such laws as would keep the people from their birth right, the Word of God. If such laws exist we must break them without compunction, and, if need be, suffer the penalty which tyrannical attacks to the transgression, for "we ought to obey God rather than man." Instead of going in the old beaten track of former travellers—a business hackneyed enough now—let all godly men who mean to travel on the Continent next year, visit the Peninsula, and sow over every acre of Spain and Portugal the good seed of immortal blessedness—the glorious gospel of the blessed God. Meantime, let us thank our Lord for the incipient revival there, and continue in prayer to Him that the present designs of a hated absolutism may be brought to naught, and that "a wide door and an effectual" may be opened for the preaching of "the cross of Christ," that His great name may be glorified.—*British Messenger.*

THE CIVIL WAR IN CHINA.

A missionary at Shanghai writes to us under date of July 20:

The rebels having their head-quarters at Nankin, seem to have given up their attempts on Peking, and have turned their efforts to completing the subjugation of the provinces south of the Y-sze Kiang. They hold one entire province, and parts of others.—At least eight out of the eighteen feel the effects, or rather, are disturbed by civil war. Some places have been ransacked two or three times. The rebels make a foray and the mandarins flee. The rebels of course lay contributions on the rich, and often retire, as it may not be convenient, for them to govern the place. Then follows a time of anarchy, a harvest time for thieves. After that, the mandarins return and punish those who have had the audacity to hold communion with rebels. The poor people are thrice fleeced, and feel no disposition to take sides openly till they see which is going to be the stronger party.

The rebels pursue their iconoclastic policy, and it is said that the Buddhist priests, in some places, have armed themselves against them, and obtained great victories. The imperialists lay great stress upon the assistance of their idols, and their emperor has often ordered honors to be paid to certain favorite divinities. Generals who have distinguished themselves, and have been slain in battle have temples erected to their memory.—Should the imperialists be successful to all human appearance it would strengthen the idolatry and opposition to the religion which foreigners have introduced. We cannot get a very correct idea of the religious views of the insurgents, beyond the general facts that they destroy images and worship one God. They are said to be very observant of their religious ceremonies, the officers of government and of the army acting as priests; a blessing is always asked at meals.

Tao-ping-wang, who started the movement in Kwang-si, it is feared is dead. At least, the traces of his influence are gone, and in stead, the "Eastern King" is at the head of affairs. The latter, according to all accounts we can get is an unmitigated scoundrel and impostor. Whether he will exhibit talents for governing remains to be seen.—They certainly continue to gain advantages over the imperialists.

Here at Shanghai we are in comparative quiet, though occasionally disturbed by rumors, which get up to such a climax at times, that people move off in crowds to some other place, perhaps equally exposed. The rebels

have, however, been advancing nearer to Suchau, of which Shanghai is only a part, something as Ostia was to Rome. If Suchau falls, this place is as good as gone, apart from the presence of foreigners, who are very much inclined to defend themselves and their property in preference to flight.—When the wave will come, and the old rotten government fall, no one can tell. What kind of a superstructure is to come after, is a question still more difficult of solution.—There is said to be at present much of the Canton element in the insurgent party, which is a spirit of as thorough, if not as open, opposition to foreigners, as that of the the Manchu dynasty. Foreigners may have to eat a little of the fruit of their own doings before China is yet open to commercial intercourse. Opium merchants already fear the decline of their trade, not so much from the prohibition of its use by the rebels, as from the rapid increase of its cultivation in China itself, since the commencement of the revolution.—*Watchman and Reflector.*

PAST PROGRESS OF CHRISTIANITY.

The following tabular statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner:

| | | | |
|---|------------|----|-------------|
| 1 | 500,000 | 10 | 50,000,000 |
| 2 | 2,000,000 | 11 | 70,000,000 |
| 3 | 5,000,000 | 12 | 80,000,000 |
| 4 | 10,000,000 | 13 | 75,000,000 |
| 5 | 15,000,000 | 14 | 80,000,000 |
| 6 | 20,000,000 | 15 | 100,000,000 |
| 7 | 25,000,000 | 16 | 125,000,000 |
| 8 | 30,000,000 | 17 | 155,000,000 |
| 9 | 40,000,000 | 18 | 200,000,000 |

Although this is only a mere approximation, and a very loose one, to the actual facts, yet it is interesting and instructive. With the exception of the 13th century (*teatrosoom*, as the late Dr. Miller called it), the progress of the truth has been ever onward. From every defeat it has arisen afresh; and, what never has been the case in any other system, religious, social, or intellectual, has revived anew from the ashes of its inward corruptions. In this nineteenth century, the Christian population of the world cannot be far from three hundred millions, and its progress is now more rapid than in any period since the apostolic age.

