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THE Ecclesiastical and Missionary Record,

FOR THE PRESBYTERIAN CHURCH OF CANADA.

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

VOL. XVII.

TORONTO, APRIL, 1861.

No. 6.

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PRESBYTERY OF MONTREAL.

This Presbytery will meet in Cote Street Church, Montreal, on the First Wednesday of May, at 11 o'clock, A. M.

A. F. KEMP,
Pres. Clerk.

PRESBYTERY OF OTTAWA.

This Presbytery will hold its next ordinary meeting in Ottawa, on first Tuesday of May, at 7 30 o'clock, P. M.

S. C. FRASER,
Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the first Tuesday of May, at 11 o'clock, P. M.

J. BOWIE,
Pres. Clerk.

PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISS,
Pres. Clerk.

PRESBYTERY OF KINGSTON.

This Presbytery will meet in Brock street Church, Kingston, on the first Tuesday of May, at 10 o'clock, A. M.

Session Records will be called for.

A. MACALISTER,
Pres. Clerk.

CLOSING OF COLLEGE.

The closing lecture will be delivered in the College on Wednesday, 3rd April, at 15 o'clock noon, by Rev. Prof. Young. Subject:—"Recent Assaults on Christianity, with special reference to *Essays and Reviews*"

COLLEGE BOARD.

The College Board will meet in Knox's College, on Wednesday, the 2nd April, at 1:30 P. M.

A. TOPP, *Chairman.*

HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in Knox's College, on Wednesday, the 3rd April, at 4:30 P. M.

R. IRVINE,
Convener.

FOREIGN MISSION COMMITTEE.

A meeting of the above Committee will be held (D. V.) in the vestry of Knox's Church, Hamilton, on Tuesday, 9th April, at 2 o'clock, P. M.

ROBERT F. BURNS,
Convener.

COMMITTEE ON FORMS OF PROCEDURE.

This Committee will meet in Knox College, on Wednesday 3d April, at 10 o'clock, A. M.

J. GILLESPIE, *Convener.*

THE MONTREAL WITNESS FOR THREE DOLLARS PER ANNUM.

The Montreal *Daily Witness*, containing a considerable amount of interesting and instructive matter, together with the latest news by the mails and telegraphs, is published every afternoon in time for the evening mails, at THREE DOLLARS PER ANNUM, in advance.

Merchants will find the commercial information of the *Witness* of great value, and the *Day* will give the latest information as to the rise and fall of the markets.

Letters should be addressed
JOHN DOUGALL,
"Montreal Witness," Montreal.

JUST PUBLISHED.

Digest of the Minutes of the Synod,
OF THE
PRESBYTERIAN CHURCH OF CANADA
WITH A
Historical Introduction
AND AN
Appendix of Ecclesiastical Forms and
Processes.

By the Rev. A. F. Kemp, Montreal.
PRICE \$1 75.

It was originally estimated that the matter of this Book would not extend beyond 300 pages, but, from a desire to include in it all that might be interesting or useful, and from the bulk of the last two year's minutes, published since the Digest was projected, the Editor finds that it will contain nearly 500 pages of matter, and that it cannot be published for less than \$1 75, so as to cover necessary expenses. The editor asks nothing for his own labour, which has been arduous. He therefore trusts that the Ministers and Elders of the Church will sustain him in this effort—which has been undertaken by the advice of the Synod, and for the welfare of the Church at large.

Orders may be sent to John Lovell, Publisher, and B. Dawson & Son, Montreal, D. McLellan, Hamilton; W. Clark, London; the Rev. Mr. Reid, and Presbytery Clerks, will facilitate the circulation of the Digest.

NEW BOOKS.

Sir William Hamilton's Logic.....	\$3 00
" Metaphysics.....	3 00
Rawlinson's Herodotus, 1 vols.....	10 90
Men of the Time.....	2 00
Mothers of the Wise and Good, by Jabez Burns, D.D.....	75
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Nevin's Biblical Antiquities.....	75
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Agents for American Sunday School Union &c.	

Notices of Recent Publications.

ANNALS OF THE RESCUED.—By the author of "Haste to the Rescue," with preface by Rev. C. E. L. Wightman, New York; R. Carter and Bros. Sold by D. McLellan, Hamilton.

The pages of this book may convince any candid reader that the attempts made for the reformation of the degraded are when properly conducted not mere benevolent experiments which well-meaning persons may indulge in, but that in many cases they succeed by the blessing of God in elevating the outcast, and making them indeed new creatures. The writer of this book has been eminently blessed in her work. We trust that her success may stimulate and encourage others to do what they can for the benefit of their fellow-creatures. We have no doubt the work will have an extensive circulation. It is worthy of it.

Memoir of the Life and brief Ministry of the Rev. David Sandeman, Missionary to China. By the Rev. A. A. Bonar, author of "Memoir of Rev. R. M. McCheyne," &c. New York: R. Carter, and Bros. Sold by D. McLellan Hamilton.

This memoir from the pen of the author of the most interesting memoir of Mr. McCheyne will be read with deep interest. Mr. Sandeman's religion was of a deep, experimental nature, and its development and results are given by Mr. Bonar in his peculiarly simple and attractive style. We recommend the book especially to students of divinity and young men.

TRUE MANHOOD: ITS NATURE, FOUNDATION, AND DEVELOPMENT. A book for young men. By William Landels, Minister of Regent's Park Chapel, London. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and Rollo and Adam, Toronto.

The greater part of this book consists of lectures delivered to young men's Christian Associations in various places. The work has substantial merit, and is well worthy the perusal of young men and others. Its style is attractive, and its matter thoroughly Scriptural and evangelical.

THE BLACK SHIRT; with other Allegories and Parables. By the author of "The Three Wakings, &c." New York, R. Carter & Bros.

The pages of this book will be eagerly devoured by the young. The author has a rich and highly cultivated imagination, which is exercised for the best purposes.

KIRBY'S VICTORY; and other Stories. By the author of "Cosmo's Visit to His Grandfather." New York: R. Carter & Bros.

This forms one of Carter's Fireside Series. It contains a number of interesting and improving Stories.

MARION LESLIE; or the Light at Home. REMARKABLE ESCAPES FROM PERIL, Illustrative of Divine Providence. Philadelphia: Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

These two works form part of the "Series for Youth," published by the Presbyterian Board. They are well fitted both to interest and improve the young.

NORTH BRITISH REVIEW, FOR FEBRUARY 1861. Toronto; J. Bain, and other Booksellers.