What imagination can forecast the conquests of the next fifty years! The heaven is working in every land. The old empires of idolatry and superstition are effete and ready to vanish, while new Christian empires are born almost in a day. Every new discovery in nature, or invention in art, helps to speed the gospel. Trade, commerce, revolution, exploration, all prepare the way and herald the approach of the herald of the cross. This work of preparation has been long going on. Soon will it be complete. The initiatory steps will all have been taken. Then a universal pentecostal season may be expected. Simultaneously, the Holy Spirit will descend upon every land, and "the plowman overtake the reaper, and the reader of grapes him that soweth seed." In that day (the Lord haste it in his time!) "who shall count the dust of Jacob, or the number of the fourth part of Israel."—*The Sower.*

Those, who help others in love, have reason to hope that God will help them.

Let not the highest be proud, or the strongest secure, for they know not how low they may be brought before they die.

One lie commonly begets another; the way of falsehood is down hill.

Miscellaneous Extracts. :

THE UNITY OF THE CHURCH IN OPPOSITION TO THE THEORY OF INDEPENDENTS.

The Presbyterian doctrine on this subject is, that the Church is one in such a sense that a smaller part is subject to a larger, and the larger to the whole. It has one Lord, one faith, one baptism. The principles of government laid down in the Scriptures bind the whole Church. The terms of admission, and the legitimate grounds of exclusion, are everywhere the same. The same qualifications are everywhere to be demanded for admission to the sacred office, and the same grounds for deposition. Every man who is properly received as a member of a particular church, becomes a member of the Church universal; every one rightfully excluded from a particular church, is excluded from the whole Church; every one rightfully ordained to the ministry in one church, is a minister of the universal Church, and when rightfully deposed in one, he ceases to be a minister in any. Hence, while every particular church has a right to manage its own affairs and administer its own discipline, it cannot be independent and irresponsible in the exercise of that right. As its members are members of the Church universal, and those whom it excommunicates are, according to the Scriptural theory, delivered unto Satan, and cut off from the communion of the saints, the acts of a particular church become the acts of the whole Church, and therefore the whole has the right to see that they are performed according to the law of Christ. Hence, on the one hand, the right of appeal; and, on the other, the right of review and control.

This is the Presbyterian theory on this subject; that it is the scriptural doctrine appears. 1. From the nature of the Church. The Church is everywhere represented as one. It is one body, one family, one fold, one kingdom. It is one because pervaded by one Spirit. We are all baptized into one Spirit so as to become, says the apostle, one body. This indwelling of the Spirit which thus unites all the members of Christ's body, produces not only that subjective or inward union which manifests itself in sympathy and affection, and unity of faith and love, but also outward union and communion.

2. All the reasons which require the subjection of a believer to the brethren of a particular church, require his subjection to all his brethren in the Lord. He is bound to obey his brethren, not because he has agreed to do so, but because they are his brethren—because they are temples of the Holy Ghost, enlightened, sanctified, and guided by Him. It is impossible, therefore, to limit the obedience of a Christian to the particular congregation of which he is a member, or to make one such congregation independent of all others, without utterly destroying the very nature of the Church, and tearing asunder the living members of Christ's body. If this attempt should be fully accomplished, these separate churches would as certainly bleed to death, as a limb when severed from the body.

3. The Church, during the apostolic age, did not consist of isolated, independent congregations, but was one body, of which the separate churches were constituent members, each subject to all the rest, or to an authority which extended over all. This appears, in the first place, from the history of the origin of those churches. The apostles were commanded to remain in Jerusalem until they received power from on high. On the day of Pentecost the promised Spirit was poured out, and they began to speak as the Spirit gave them utterance. Many thousands in that city were added.

to the Lord, and they continued in the apostles' doctrine and fellowship, and in breaking of bread and prayer. They constituted the Church in Jerusalem. It was one not only spiritually, but externally, united in the same worship, and subject to the same rulers. When scattered abroad, they preached the word everywhere, and great multitudes were added to the Church. The believers in every place were associated in separate, but not independent churches, for they all remained subject to a common tribunal.

For, secondly, the apostles constituted a bond of union to the whole body of unbelievers. There is not the slightest evidence that the apostles had different dioceses. Paul wrote with full authority to the Church in Rome before he had ever visited the imperial city. Peter addressed his epistles to the churches of Pontus, Cappadocia, Asia, and Bithynia, the very centre of Paul's field of labour. That the apostles exercised this general jurisdiction, and were thus the bond of external union to the Church, arose, as we have seen, from the very nature of their office. Having been commissioned to found and organize the Church, and being so filled with the Spirit as to render them infallible, their word was law. Their inspiration necessarily secured this universal authority. We accordingly find that they everywhere exercised the powers not only of teachers, but also of rulers. Paul speaks of the power given to him for edification; of the things which he ordained in all the churches: His epistles are filled with such orders, which were of binding authority then as now. He threatens the Corinthians to come to them with a rod; he cut off a member of their church, whom they had neglected to discipline; and he delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. As a historical fact, therefore, the apostolic churches were not independent congregations, but were all subject to one common authority.

In the third place, this is further evident from the Council at Jerusalem. Nothing need be assumed that is not expressly mentioned in the record. The simple facts of the case are, that a controversy having arisen in the church at Antioch, concerning the Mosaic law, instead of settling it among themselves as an independent body, they referred the case to the apostles and elders at Jerusalem, and there it was authoritatively decided, not for that church only, but for all others. Paul, therefore, in his next missionary journey, as he "passed through the cities, delivered to them," it is said, "the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem." Acts xvi. 4. It matters not whether the authority of that Council was due to the inspiration of its chief members or not. It is enough that it had authority over the whole Church. The several congregations were not independent, but were united under one common tribunal.—Hodge.

A WORD ON TEMPERANCE.

TO THOSE WHO LOVE THE LORD JESUS.

MEY AND BRETHRENS,—We ask you earnestly to look at the following facts.

I. Is it not mournful that it is in lands of light, and knowledge, and Protestantism that drunkenness is most prevalent? Do you know that one-third of the human race are pledged abstainers? Yes. The Koran of Mahomet expressly forbids the use of wine. The system of Bhudda, in addition to some of the commandments of our own decalogue—such as "Thou shalt not kill," "Thou shalt not steal"—closes its moral code thus: "Thou shalt not taste intoxicating liquors." There are exceptions, of course everywhere; but from the shores of the Atlantic and the burning sands of Barbary,

across more than a hundred degrees of longitude, on to the wall of China, south to Cape Comorin in India, and north into the steppes of Tartary, there is a vast surface of the earth which is neither cursed with a drunkard's home nor dishonoured by a drunkard's grave; where the clusters of the grape are gathered to be manufactured only into raisins, and men sow not barley but to feed their horses.—(Dr. Guthrie's "Plea.") Here is a solemn fact nearly three hundred millions of human beings are, by their very religion—had as it is—pledged to abstain from intoxicating drinks! Yet it is upon us the enemy has come in like a flood. Here is a testimony that ought to bring the blush to every cheek:—"The writer of this 'Plea' (Dr. Guthrie) spent, as a student, some five or six months in Paris. He resided there during the period of the Carnival, and was spectator of a scene on the Boulevards which would have made a stranger fancy that a large portion of its citizens had gone mad; yet, amid such scenes and during that extended period we saw but one case of intoxication. We found but few among our French acquaintances who believed the Bible to be the Word of God. We found the temples of worship deserted, save by some women and a few old men. We counted, on one occasion, thirty-three theatres and places of amusement open on the Sabbath-day, and we met with many other things to make us almost say with Abraham, 'The fear of God is not in this place.' Yet, although our avocations led us often through the worst parts of the city, and occasionally late in the evening, in that city, containing then a population six times larger than that of Edinburgh, we saw but one drunken man, and no drunken woman. Well: we stepped from the steamer upon one of the London quays, and had not gone many paces till our national pride was humbled, and any Christianity we may have had was put to the blush, by the disgusting spectacle of drunkards reeling along the streets, and filling the air with strange and horrid imprecations. In one hour we saw in London—and in Edinburgh, with all her churches, and schools, and piety, we see every day—more drunkenness than we saw in five long months in guilty Paris." Is not that truly awful! There must be a reason for this. What is it? Is it the Bible? Is it the Sabbath? Is it prayer?—Oh! when will we feel that burning sarcasm—

"Freedom an' whiskey gang thegither; Tak' aff your dram?"

II. Again: is it not a sad and stern fact, that drink stands powerfully out against the gospel—raises, in fact, an Alpine barrier to its progress. Look at it at home. What effect has it on our missionary operations in towns? The universal cry of our city missionaries is, that it is one of the most tremendous adversaries they meet with—always against them, and sometimes by one fell stroke laying in ruins the work of months. Off the Grassmarket in Edinburgh, two students visited for a college session, and held a little meeting for prayer. One man they laboured with. He was a drunkard, and lived miserably. They got him to become an abstainer, and to abandon all kinds of drink. He improved in worldly circumstances—in health both of body and soul. They were rejoicing over him as a bird escaped from the snare of the fowler. What was their horror to find him in bed! It was not the fever or the cholera: would God it had been even that! No: he had spent the night before in a debauch, and now nothing could stop him. He went downhill like an avalanche, another victim sacrificed at this bloody shrine; and there are thousands of histories could be told like that. And what about our foreign missions? What a fearful thing it is to hear that, in some parts of Persia, when a Mahometan gets drunk, they say, "That man has left Mahomet and gone over to