The February number of the *North British Review* contains a collection of first rate articles. There is scarcely one which is not merely readable, but really interesting. It opens with a good article on the present condition and prospects of India. Afterwards we have "Shelley and his Biographers;" "Large Farms and the Peasantry of Scottish Lowlands." The fourth article is on Lord Dundonald, to whose talents and genius the reviewer does justice. The remaining articles are "Modern Necromancy," "Engineering and Engineers," "The Political Press—French, British and German," "Home Ballads and Poems;" "Hessey's Bampton Lecture," "Dr. Carlye's Autobiography," "Lord Palmerston and our Foreign Policy." The article on Hessey's Bampton Lecture contains a good expose of the erroneous, not to say pernicious views set forth by the Lecturer on the Sabbath. It is to be regretted that a clergyman of the Church of England, occupying such a position as that occupied by Dr. Hessey, should promulgate such low and inadequate views on the obligation of the Sabbath.

TEETH.

VULCANIZED RUBBER.

MR. G. L. ELLIOT begs to announce that he is now inserting Teeth upon Vulcanized Rubber. Mr. E. considers this one of the greatest improvements ever made in Mechanical Dentistry. The Rubber produces no irritation in the mouth, and it is tasteless and as durable as gold.

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ALL THE NEW WORKS!

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Toronto, November 30th, 1860.

The Record.

APRIL, 1861.

THE RECORD.

We beg specially to urge on all subscribers, who have not forwarded their subscriptions for the present or past years, to do so without delay. The accounts of the church close on 30th April, and the *Record* accounts are closed then also. The approaching union and the changes which it may bring with it, make it still more necessary that all subscription should be paid. We thank agents and others for their prompt attention hitherto, and request as a special favour that they collect and remit as much as possible of what is outstanding, before the end of the month.

MONTHLY NOTES ON PROGRESS OF RELIGION.

We rejoice that from month to month we have so many interesting notices to record in regard to the progress and revival of religion. From almost every quarter of the world interesting intelligence is received. To the enquiry "Watchman, what of the night?" hopeful answers can be given. In various quarters the shadows of the spiritual night appear to be breaking and the morning star is arising. May the light shed down by the Sun of righteousness on our world go on increasing more and more even to the perfect day. The following notices are from various periodicals.

LONDON.—The various means employed in London for reclaiming the masses continue to be plied with diligence and earnestness. Among the most successful of these means may be mentioned, the midnight meeting movement. During the period that this movement has been carried on, not much more than a year, upwards of five hundred persons have been rescued from a life of sin. Most of these are respectably settled, and many of them give evidence of being under the influence of vital religion. At a late meeting attended by about 300 after an address from Mr. Radcliffe, a very considerable number were impressed and not less than fifty were rescued on this single occasion.

There is reason to believe that the preaching of the gospel is in many cases greatly blessed. On a recent occasion Mr. Spurgeon stated, that of the 1600 persons composing the membership of his church, at least 500 were men and women who had formerly been profligate and ungodly.

The Bible women's movement is also increasingly successful, and in connexion

with other special movements great good is being done.

"An evening meeting for mutual counsel and united prayer, was recently held at Sussex Hall, Leadenhall Street, in the city. About 300 persons were present, including clergymen and ministers, representatives of Young Men's Christian Societies, City Missions, Sunday and Ragged Schools, as well as of the Open-air Preaching, the Sailor's Mission, Bible Women Mission, special services in theatres and halls. The Hon. and Rev. B. W. Noel, and Mr. Reginald Radcliffe, spoke on the necessity and importance of practical efforts for the conversion of souls. A considerable portion of the time was spent in prayer. This meeting will be followed by others of a similar nature, and by increased exertions to extend the knowledge of Christ among the masses in the east of London."

SCOTLAND.—In Dumfriesshire and in parts of Lanarkshire the work of revival is advancing. Mr. Hammond an American Student of Divinity has been highly honoured in the work. In Glasgow much is doing in reclaiming fallen females. One lady has been the means of reclaiming 163 profligate women.

IRELAND.—Mr. Richard Weaver is now labouring in Dublin and is attracting as large crowds as in London. Other means are being employed in Belfast and other places. Some interesting meetings have lately been held in connexion with the Irish Church Missions. An interesting letter appeared in a late number of the *News of the Churches*, written by Miss Whateley, daughter of the Archbishop of Dublin, with reference to those missions."

"Miss Whateley refers to results—1st in congregations formed for Protestant worship in churches built during the last nine years. "In one district in the West, where formerly there were only two Protestant congregations, there are now twenty-eight, some of them numbering several hundreds. 2d. In the Mission Schools, the Roman Catholic children give answers which elicit the warmest admiration. Of these schools there are now seventy-six in different parts of Ireland, with an attendance of four thousand children.

"A remarkable blessing," it is added, "has been found to accompany the text teaching. The majority of those who, by this means, are for the first time brought in contact with the life-giving Word of God, are adults, and in many instances aged men and women on the brink of eternity. On an average, two thousand two hundred and eighteen Roman Catholics are thus indoctrinated with the incorruptible seed of the Word. Who can set bounds to the blessings that may thus have been spread!

As to the number of converts, Miss Whateley says that "the actual number of those who openly come out from Rome, could not be ascertained with correctness, without serious risk to the lives of converts. They are known to be increasing." But "these open converts bear but a small proportion to those really influenced. Multitudes go on for years in a kind of transition state, sometimes wavering, but month by month advancing toward Protestantism; others secretly convinced, but not venturing to make known their opinions. Numbers go to other localities, and then avow them-

selves. Great numbers who have concealed their views in life, are given strength on their death-bed to make a good confession, in spite of furious opposition, and die declaring with their last breath that they want no priest but Jesus. Many dying during the past year, have gone to their rest, trusting in Jesus alone, and rejoicing in the hope of glory. 'The deeper I got into the clefts of the rock, Jesus, the safer I am,' were the words of one of these—a convert in the fullest sense. 'I think,' said a dying convert girl, 'I think I see my Saviour stretching out his arms and calling me to come; I long to go.'" It is then said, 'Multitudes greater still, who emigrate to America, shake off the yoke of Rome as soon as they set their foot on what is to them a land of liberty.'

FRANCE.—From France there is, notwithstanding frequent opposition from local magistrates, cheering intelligence of progress. In one village called Melay there was recently a remarkable awakening resulting in the gathering together of many who were formerly in spiritual darkness. In Paris, which may be regarded as the centre of political and religious influence in France, there are now thirty Protestant places of worship, in which are held sixty-eight Sabbath and twenty-one week day services. Many of the congregations are gathered from Romanism. There are eleven religious journals (of which, however three are rationalistic) and ten Protestant booksellers. There are Bible and Tracts Societies and various benevolent institutions. Besides government or communal schools there are in France between 500 and 600 Protestant Schools supported by the Protestant community.