Jesses'?" The efforts of Mr. Williams were wonderfully blessed in the Pacific. The island of Tahiti became converted to God, and the people became civilized and happy. He had occasion to leave. On his return, what were his amazement and sorrow! "Scenes of drunkenness prevailed. He could scarcely imagine they were the same people among whom he had lived. There were scarcely a hundred who had not disgraced themselves." How had this taken place? "A trading captain brought a cask of ardent spirits on shore, and sold it to the natives." This roused their dormant appetite, and the enemy came in like a flood. "History tells us," says Dr A. Brown, "that the gift of fire-water to the North American Indians was the gift of three plagues—crime, disease, insanity. Whole tribes were decimated or extinguished. The 'braves'—the mighty hunters—were transformed into incendiaries and murderers." Is it any wonder, after this, that the chief of Limes should send this message—"I hope you will go to Britannia, and beg the people to have mercy on us; and then go to America, and beg the people there to have mercy on us, because it was these countries that sent this poison among us?" How long, O Lord our God, shall thy people shut their ears to that touching, earnest cry? Who can stand up unblashed before this reproof of the Ojibbeway Indian Chief:—He has in London some time ago, being exhibited with others of his tribe. Some pious people wished to convert him to Christianity, but he declined. He said—"Now, my friends, I will tell you that when we first came over to this country, we thought that when you had so many preachers—so many to read and explain the good Book—we should find the white people all good and sober people; but, as we travel about we find this was all a mistake. When we first came over, we thought that white man's religion would make all people good, and we then would have been glad to talk with you, but now we cannot say we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them; for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending 'black-coats among the Indians. Now, we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit, and He is kind to them. Now, we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more."

And now, men and brethren—ye who love your country, your Bible, your Sabbath, your Saviour—ye who are yearning for the salvation of souls, and praying for the bright shining of the everlasting light—what is to be done? Is the finger of scorn always to be pointed at us? Is the Mother of Harlots ever to gibe and jeer, and say, as she does say, "I am poor; true, my people are ragged: but ye—what are ye, O nations of Protestantism? Your loushomeness drunkenness is the astonishment of the world." Are even the Fakir and the Moslem, the millions who crowd the temples of Brahma and worship the blood-stained Prophet to rise in judgement against us? Shall the shouts of our drink-made maniac turn even the hearts of savages against our religion, and rouse barba-

rian denizens of the uncultured forest to fling it from them with indignation and disgust? "How long shall these things be? Men and brethren, we leave you now with these solemn words of one whose heart was strong for Jesus—who longed and laboured for the coming of His glorious kingdom—and who "knew whereof he did affirm." Oh! do not scorn the old man as he speaks for Christ:—

"Thirty-one years' experience in India"—says Archdeacon Jeffreys, of Bombay Sept. 4th, 1819—"has shown me the bad results of the use of strong drinks. I have had a large number of European soldiers and sailors under my care, and I found that I could do them no good till I persuaded them to adopt the principle of total abstinence. As to the moderate use of strong drinks, either as a preventive or a remedy, it was altogether vain. Hence I took the position of a total abstainer, which I have sustained for about ten years. I have enjoyed uninterrupted health for thirty-one years, and my health has rather improved than otherwise since I became an abstainer. But not only are many soldiers and sailors injured by strong drink, but through its use the cross of Christ is despised. His name is blasphemed and the preaching of the blessed truth is rendered of none effect. For one really converted Christian as the fruit of missionary labour—for one person 'born again of the Holy Spirit,' and made 'a new creature in Christ Jesus'—for one such person, the drinking practices of the English have made one thousand drunkards! This is a sad thought, but it is a solemn truth. If the English were driven out of India to-morrow, the chief traces of their having been there would be the number of drunkards left behind."

O Lord God! visit us not for these things.—*Irish Proc.*

A HINT FOR CHURCHES IN DEBT.

It is not an uncommon thing for churches encumbered with debt, to imagine themselves unable to extricate themselves from their embarrassments when there is no valid ground for such a conclusion. It is doubtless true, that according to their ordinary standard of giving, the required funds could not be raised among themselves. But it admits of a question, whether with proper exertion and an enlarged liberality entirely within the compass of their means, they could not readily wipe off all demands against them.

We have recently seen a statement from a foreign paper of a case which furnished a good hint to churches in this condition. The pastor of a congregation somewhere in England, which had been groaning under a debt, which they considered themselves unable to pay without aid from abroad, announced on a certain Sabbath that he intended going to London, to seek assistance from the brethren there. Before doing so however, he wished to ascertain the utmost amount which could be raised among themselves, and proposed an immediate subscription. One of the congregation said he would give so much, naming a handsome sum; another, agreed to give the same; others followed with liberal contributions, and by the time the effort was completed, the whole amount was obtained; so that the pastor had no need for his trip to London.

We have no doubt that this is a fair illustration of what could be done in many churches similarly situated. They have become accustomed to have a debt hanging over them, and to do little or nothing for its removal. The only prospect they can discern for getting rid of it is through foreign help. For this they are quietly waiting, hoping that a suitable time will sooner or later arrive for making the application. Before resorting to this desperate and so often fruitless resource,

we advise them to try the experiment of this English pastor. Let them make a strenuous, united, and liberal effort, to see what can be done at home. Let each one, rich and poor, resolve that he will do his utmost, even to the extent of making sacrifices for the object if necessary, and with the blessing of God, the result may fill them with surprise. If it should be found that they have provided the resources to cancel all their obligations, it will be a happy day for all concerned. They will feel that an incubus which had oppressed them and hindered their prosperity, is removed; that as a congregation they are in the desirable condition of owing no man any thing. And they will be all the better satisfied if they have done the good work themselves, without calling upon others to help them. If, in order to accomplish this, some of the ladies have determined to dispense with an intended new dress; or if one or more of the gentlemen have found it necessary to postpone for a while the enlargement of the house, or the purchase of an addition to his farm, none of them will feel the worse, but all the better for the practice of this little self-denial in so good a cause. As a new year is approaching, we suggest this as a good time for making the effort. Peradventure, they may be able, as the result, to present their house of worship unencumbered, as a new year's gift to God. At any rate, let all try to do what they can, before applying for outside aid. Let them put their own shoulders manfully and energetically to the wheel before calling on Hercules to help them.—*Presbyterian.*

CHRIST CRUCIFIED.

The doctrine of Christ crucified is the grand peculiarity of the Christian religion. Other religions have laws and moral precepts,—forms and ceremonies,—rewards and punishments.—But other religions cannot tell us of a dying Saviour. They cannot show us the cross.—This is the crown and glory of the Gospel. This is that special comfort which belongs to it alone. Miserable indeed is that religious teaching which calls itself Christian, and yet contains nothing of the cross. A man who teaches in this way, might as well profess to explain the solar system, and yet tell his hearers nothing about the sun.

The doctrine of Christ crucified is the strength of a minister. I for one would not be without it for the world. I should feel like a soldier without arms,—like an artist without his pencil,—like a pilot without his compass,—like a labourer without his tools. Let others, if they will, preach the law and morality. Let others hold forth the terrors of hell, and the joys of heaven. Let others dwell on the sacraments and the church. Give me the cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek, and Hebrew. But he will do little or no good among his hearers unless he knows something of the cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified. Luther, Rutherford, Whitefield, McCheyne, were most eminently preachers of the cross. This is the preaching that the Holy Ghost delights to bless. He loves to honour those who honour the cross.

The doctrine of Christ crucified is the secret of all missionary success. Nothing but this has ever moved the hearts of the heathen.—Just according as this has been lifted up missions have prospered. This is the weapon that has won victories over hearts of every kind, in every quarter of the globe. Greenlanders,

Africans, South-sea Islanders, Hindoos, Chinese, all have alike felt its power. Just as that huge iron tube which crosses the Menai Straits, is more affected and bent by half an hour's sunshine than by all the dead weight that can be placed in it, so in like manner the hearts of savages have melted before the cross, when every other argument seemed to move them, no more than stones. "Brethren" said a North American Indian after his conversion, "I have been a heathen. I know how heathens think. Once a preacher came and began to explain to us that there was a God; but we told him to return to the place from whence he came.—Another preacher came and told us not to lie, nor steal, nor drink; but we did not heed him. At last another came into my hut one day, and said, 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from misery. For this end He became a man, gave His life a ransom, and shed His blood for sinners.' I could not forget His words. I told them to the other Indians, and an awakening began among us. I say therefore, preach the sufferings and death of Christ, our Saviour, if you wish your words to gain entrance among the heathen." Never indeed did the devil triumph so thoroughly as when he persuaded the Jesuit missionaries in China to keep back the story of the cross!

The doctrine of Christ crucified is the foundation of a church's prosperity. No church will ever be honoured in which Christ crucified is not continually lifted up. Nothing whatever can make up for the want of the cross.—Without it all things may be done decently and in order. Without it there may be splendid ceremonies,—beautiful music,—gorgeous churches,—learned ministers,—crowded communion tables,—huge collections for the poor. But without the cross no good will be done.—Dark hearts will not be enlightened. Proud hearts will not be humbled. Mourning hearts will not be comforted. Fainting hearts will not be cheered. Sermons about the catholic church and an apostolic ministry,—sermons about baptism and the Lord's supper,—sermons about unity and schism,—sermons about feasts and communion,—sermons about fathers and saints,—such sermons will never make up for the absence of sermons about the cross of Christ. They may amuse some. They will feed none. A gorgeous banqueting room, and splendid gold plate on the table, will never make up to a hungry man for the want of food. Christ crucified is God's grand ordinance of doing good to men. Whenever a church keeps back Christ crucified, or puts anything whatever in that foremost place which Christ crucified should always have, from that moment a church ceases to be useful. Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig-tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a light-house without fire, a stumbling-block to weak believers, a comfort to infidels, a hot-bed for formalism, a joy to the devil, and an offence to God.

The doctrine of Christ crucified is the grand centre of union among true Christians. Our outward differences are many without doubt. One man is an Episcopalian, another is a Presbyterian,—one is an Independent, another a Baptist,—one is a Calvinist, another an Arminian,—one is a Lutheran, another a Plymouth Brother,—one is a friend to establishments, another a friend to the voluntary system,—one is a friend to liturgies, another is a friend to extempore prayer. But, after all, what shall we hear about most of these differences in heaven? Nothing, most probably; nothing at all. *Join a man really and sincerely glory*

in the cross of Christ? That is the grand question. If he does, he is my brother;—we are travelling in the same road. We are journeying towards a home where Christ is all, and everything outward in religion will be forgotten. But if he does not glory in the cross of Christ, I cannot feel comfort about him. Union on outward points only is union only for time. Union about the cross is union for eternity. Error on outward points is only a skin-deep disease.—Error about the cross is disease at the heart. Union about outward points is a mere man-made union. Union about the cross of Christ can only be produced by the Holy Ghost.—*Ryle.*

ARE YOU RECONCILED TO GOD?