ITALY.—The state of matters in Italy is full of promise. The immediate spiritual fruit may not be so great as some have been anticipating; but the plough is being sent over the whole peninsula, the seed cast into the furrows, and the result may be left to the God of the harvest. What a change is indicated by the following simple paragraph regarding the Union Meetings for prayer held at Florence:—

"On each day, beginning Monday and concluding this (Saturday) forenoon, meetings have been held. The Scotch Chapel, kindly opened for the purpose, has been filled to overflowing. The meetings have been presided over by representatives of the English, Scotch, Vaudois, and Italian Churches; prayers have been offered up in English and Italian (in the latter language principally), and words of exhortation have been spoken in the spirit of truth and love. Many of the Italians present were working men, who made the sacrifice of their time in thus accepting the invitation widely circulated, the more remarkable as they were again found in their places at the nightly reunions for instruction or evangelization. Not the least interesting feature in a deeply interesting succession of meetings was this, that on one occasion, prayers were offered in succession by four servants of the Lord, who in other times had suffered imprisonment for the gospel's sake."

The Bible Society's agent reports a sale of 3400 copies of Scriptures at Naples, within five weeks. The book was as new to many of the priests as to the people. Do Sanctus' letter to "Pius IX." had been

affixed to the corners of streets, and was read by many.

THE NORTH OF EUROPE.

The work of revival advances in Sweden. Several tract societies have been formed. In many places the clergy come boldly forward as the promoters of these movements. It is also a hopeful sign that in several places where there were unworthy clergymen, the people have come forward to demand spiritually-minded pastors in their stead.

In Russia the "Holy Synod" has sanctioned the printing of the gospel in Russ at St. Petersburg. There have been already 150,000 copies, other portions of the Bible are to follow.

INDIA.—From India there are several pleasing items of intelligence. One is that teachers in government schools are to be allowed to give Bible instruction to such of their scholars as choose to attend after school hours. This must be done, however, elsewhere than in the school premises. This is but a small concession, but it shows the turning of the tide.

In Tinavelly the work of revival goes on in a very remarkable manner. One missionary writes.

"I find that almost every member of the congregation in Melapatti has been awakened. Twelve heathen people have joined; thirty Pallars of the little village of Vadakhapatti have also come over, and are now under Christian instruction."

Two of the native agents, Moses and David Perinbam have joined him. We have the following touching incidents of their visit to one of the villages:—

"After Moses and David had supped together, the people came in for evening prayer. They first sang a Tamil hymn, Moses' wife leading. Then they proposed to sing another, and then another. So the time went on, and it was very late before poor David, wearied with his long journey all day, was able to get rest. At half-past three o'clock in the morning, he was roused up again. The people had come for prayers, and he was enabled at that early hour to address them from the words—'Those that seek me early shall find me.' Those poor people are obliged to go out before dawn to their work, and for this reason it is their habit, ever since the blessed change came on, to meet together at that hour in Moses' house to hear the Word of God and join in prayer."

CHINA.—There is intelligence of a spiritual awakening at Nungpo in the Boys' boarding school. It is traced to a daily prayer meeting commenced by the native Christians at the close of the week of prayer in 1860, and continued ever since. There has also been a similar work of grace in the girl's school. Of these four have been baptised and many are in a deeply anxious state of mind. At the same mission station quite a number of adults have lately been added to the church.

AFRICA.—From Africa there are various details of interest. A commencement has been made in the Abyssinian mission by the Pilgrim Association. From Corisco (West Africa) an American missionary writes hopefully. Speaking of a recent communion, he says:—"The Lord was present in the congregation of His people. All felt that it was truly a feast of fat things.

Eight from among the heathen were graciously inclined to come out and join themselves to the Lord." Among the Bechnanas and Kaffirs the Spirit of God is working. One missionary (Mr. Ross) writes that he has just received 26 adults into the fellowship of the church.

JAMAICA.—The *British Messenger* says: Communications pour in from Jamaica testifying to the extent and power of the wonderful work of grace there. It is stated that upwards of 20,000 persons have come under religious impressions. Various interesting details are given by the Rev. Mr. Hogg, United Presbyterian Missionary. For these, however, we have not space.

THE UNITED STATES.—The *Philadelphia Presbyterian* says:—We continue to receive information of revivals in different parts of the country." Details are given of revivals in various parts of the country. In connection with the recent eventful inauguration of the new President, there were solemn prayer meetings in Boston and many other large cities.

RED RIVER.—In a letter just received, the Rev. John Black states that a series of prayer meetings had been held during the first week of January. He says, "We have commenced a new series to be held fortnightly at each of the churches in town. The second will be here to-morrow evening. The weight of the work will fall upon Archdeacon Hunter, Rev. Mr. Chapman and myself, with occasional help from Mr. Cowley and from Mr. Smith, a young deacon lately from England. We do not yet see much fruit, but we are not without hope." Mr. Black also states that the Temperance cause has made good progress during the winter. In this cause the co-operation of Archdeacon Hunter is valuable.

We thus see that there are glad tidings from many lands regarding the good work of God. *But what of Canada?* We trust the Gospel is not preached altogether in vain. But truly we have need to pray for increasing energy and fervour for the outpouring of the spirit of God.

THE RESULTS OF CHRISTIAN MISSIONS.

We occasionally find the objection brought against Christian Missions that they have not succeeded, and that they are not likely to succeed. Such an objection will be found in general to proceed from those who have no very enlarged acquaintance with the Word of God, or with the spirit of true christianity. But met even on its own grounds, and without reference to those who bring it forward, the objection is without foundation. The truth is, it is absurd to object that christian missions have not succeeded. The very existence of christianity, its extensive prevalence in the world, and the influence which it wields, may be pointed to as evidences that christian missions have succeeded. The rise of christianity was, humanly speaking, small. The seed from which has sprung the mighty tree under whose shadow so many of the families of the earth have

found shelter, was once small, the smallest of all seeds. Those who were at first the agents in laying the foundations of the christian church were, with very few exceptions, such as were accounted weak and insignificant. How then did christianity increase and extend? Not by the wisdom or worldly influence of the rulers of the earth, for they were often opposed to christianity. Infidels may like Gibbon, assign this and that reason for the spread of christianity. But in point of fact, christianity has advanced simply because it is of God, and because His blessing has accompanied the efforts, the prayers, the influence and example of His people. Thus we may regard the prevalence of christianity as a proof that the cause of missions has prospered, for it has just been the inherent life of the truth of God, the living diffusive principle of christianity which has, through the blessing of the great Head of the Church, preserved and extended the church from the first day until now.

Since modern missions began to be carried on with earnestness, that is, from about the beginning of the present century, the results have not been inconsiderable, even when compared with the means employed. We apprehend that even the friends of missions have sometimes at least tacitly admitted that the work has been to some extent a failure, or has not succeeded according to the means employed. But without boasting, we believe it may be asserted that while much more might have been achieved had the faith of the church been stronger, and the efforts put forth been more energetic, still the success has been large and abundant, for which we should thank the Father of lights. One well acquainted with the missionary work made the following statement at the late Missionary Conference in England:—

"He found that the Bible had been translated, during the last sixty years into upwards of one hundred languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labors of the missionaries, would all have remained idolaters. We are apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labor. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labors of the inspired apostles, during the first sixty years

of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million living Christians were found after those first sixty years. They must remember also the hundreds of thousands who were now sleeping in their graves around the mission-churches; and how many had gone to their heavenly home from distant recesses of heathendom, who were never known to the missionaries, but had learned from tracts, bibles, and other means, of the salvation which is in Christ. Then again, the sixteen hundred missionaries who had gone forth from Europe and America, were now accompanied by more than 16,000 native ministers, religious catechists, scripture-readers, and schoolmasters, who were evangelizing their own fatherlands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan asylums, the native apostles, would arise, whose crown of rejoicing would be multitudes of Christian converts. They ought not therefore, to indulge in a spirit of despondency, but rather lift up their hearts in devout gratitude to Almighty God for the great success with which he has so far blessed missionary labors; and indulge in the joyful hope of still greater blessings in days to come."

Such is a pretty correct estimate of what has been achieved even in our day through the instrumentality of Christian missions. Shall we then despair? Has the force of Christianity become exhausted? Is it less able now than formerly to cope with those antagonistic influences which impede its progress whether in heathen lands or in Christian lands? This is not the case. The enemies may be multiplied. They may gird on their armour for the struggle. But the Church under the banner of her King shall be more than conqueror. Even at present the Church is gaining not merely absolutely but relatively. The influence of Christianity is becoming more and more felt throughout the world, and we may believe that henceforth its progress will advance at a very rapid ratio. A religious journal, in a recent article on the "Progress of Christianity" says:

"The moral force of Christendom as exhibited at this hour, with all that we may complain of, is mighty and cumulative. Never before were the Church's conscience and heart so quickened, or her exertions, both at home and abroad, so amazing, or their blessed fruits so patent. Islands are born in a day; Ethiopia stretches out both hands to God; new nations are brought to light; thirty thousand Nestorians are saved from extinction; the Karens embrace the faith and maintain their own preachers, and build their own churches, and furnish martyrs for Christ; three thousand men in the jungles of India are baptized at one time; one hundred thousand patriarchs are numbered among the followers of Christ; forty thousand savages are christianized in Fiji; two hundred thousand converts praise God in mission churches; and two hundred and fifty thousand children read his word in mission schools; polygamy, the suttee, the widow celibacy are doomed all over Hindoostan; schools and colleges are rising, and scores of presses are printing millions of pages a year in the heathen world; while missionaries, instead of being regarded by

colonial governments as fanatics, are looked upon as a great power in a heathen country, without which they cannot secure their possessions. Christian civilization is gradually permeating heathen society, calling apostles of truth out of the bosom of paganism; in fine, the Church has seized the stronghold of the enemy and established a base line of operations all through the heathen world. When we conjecture that one hundred years hence the United States may contain one hundred millions of inhabitants, that a railway will extend from the Atlantic shore to the Pacific, which will be a highway for all nations; that another will extend from the Mediterranean to the China Sea; that all parts of the world will communicate with each other by means of steam and telegraph, and that Christian civilization will be universal, you may call us fanatics; but you should recollect that fifty-four years ago there was no steamboat, no electric telegraph, no railroad, and almost no Protestant missionary.

The practical results should be to call forth our grateful acknowledgements of the continued presence and blessing of God, and to stimulate our efforts for advancing the cause of the Saviour, both in our own and in foreign lands. As a church we have not done what we should have done. In the prospect of union, when we may anticipate a large accession of moral force and energy, let us resolve that we shall from the beginning regard the cause of the Missions, as one which we are called by every consideration to promote, relying on the promised blessing of the Great Head of the Church.

FRENCH CANADIAN MISSIONARY SOCIETY.

We have received the twenty-second annual report of the French Canadian Missionary Society. A perusal of it cannot but lead to the conviction that the efforts of the Society have not been by any means in vain. Not a few have been led to renounce the errors in which they had been brought up, and are now living in the profession of a pure scriptural faith. Many more, of whom no cognizance can be taken in the annual reports, are no doubt, in various parts of the country, bringing forth the fruits of the scriptural education and training which they have received at the Institute of the Society. Many others too, we doubt not, have been reached either by the living voice of the Missionary or by the Scriptures and Tracts which have been circulated, and in secret are seeking and serving the living God, relying not on the power of the priest, or of the church, but on the merits and intercession of the Saviour. The work is now really begun. The heaven is working, and ere long we believe the whole mass will begin to feel its influence. It is to be regretted that the Society is fettered to some

extent by debt. It is a duty which we owe not merely to the Saviour whom we profess to serve, but to our fellow creatures, and to our common country, to sustain this work, and to strengthen the hands of those who have, amidst many discouragements, hitherto carried on the work.

We give a brief synopsis of the work as it is at present carried on:—

POINTE AUX TREMBLES.

In the Boys' Institute there are sixty-four. Several applications had been declined in consequence of want of funds. In the girls department there have been from 31 to 38 during winter, and from 11 to 15 during the winter. At Point aux Trembles there is a congregation of about 140, of whom 24 are communicants. The journals of the teachers give a number of interesting incidents in connexion with the intellectual and spiritual enlightenment of the pupils. Of the pupils themselves twelve have been in the habit of going out as colporteurs through the neighboring parishes.

OTHER MISSIONARY CENTRES.

Besides Pointe aux Trembles there are various other missionary centres, the head quarters either of missionary or colporteurs. The chief of these are Quebec, Inverness, Three Rivers, Industry Village, St. Elizabeth, De Ramsay, Kildare, Belle Riviere, Buckingham, Clarence, &c. Some of these are newly opened stations, and at them all missionary efforts are carried on with earnestness, and in general with encouraging success. In Montreal too, various agencies are at work. There is a church with 31 members, in connexion with which there is a Christian Union of young men, under the name of the French Evangelical Union of young men.

GENERAL STATE OF MISSIONS.

At present there are three ordained missionaries connected with the Society. There are four young men, former pupils, who are now being trained at Geneva for the work of the ministry, in connexion with this mission. There are now five churches formed at the principal stations, the number of communicants being 173. The colporteurs employed have circulated 500 copies of the scriptures and a large number of tracts. We regret to observe more frequent changes among the missionaries than we desire to see. But we believe many of these changes are made on grounds not at all connected with the efficiency or success of the agents.

Altogether there is ground for encouragement in the progress made. Let earnest prayer be offered up for a still more abundant blessing, and still more marked results.

THE UNIVERSITY QUESTION.