BY THE REV. JAMES SMITH, CHELTENHAM.

Reader, are you reconciled to God? If you are now, you were not once. For the carnal mind, or the mind of every one in a carnal state, is enmity against God. This is the reason why men do not like to think of God, or speak of God. Do you doubt whether you are by nature alienated from God, and an enemy to God? Do you? If so, let me ask you, Do you speak to God? That is, do you pray to Him? Do you converse with Him as a man does with his friend—frequently, pleasantly, from the heart? Is He the subject of your sweetest thoughts, the object of your warmest love? If not, can you be on good terms with Him? Can you say, I am reconciled to God? No man loves God by nature, or desires to love Him; for the voice of unsanctified nature is, "Depart from us, for we desire not the knowledge of thy ways." If, therefore, you are now reconciled to God, you were not once.

But when were you reconciled to God?—There must be a time when a change took place in your thoughts of God, and feelings toward God. Up to a certain time, you had a rooted dislike to God; and if that dislike is gone, cannot you trace out pretty nearly the time when it was removed? Where were you reconciled to God? No man is ever reconciled to God at Mount Sinai. Its thunderings and lightnings may generate fear, but will not produce love. The law never reconciles us to God. Nor can we be reconciled to God while under the law. Mount Calvary is the place where enmity to God expires, and love to God is produced. There we see God in Christ, reconciling the world unto Himself. There we learn that God is love—that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have everlasting life.—There we see that such is God's love towards us, that He would rather punish His only-begotten Son for a time, than punish us for ever. There He speaks to us in tones of tenderness, and words of love, beseeching us to be reconciled unto Him. He promises us most solemnly that He will not impute our past trespasses unto us, but will give us a free and irreversible pardon; yea, that He will place to our account the obedience and merit of His Son—*that He will take us for His children, and treat us as His beloved sons—in a word, that He will bless us with all real blessings in time and eternity, on earth and in heaven. And that in order that He may do this honourably, and in accordance with the principles of His moral government, He charged our crimes upon Jesus, and punished Him in our stead. And now He asks for our hearts—asks us to love Him—to exercise confidence in Him—to be friends with Him—to partake of the blessings of grace, and the riches of glory.*

How were you reconciled to God? If the change has been effected, we must know something about it. Many hear the gospel, and are not reconciled to God. Many read the Bible, and are not reconciled to God. Many

profess religion who, we fear, are not reconciled to God. How is this? Because they do not believe the record that God gave of His Son. They do not believe the love that God hath for us. But as soon as the Holy Spirit unfolds the glorious gospel, reveals Jehovah's infinite love, and produces faith in the sinner's heart, he is reconciled to God at once. The love of God subdues him. The love of God transforms him. The love of God fires him with love to God in return. Then, while his thoughts are taken up with God's love to him, a vile ungrateful criminal, he feels sorrow begin to work in his heart on account of his sins, gratitude to God that He has spared his forfeited life, and zeal to do something for that gracious God who has displayed such love to him. He is reconciled. There is now no enmity against God—no disposition to quarrel with God—but a hearty acquiescence in God's method of salvation, and a willingness to be absolutely at God's disposal.

What were the effects of reconciliation in your experience? The reconciled soul enjoys peace with God walks in fellowship with God, diligently employs his talents for God, and often wishes to be with God. Nothing grieves him like sinning against God.—Nothing is so ardently desired as to be in that state where he shall no more sin against God or grieve His loving Spirit. The man is reconciled to the dispensations of Divine providence, to the contents of God's Word, and to all his fellow-creatures. The grace of the gospel leads him to obey the law; yes, he delights in the law of God after the inward man.—God's moral character is the most exalted object of his admiration; fellowship with the Father, and with His Son Jesus Christ, is his greatest delight; and to glorify God in his body, soul, and spirit, is his highest aim. He mourns over sin, and confesses it with sorrow before God; he rests on the great atonement, and enjoys pardon; he believes the precious promises, and expects the greatest blessings; and he looks forward to eternity with confidence and hope.

Reader, is this your case? Are you reconciled to God? Are you the friend of God, or his enemy—which? One or the other you are. If death should find you in an unconciled state, you will be brought before the throne of God as His enemy, and be judged accordingly. Your sentence will be that of a man who lived and died God's deliberate enemy, who refused to be reconciled, who rejected all His invitations, and preferred braving His wrath, to submitting to His sceptre, and seeking His mercy.

Column for the Donng.

THE DYING SOLDIER'S LAST PRAYER.