We beg to remind Presbyteries and congregations of the recommendation of Synod to petition the Legislature on the subject of the University. The Legislature is now in session, and no time should be lost in getting petitions signed, and sent to the several branches of the Legislature. *Let these be written, not printed.*

We observe that a new petition has been prepared and forwarded by the Wesleyan Conference. We have no space to spare for it, otherwise we should put it before our readers as we did last year. But in the *Christian Guardian* it occupies upwards of a column and a quarter. We observe the same alteration of the language of the Act of 1853 which took place last year. The petition speaks of said Act as "declaring against a one college system at Toronto, and that the same encouragement should be given for the prosecution of collegiate-education in different parts of Upper Canada." We ask, why mention only *Upper Canada* and exclude *Lower Canada*? We see a very sufficient reason for omitting all reference to Lower Canada. It would strike at the foundation of the claims of our Wesleyan friends as here based, and would show that it could not possibly be a money affiliation or connection that was intended. But is it fair or right to misrepresent an Act, while professing to found upon its provisions a just and equitable claim? Any one can see that carrying out the idea of connexion which is held by the Wesleyan Conference, as involving a right to share in the endowment, and extending it as far as the Act extends the connection which it has in view, we should soon lose sight of the endowment altogether. For were it divided among all the colleges established or to be established in *Upper and Lower Canada*, it would soon become too attenuated for the support of one institution. We think this is sufficient to show that, in this respect, the ground on which our friends stand is not good.

The petition represents the views and claims presented as "in harmony with the fundamental principle of our system of Public Instruction." "The fundamental principle of that system is the aid of the State as a condition and encouragement of local effort for educational purposes. Whether that effort on the part of the section of the community be by tax or voluntary subscription, by school section, or municipality, or religious community, or by keeping open a school, teaching certain subjects such a portion of the year, is merely circumstantial; the fundamental principle is 'the aid of the state, on the condition and in proportion

to the efforts of a section of the community for prescribed educational purposes—the principle being the same whether applied to college or elementary schools, whether the educational work be done by municipalities or by religious bodies, by smaller or larger sections of the community." This confirms us in the conviction which we have more than once expressed, viz: that if the claims now put forth in regard to the University endowment be conceded, we shall soon have demands for Episcopalian, Wesleyan, Popish, and Presbyterian Grammar Schools, and Common Schools too. This the community would certainly regard as a most essential change in our educational system. The very character of the system would be changed. The people in Upper Canada have contended long and earnestly against such a sectarian system, which might answer perhaps in cities and towns, but would be most ruinous to the cause of education in rural districts, and sadly at variance with the spirit of the times. In the Scottish Universities, and even in those of England around which a stronger conservatism and exclusiveness had gathered, a more liberal spirit is now being carried out, and it would be deeply to be regretted were we here to abandon the position hitherto occupied, and to retrograde from the advanced broad ground on which we have stood, to our several narrow denominational platforms.

The claims advanced by our Wesleyan friends and by those who have united with them in the crusade, are urged with vigour. But we trust that a broad, liberal, patriotic view of the matter will be taken by a majority of our senators, and that effectual resistance will be offered to the attempt which is being made to *break up* the endowment of the Provincial institution for the support or aid of all the denominational institutions now established, or which may be established throughout the Province.

STRICTURES ON THE TWO LETTERS OF PROVOST WHITAKER, in answer to charges brought by the Lord Bishop of Huron against the Teaching of Trinity College. By a Presbyter. London, C. W., Printed by T. Evans, 1861.

We are glad to perceive that the sounder portion of the Church of England in this country has roused itself into an attitude of remonstrance against the teaching of Trinity College. We have observed intelligent communications in the daily papers, and Reports of Resolutions passed at Church meetings, bespeaking some appreciation of the dangers which threaten their religious community, if such a style of Theological training for its rising Ministry is to be persisted in.

And not alone that section of the church but the friends of truth generally, owe gratitude to the PRESBYTER, who has done so much service to the cause, by the pamphlet before us. His "Strictures" on the Letters are pointed and effective; sustained by reference to the writings of the most venerated fathers and martyrs of the Anglican Church—its Latimers, Cranmers, Hookers and Burnets; whose expositions of Scripture, and faithful Protestant testimonies, he, with just confidence, opposes to the Bretts, the Sparrows, the Cracken-thorps, *et hoc genus omne* paraded in the pages of Dr. Whitaker. The author of the Strictures has even ventured to accuse the Rev. letter writer of what is unfair in his use of Pearson, his great authority; and has successfully vindicated Cranmer, Usher, and our own Calvin, from the attempts to make them speak a language the reverse of their deliberately recorded sentiments. The Provost, in support of his interpretation of John 6, had quoted Cranmer; who, on the contrary, is so decided in applying the passage spiritually, not to the Lord's Supper, but to the participation of Christ by faith, as thus to have addressed Stephen Gardiner, (author of a work on the Sacrament.) "But your understanding of the sixth chapter of John is such as was never uttered of any man before your time, and as declareth you to be utterly ignorant of God's mysteries. For who ever said or taught before this time that the sacrament was the cause why Christ said, 'If we eat not the flesh of the Son of man, we have not life in us?' The spiritual eating of his flesh and blood by faith, by digesting his flesh in our minds, as our only price, ransom and redemption from eternal damnation, is the cause why Christ said 'that if we eat not his flesh, and drink not his blood, we have not life in us, and if we eat his flesh and drink his blood, we have everlasting life. And if Christ had never ordained the sacrament, yet should we have eaten his flesh and drunken his blood, and we have thereby everlasting life, as all the faithful did before the Sacrament, and do daily when they receive not the sacrament.'

Certain it is that though some in early times misconstrued Christ's language, (hence the superstitious practice of giving the communion to children) commentators of any name, from St. Augustine's day, or before it, all agreed that what Christ affirmed to be indispensable to salvation, could not be the observance of an ordinance not then instituted. Origen, Ambrose, Athanasius, Eusebius, all these as well as Augustine, perceived that what was meant was the participation by faith of Christ's sacrifice. How could they do otherwise

when the divine speaker himself affirmed that "his words were spirit and life?"

We dwell the more on this point, because of its vast importance; and because the other authorities quoted by Dr. Whitaker do really as little support his own view as does Cranmer,—neither Hooker does so, nor Usher, from whose writings "Presbyter" adduces the most distinct deliverances on the other side of the question. Nor can we allow the Provost to escape from the scene of his discomfiture, with the easy alternative he assumes, "that they who do not apply John 6, to the Lord's Supper, yet generally, at least explain the passage to assert the necessity now of observing the communion, as the means—the only means he in effect says—of receiving the blessing signified." They do indeed allow no such thing. The communion is one honoured means of the spiritual participation of Christ, but it is not the sacramental eating or drinking that is there affirmed to be surely saving, or the want of it damning—it is faith's communion with the Saviour; in which faith is exercised not in that ordinance only, but appropriates him in the word and the promises; nay which gives its true significance and effect, under God's blessing, and the working of his spirit, to that interesting sacramental ordinance itself. But, interesting and precious as, despite of such misrepresentations of it, that ordinance will still be to Christians, yet they would almost say of it, as the reforming king of the brazen serpent, "Nehushtan," when perverted to idolatrous uses, they see in the sacramental theory the exaltation of the ordinance, but the degradation of the Lord. So says Hooker, following Augustine, ("Strictures" p. 58).—"If his majestical body, [or, as the Trinity College Professor calls it, "glorified humanity"] have now any such new property by which it may every where really, even in substance, present itself, or may at once be in many places, then hath the majesty of his estate extinguished the verity of his nature. Make then no doubt or question of it, but that the man Christ Jesus is now in that very place whence he shall come in the same form and substance of flesh." Thus, according to both Hooker and Augustine, that majestical body, or glorified humanity, which we can make to be every where present doth thereby cease to have the substance of a true body. Just as Calvin also says; "We may not draw Christ's body back, or down again from heaven to earth, under the elements of bread and wine."

We are pleased to see that "Presbyter" has also brought up the Provost on the subject of the Intercession of Saints, and the glorification of the Virgin—points we had ourselves reserved for notice in this article. Of course, Dr. Whitaker pleads the great difference between holding the probable intercession of saints, and approving of the addressing of prayers to them. But, the original allegation, by the Bishop of Huron, was, that the one naturally leads to the other as an article of belief; and this connection in point of fact is matter of history. And here again, the Provost's own authorities fail him. "Presbyter" turns them against him. He quotes Archbishop Usher tracing up the invocation of saints to the doctrine of their intercession for us, and marking the gradual advance of the superstition

But who would expect it!—the Provost has set down Calvin too on the side of this probable intercession. That is, just as with Usher, he takes hold of a mere phrase used in a sort of concession way, or for the sake of argument, by the one writer or the other. But let us hear Calvin, when touching the subject directly? "What angel or devil ever announced one syllable to any human being concerning that fancied intercession of theirs? There is not one word on the subject in scripture. Intercession is the work of Christ; and though believers mutually offer up prayers to God in behalf of their brethren—the injunction is ignorantly transferred to the dead, of whom we nowhere read that they are commanded to pray for us. Again, "it is superstition that has rashly adopted intercessors who have not been divinely appointed."—Institutes, Book iii. c. 22.

It is but the fitting finish of this matter that MARY should have an important and mysterious place assigned to her as an "instrument" in human redemption; and that students of theology should be entertained with speculations on her perpetual virginity! We do not refuse the Provost's explanations here, nor desire to fix upon him opinions which he disowns. But "the straw shews, &c." What we feel is, that the leanings discovered in the very taste for such discussions are Romish—a contribution to Romanism—we almost call it an aping of it, by parties who can not, dare not, avow the logical conclusions to which such doctrine leads on. Call Mary an "instrument" of redemption, typified as well as foretold in holy scripture, and the consequences easily follow, in spite of protests; and it is truly a weak excuse for such teaching, that a Professor finds a sentence or foot note in his text-book [Pearson] shewing the fancy of the philologist as much as anything else—a little discussion on the name "Mary" and its analogy or identity with Miriam, which in the hands of Pearson suggests a remark on the relative positions of these women to the redemption from Egypt, and the redemption from sin and death. It is little worthy of Pearson; but it is after all, Dr. Whitaker, and not the author of the text-book, who makes Miriam a "type." For, as the Provost allows, Pearson does not teach that the Virgin was a divinely appointed type under the law; "nor," adds he, "do I say so." Then, Doctor, what do you say? "I say," he continues, "that she answers in some typical respect to the place Mary bore." Now, this is very like a distinction without a difference. Dr. Whitaker says it is one thing to point out a typical resemblance, and another to affirm that two things stand, by divine appointment, in the relation of type and anti-type. But we perfectly agree with "Presbyter" that if Mary was a type at all, she must have been a divinely appointed type; and we subscribe to the position taken by the Bishop of Huron, that it is "dangerous teaching" indeed to talk thus of the place which Mary bore instrumentally in the means of human redemption; and of this as foreshadowed by Miriam's instrumentality in bringing Israel into the promised land. Really the whole thing is ridiculous, we almost say irreverent. Miriam never dreamed, we dare say, of being so canonised. It is true that she was sister to Moses and Aaron, and favored with a certain prophetic impulse, as

she led the female choristers in their celebration of Israel's deliverance at the Red Sea (Ex. 15.) The prophet Micah, in one brief clause joins her with her brothers of the same family, as "sent" with Moses and Aaron, a sort of handmaid to these messengers of the Lord. For any typical character, we search her history in vain. But if Miriam must be canonised, we should have expected a Protestant Divinity teacher to have made a very different use of her history. It is in fact fitted to rebuke Mariolatry; to suggest the danger of putting forward the claims of the Virgin Mary to any share of the divine honour rendered to the Virgin's Son. The largest story of Miriam recorded in the Books of Moses, is the story of her envy and ambition, when, with Aaron, she spoke grudgingly against Moses in respect of the prerogative claimed by him, or the honor accorded to him. And how was the controversy adjusted? Did not God himself assert the honor of his servant, and condemn the envious aspirant; ay; and this type of Mary, so little will it make for the idolatry of the virgin mother, was only forgiven in answer to the prayers of Moses, not her own, and punished withal with temporary exclusion from the camp. We wish those who impiously alienate to the virgin the homage due to God, who salute her Queen of Heaven! *Mother of God! Refuge of Sinners!* &c., and who but her command her son, we wish they would look here and learn. And if the Professor in Trinity College will touch the subject at all, we wish he would not leave it without inculcating the lesson with which the episode is fraught. Let him teach that Mary is indeed that honoured mother whom ages shall call blessed. But let him also teach, that by the Saviour himself Mary, like Miriam, was taught to beware of interfering with things too high for her. The virgin, it has been remarked, is never but once (Acts 1.) so much as named throughout the Acts and Apostolic Epistles. In the gospels even, she is but rarely mentioned; and on one of the most remarkable occasions, it is on purpose to discourage any undue honoring of her, and to impress the lesson that in Christ's own estimation, fleshly ties are as nothing compared with obedience to God's will.

To have done, we must recur to the grand error of this theology, in many other respects unprotestant—the doctrine of priestly absolution. Here is the point in which we see its Romanising tendency most unequivocally. Hasty absolutions are justly ranked, by Burnet, as the chief cause of all that corruption of morals that has prevailed in the Romish Communion; "In the English Church," he says, "when we use absolution with the dying, we mean only the full peace and pardon of the church; if further, we give pardon in the name of God, this is declaratory only, or expressive of the Church's supplication in the sinner's behalf. We commend the sober and rational views set forth on this subject (on Article 25) to all who are stumbled by Provost Whitaker's attempts to set off by very inferior authorities, another and most dangerous view of that service. But, though the Provost's doctrines of human intercession are more guarded, we can not too earnestly say to all who are not willing to think that the Reformation was a blunder, "*obsta principiis.*" Do not ignore all his history, and what it deposes of the natural

progress of things.