In the evening of the 5th of November, 1854, after the glorious victory of Inkerman, there was found in the enclosure formed by the tents of our brave Allies a large number of killed and wounded; the Russians were the most numerous. The English had already collected theirs, and were helping the French to raise their soldiers who had fallen on that bloody field. The earth was strewn with corpses. Some of the faces seemed to smile, some seemed to sleep, others looked fierce, some had received the mortal blow whilst in the act of tearing the cartridge, and still remained kneeling, convulsively grasping their weapon; the arms of some were raised, as if they sought even in dying to deal a blow, or as if they were uttering a prayer with their last breath. The wind blew strongly, and the moon, darkened every now and then by thick clouds, burst forth at intervals, and illumined this sad spectacle,

seeming to reanimate the long rows of dead bodies.

The silence of the night was disturbed by the cries of the poor creatures who writhed in the last agonies of death, and by the distant rumbling of the Russian batteries, still sending forth shots which touched only the corpses of the slain. Here and there men bearing litters walked over the battle field, seeking and carrying off the survivors.

At the moment that one of these litters, approached borne and escorted by soldiers, preceded by a woman with a lantern, near a heap of bodies horribly mutilated, a voice cried feebly, "To my friends!" It was a young foot soldier; a shot had terribly torn his side; he was just about to die. "You cannot bear me hence," said he, "I know that my last moment is fast approaching, but I am glad to see friendly faces before my reason forsakes me. I have a great favour to ask, and I hope that one of you will be preserved to accomplish it." Then, perceiving the woman, "Oh! Madam, God will preserve you for this mission; you will go to my poor mother, you will console her, for women alone know how to use words which can heal a wounded heart. Tell her that her son died like a soldier; tell her also that he died a Christian. Take her this New Testament, which some unknown friend gave me when we were embarking. Tell my mother that this book has made of a bad person, of a swearer, of a profligate man a new creature; it has discovered to him the abyss into which he was plunged, it has shewn him the means of salvation by the grace of God, and through faith in the merits of a Saviour, it has been a succour to him in days of trouble, and it has given him in his last moments the courage necessary to appear with calmness before his last great trial—the heavenly tribunal. You will find my mother in the Market of the Innocents, at Paris. She will have received the fatal news she will be inconsolable; but you will give her this message of peace; you will read it with her; you will embrace all my loved ones for me, and Isidore Briche will thank you for it, in begging you to unite with him in his last prayer."

The hardest and most unbelieving heart could not have resisted the last request of the dying man. These soldiers, who had doubtless faced without flinching the immense perils of that day fell on their knees by the side of the sufferer.

The woman had passed her arm under the heavy head of the soldier. "O our God," said he, "Thou all good and almighty, Thou who has taught me to pray, bless Thou my mother, console her, make her forget the wanderings of my youth; grant to her the same knowledge of thyself that Thou hast given to me; grant that my brothers and sisters may learn Thy ways. Take care of these brave men whom Thou hast sent to me in answer to my earnest prayer; keep them from the misery of living far from Thee; assist this woman in the work that I have given her to do. And now, my God, I thank Thee that Thou hast opened to me the door of life. May thy blessing rest on those pious Christians who are distributing thy Word to the soldiers, and on those, also, who come to bring that Word into our camp. I thank Thee, I thank Thee for thy boundless mercies!"

He was silent, and the pale light of the moon lit up his dying but happy face; his spirit was fast passing away; the soldiers were thoughtful and silent; the woman in tears. The sufferer perceived her; he turned gently towards her, "You will remember my name," said he, "because it is written on the first page of my Testament." He was silent again; his features expressed the sufferings he was undergoing. The sergeant approached him: "I shall write before to-morrow to Ma-

dame Briche," said he; "my handwriting is known to her, and will not alarm her, I shall be able by degrees to break the sad news to her; and, on our return, if God brings us back we shall be able to finish the work of consolation which you have committed to us." "Thank you, sergeant; when all is over, you will take this book, for I shall keep it to the end, which is not far off. Stay near me with your wife, the rest can leave me; I cannot profit by their kind kind attentions; they will be more useful elsewhere." At a sign from Robert they departed, and he knelt down near his wife to assist supporting their young friend. Soon the blood began to flow from the mouth of the dying man, the death rattle was heard, delirium followed. An hour thus passed. At length his senses returned for a moment, he feebly murmured, "Pardon—my mother,—thanks—my God." His head fell backwards, he was no more. The young woman leant towards him, gave him the last kiss, and took from his hands already growing cold, the book which had led him to eternal life.—*Juvenile Missionary Record of Church of Scotland.*

Notices of Recent Publications.

THE LIBRARY OF BIBLICAL LITERATURE; A REPOSITORY OF INFORMATION ON GEOGRAPHICAL, HISTORICAL, BIOGRAPHICAL, SCIENTIFIC, ARCHAEOLOGICAL AND LITERARY SUBJECTS, IN RELATION TO THE SACRED SCRIPTURES. London: William Freeman, 69 Fleet Street. Sold by J. C. Geikie, Toronto

These four volumes contain a series of tracts on a great variety of interesting and useful subjects, all calculated to throw light on the word of God. To such as have not access to larger and more expensive works, these volumes must prove very valuable. What adds to their interest and value, is the circumstance that advantage has been taken of recent discoveries, so that the information on many points connected with the history and antiquities of the lands of the Bible, is brought down to the present time. To give an idea of the work we give the contents of the first volume. 1. The story of Nineveh. 2. Israel and the Pyramids. 3. The Dead Sea, and its explorers. 4. The Plagues of Egypt, embracing the Egyptian life of Moses. 5. The Captivity and its Memorials. 6. The Exode, or the departure of Israel from Egypt. 7. Masada and its tragedy.