It is a valuable remark of Milman when tracing the growth of a sort of polytheistic christianity in early centuries. "Men passed from the rational respect for the remains of the dead, the communion of holy thought and emotion which might connect the departed saint with his brethren in the flesh, and the superstitious veneration of relics, and the deification of mortal men, by so easy a transition that they never discover the precise point at which they transgressed the unmarked and unwatched boundary. (History of Christianity from the Birth of Christ to the abolition of paganism in the Roman Empire.)

We have just seen a review of the "Strictures" entitled "Plain words for Plain People," which has come from the press, (Rowson's) since the above was in type. It contains remarks on the spirit proper to controversy, which are all very good; but also an idle complaint of the injustice of applying the term Tractarian to Provost Whitaker's theology. Why? Because the Provost's sentiments were propounded many ages before the date of the Oxford Tracts. No doubt they were, too soon for the health of the Church; but where is the harm of calling them by the modern name?

It is more important for us to notice his complaints against the author of the Strictures as doing injustice to Dr. Whitaker on the subjects of intercession of Saints, and absolution from sin, or justification by faith. The Reviewer blames "Presbyter" because he does not insert the whole of that paragraph of Pearson "on the Creed" on which Provost Whitaker grounds for teaching the probable intercession of the saints in heaven. The truth here is that Pearson goes no further in expressing his own sentiments than Presbyter quotes. The latter, therefore, has a perfect right to deny that the Provost's opinion of probable intercession is supported or "taught" by Pearson. In the remaining sentence in the Text Book, that writer only relates the utmost that early expounders of the creed said of the hopes and the prayers of the Church above for the Church on earth; contrasting it with the extravagant advance made on this subject by Bellarmine. Pearson's statement of his own belief stops before he relates either; and he sends us to the marginal note for both.

On absolution, and justification by faith, the writer of this pamphlet in vain seeks to defend his reverend brother of Trinity College. He seems to forget that the authorities quoted with approbation by Provost Whitaker distinctly represent the absolution by priests as effective not declaratory only; and the sacraments as essential. The very sentence in the prayer-book which the rector of Thornhill quotes to exonerate the provost condemns him. "God hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." And although no doubt Bramhall, one of these authorities, distinguishes God's absolute power of pardoning from the priests' power, ministerial and conditional; yet are not Andrews, Sparrow, Waterland, Breit, &c. quoted to the effect that absolution by certain competent parties is essential? Is not Sparrow's description of repentance before and after,

including satisfaction, authenticated by the provost? This being taken in connection with his own expression that forgiveness to the adult is granted on repentance, and that justification by faith, is justification through sacraments, we do not see that the author of the Strictures misrepresents the truth when he affirms that the mode of forgiveness taught in the Trinity College Catechism is the same as that taught by the Council of Trent. Both recognise Christ's merits, both make these affect us only on conditions which are essentially those of works, and dependent on priestly hands. The provost and his apologist hold justification by faith to be consistent with justification being received through ordinances; the Romanist says through works. The former lay much stress on the words "ordinances of God's own appointment;" but the Romanist can also say 'works of God's own requirement.' Both interpose something between faith and the Saviour. And both almost alike subvert grace.

These are the chief matters the "Plain Words" point to. We shall not indulge in criticism on the misnomer by which the Reviewer calls Chrysostom and Gregory "Fathers of the Primitive Church." Too late by some centuries, good Rector!

Editorial Items.

REMOVAL OF MINISTERS &c.—The Free Church of Scotland has of late sustained several severe losses in the removal of eminent ministers and elders. Among the ministers thus removed, we may mention Dr. J. Murray, of Aberdeen, and Mr. Phelip of Portobello; and, among the elders Mr. Sheriff S. Monteath.

GALT.—We rejoice to hear that the Rev. Dr. Thomson, of New York, has accepted the call of the congregation at Galt, and that he has been released from the pastoral charge of his congregation in N. York. His induction is to take place at Galt, on the 18th April.

REV. A. C. GEIKIE.—The Rev. A. C. Geikie has received an appointment to New South Wales, and we believe, soon proceeds to his new field of labour. Mr. Geikie has enjoyed every high respect and esteem wherever he has laboured. We earnestly trust that he may be safely conducted to his new sphere of duty, and that he may be crowned with abundant success in the work of the ministry.

PAISLEY.—On Wednesday evening, the 20th Feb., a soiree was given by the Presbyterian congregation in Paisley under the pastoral charge of the Rev. Mr. Brønner, in St. Andrew's Church, which the trustees

(unasked) very kindly placed at the disposal of their brethren, for the occasion. Soon after the appointed time, the place of meeting was filled to overflowing, many having to leave for want of room. The chair was occupied by the pastor. The proceedings were opened with devotional exercises.

After refreshments had been partaken of, the chairman addressed the meeting, referring among other things, to the openings to the truth lately made in lands hitherto firmly belted and barred against it. He was followed by Rev. Mr. Fenwick, (F. C.) whose subject was—"Things necessary to the prosperity of a congregation," and who, also, during the course of the evening, read several amusing temperance anecdotes in the Scottish dialect, and exhibited a few missionary pictures. Next came Mr. McNeil (Baptist) who spoke in Gaelic. The substance of his remarks was given in English by Rev. Mr. Tolmie (F. C.) of Inverkip, who afterwards addressed the meeting in a very effective manner on "Christian Missions." We are pleased to learn that the sum raised on this occasion is \$80, after defraying the necessary expenses. This will very materially assist the congregation in the erection of their church. Most heartily we wish them all success.—*Com.*

THE APPROACHING MEETING OF SYNOD.—The time is approaching for the meeting of Synod. We presume the various committees appointed to meet with corresponding committees of the United Presbyterian church, will have their business all ready in proper time.

There are one or two matters of business of which we may remind Presbyteries, as they will be expected to report at the meeting of Synod. These are, 1st. The proposed new regulations in connection with the Widow's Fund scheme. They are to be found in the printed minutes, page 51. 2nd. The subject of the examination of students, see pages 32 and 52 of printed minutes. 3rd. The nomination of a minister for the Moderator's Chair, see pages 20 and 21 of printed minutes.

CLOSING OF ACCOUNTS.—Ministers and all parties interested are respectfully reminded that the financial year closes on 30th April. Contributions for the various schemes of the church should be remitted in time. Heretofore difficulties have occasionally occurred in consequence of sums not reaching in time to be included in the yearly statement. It is earnestly requested that remittances be made in due time, as the accounts must close according to the appointment of Synod.

In view of the Union, it is desirable that, if possible, there should be no debt in connection with any of our ecclesiastical undertakings. Congregations that have not permitted for any of the objects according to the appointment of Synod, should see to it that all are attended to, and that there have been no omissions.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

LIBERTY FOR ITALY.—Gaeta having surrendered, the whole of Italy, except Rome and Venetia, is now united under the sway of Victor Emmanuel, as King of Italy. In all probability the temporal power of the Pope will soon be taken from him. It appears doubtful whether Garibaldi is to attack Venice in the coming season or not.