THE TONGUE OF FIRE: OR THE TRUE POWER OF CHRISTIANITY. By William Arthur, A. M., author of "The Successful Merchant."—Toronto: G. R. Sanderson, Wesleyan Book Room.

Those who have read the "Successful Merchant" will not require any additional evidence of the talents of the author. The present volume will, however, we are persuaded, give a still stronger impression of his powers, and especially of his fervour and devotedness. 'The Tongue of Fire' may be described as a practical treatise on the gift of the Holy Spirit on the day of Pentecost, and the results and effects which flowed therefrom. The author tells us in the preface that the work is 'the fruit of much labour, entered upon with the desire to lessen the distance painfully felt to exist between his own life and ministry and those of the primitive christians.' The work contains six chapters, viz:—1. The promise of a bap-

tism of fire; 2. Waiting for the fulfilment; 3. The fulfilment of the promise; 4. Effects which immediately followed the baptism of fire; (1.) Scriptural effects; (2.) Miraculous effects; (3.) Ministerial effects; (1.) Effects upon the world; 5. Permanent benefits resulting to the church; 6. Practical lessons.—It is a work which Ministers, anxious for the success of their ministry, cannot well read without benefit. We may give occasional extracts from it in our pages.

It is published at the *Guardian* office, and is got up in a very respectable style. A few typographical errors appear, but we know, from experience, how difficult it is to avoid these.

ESSAYS AND REVIEWS. By Charles Hodge, D. D. Selected from the *Princeton Review*.—New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton, and J. G. Geikie Toronto.

The *Princeton Review* has been for a number of years extensively known and highly prized by students of sacred literature. It has a large circulation on both sides of the Atlantic, and many of the best articles are republished in the *British and Foreign Evangelical Review*. Dr. Hodge is the author of a large proportion of the best articles which have appeared in the *Princeton*. It is quite unnecessary to speak of his ability as a theological writer. He writes with a perfect knowledge of his subject, and with the greatest simplicity and transparency of style. His commentary on the Epistle to the Romans, and that on the Epistle to the Ephesians, are well known, as models of what a commentary should be. Theological students will welcome the appearance of this volume. It contains essays on most important subjects. We heartily recommend it to ministers and students of divinity.

THE PRACTICAL AND DEVOTIONAL FAMILY BIBLE, with marginal readings, original and selected, parallel passages, printed in full, and the commentary of Scott and Henry, condensed by the Rev. John McFarlane, L.L.D. London and Glasgow: W. Collins. Hamilton: D. McLellan.

We have examined with some degree of minuteness the first number of this edition of the Holy Scriptures, and feel justified in recommending it as exceedingly valuable. We look upon it as a very decided advantage, that are the marginal references, given in full. We believe these are given in full in no other Family Bible. The general excellence of the commentaries of Scott and Henry is well known. The publishers have appended a copious digest of Eastern antiquities, geography, and natural history, from the pen of the late Dr. Cox of Hackney. The work will be completed in 32 numbers. The style in which the work is got up is in every respect excellent.—Mr. McLellan, the Canadian publisher, will send the numbers as they are received, free of expense by mail, to any part of the country, on receipt of the price, which is 1s. 3d. for each number.

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL, PICTON.

| | |
|--|-----|
| Average number of Scholars in attendance | 46 |
| " " " absent..... | 10 |
| " " total number in attendance | 20 |
| Number of new Scholars admitted..... | 20 |
| " " left and gone to other parts | |
| of Canada..... | 3 |
| " on Roll on commencement quarter. | 47 |
| " " at end quarter..... | 61 |
| Teachers left..... | 2 |
| Teachers admitted..... | 2 |
| Librarian..... | 1 |
| Superintendent..... | 1 |
| Number of visits paid to various families.... | 100 |
| " " families whose children do not attend any Sabbath School | 50 |

(We have pleasure in publishing the above Report, and shall have pleasure in setting apart a column of the *Record* for similar reports, or articles on Sabbath School improvement.—*Editor.*)

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UPPER CANADA BIBLE SOCIETY.

THE Superintendents of Indian Missions, and others, are informed that the entire TESTAMENT and the BOOK OF PSALMS of Doctor O'Meara's translation in the Ojibwa language, are now ready for distribution, either at cost or reduced prices, or gratuitously, in properly authenticated cases of need.

Application to Secretaries.

Toronto, Dec., 1856.

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5. Pascal's Provincial Letters, translated, with Preface and Notes, by Rev. Dr. M'Crlic.
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Edinburgh, 28th November, 1856.

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