THE CARDROSS CASE.—Meetings are being held in various parts of the country with reference to the Cardross Case. At these meetings the various non-established evangelical denominations are represented. Several most enthusiastic meetings have been held in Ireland on the same subject.

STATE PAPER OFFICE.—**MR. TURNBULL.**—Some time ago Mr. Turnbull, a very zealous Romanist, was appointed to a responsible position in connexion with the State Paper Office, his duty being to examine and arrange papers, many of which were intimately connected with the establishment of Protestantism in England. Representations were made by the Protestant Alliance, and by kindred associations, setting forth the impropriety of such an appointment. Mr. Turnbull has resigned, and Lord Palmerston has accepted his resignation, although attempts have been made to hold up Mr. Turnbull as a martyr.

THE PROTESTANT ALLIANCE.—Among resolutions lately adopted by the Protestant Alliance is one recognising the importance of establishing Protestant Alliance Committees in Canada.

MEETING OF EVANGELICAL ALLIANCE IN GENEVA.—The Evangelical Alliance is to hold a meeting in September next. A letter appears in the *News of the Churches*, written by the Rev. M. D'Aubigne, setting forth the proposed arrangements for the meeting, and giving a cordial invitation to the friends of the Alliance.

QUEEN'S COLLEGE, KINGSTON.—We observe that a Law Faculty has been constituted in connexion with the University and Queen's College, at Kingston.

AFFAIRS IN THE UNITED STATES.—Things continue in a very unsettled state in the United States. The new Republican President has been peaceably inaugurated. His policy has been hitherto firm but conciliatory. He appears determined to take away all occasion for resistance or opposition from the seceding States. They still, however, maintain their position. We trust that, although perhaps in ways not thought of by men, these events may hasten on the final breaking up of the system of Slavery.

CALLS, INDUCTIONS &c.

Brook and Reach.—On Thursday the 14th March, the Presbytery of Toronto, met

in the Brock Church, for the purpose of inducting the Rev. R. MacArthur into the charge of the united congregations of the rear of Reach and front of Brock. The weather proved propitious (the day being most lovely) and a respectable audience assembled to witness the interesting proceedings. In the absence of the Rev. J. MacLachlan, the Rev. J. Gray, presided, and preached from Jude 3. Mr. MacLachlan having subsequently arrived, aided in the work. Mr. MacTavish addressed the minister and Mr. Sharp, the people.

All present seemed pleased and interested in the proceedings. Mr. MacArthur enters on his new field under great promise, and with the prospect of harmony and comfort in his work.

WARDSVILLE, &c.—According to appointment, the Presbytery of London, met at Wardsville, on Feb. 21st, for the purpose of ordaining and inducting the Rev. N. McKinnon into the pastoral charge of the United Congregation of Wardsville, Newbury, and at E. Aldbro'. There were present, Rev. John McMillan, Moderator, P. T., Rev. D. McMillan, Rev. W. R. Sutherland, Rev. A. McDiarmid, and Mr. W. Clark, Elder. After service, by the Rev. J. McMillan, from 2 Cor. V. 20, the edict of ordination having been returned, duly served, a brief narrative of the proceedings in the congregation with reference to the settlement of a Pastor over these congregations, and of the steps taken by the Presbytery, was given. The congregation were then asked if they still adhered to the call given to W. McKinnon. The congregation having signified their unanimous adherence to the call, W. McKinnon was asked if he still adhered to his acceptance of the call from this congregation. W. McKinnon having answered in the affirmative, the questions appointed by the Synod were then put to him, and were satisfactorily answered. The Presbytery then did by solemn prayer and the imposition of hands, ordain Mr. McKinnon as Pastor of the United Congregation. The Moderator thereafter formally admitted him in the name of the Presbytery, and gave the right hand of fellowship, in which he was followed by the other members of Presbytery present. The Rev. D. McMillan then addressed the Minister, and the Rev. Archibald McDiarmid the people in a suitable and earnest manner on their several duties.—The closing prayer was offered up by the Rev. W. R. Sutherland. After the blessing was pronounced, the congregation gave a most cordial welcome to their Minister.—Mr. McKinnon, is placed over a large and important congregation, where by the

blessing of God resting on his labours many may be added to the church of such as shall be saved.—*Com.*

MONO.—On the 20th March, the Rev. John Corbett, formerly of Wakefield, was inducted by the Presbytery of Toronto into the pastoral charge of Mono Centre and Mono West. The Rev. J. A. Thomson of Erin preached and presided; Rev. J. Alexander of Norval addressed the minister, and Rev. A. T. Holmes of Brampton, the people.

It is gratifying to notice not only the harmony and cordiality of Mr. Corbett's settlement, but the fact itself, that these congregations have at last had a Pastor placed over them. It is now about 37 years since Mr. John Turnbull took up his residence in this township. Other Presbyterians followed soon after. For several years they formed a part of the pastoral charge of Mono Mills; but when the disruption took place in Scotland, they adhered to the principles of the Free Church, since that time they have been destitute of the stated services of a settled Pastor; receiving only such scanty supply as the Presbytery of Toronto in connection with Presbyterian Church of Canada, was able to afford.

They made various attempts to procure a minister which proved unsuccessful. They built a church, which was opened by the Rev. Mr. Esson in June 1846; and, true to their principles they have thus far maintained their ground, notwithstanding all the disadvantages against which they have had to struggle. They presented their petitions before the throne of grace, and earnestly sought the fostering care of Israel's shepherd. At length when their hearts were becoming sick through hope long deferred, God has heard their cry and granted their request. They have obtained a Pastor, we trust, of His choosing as well as others. May the Lord bless them and make the union between minister and people happy and prosperous.

BEAVERTON—INDUCTION OF REV. J. McLACHLAN.

For some time the Rev. J. MacTavish has found the field of labor of which he has the charge, altogether too large, and he accordingly applied last summer to the Presbytery, with the view of having it divided. Under direction of Presbytery, a partial division of his congregation was happily effected, and as he selected the Eldon and Mariposa portion, the Thorah and Mara portion of the congregation continued to enjoy Mr. M.'s ministrations with the liberty of choosing a pastor, when they saw fit.

The latter congregation, accordingly resolved to call the Rev. J. McLachlan of Acton and he having deemed it his duty to ac-

cept of the same, a meeting of Presbytery was held at Beverton on the 21st February last for the purpose of inducting him into his new charge. The morning was stormy and unfavourable, but before the time of meeting, it cleared up, and a large company was thus enabled to assemble within the spacious church.

The Rev. D. H. Fletcher, lately ordained as pastor of the Scarboro' congregation, presided and preached an excellent discourse from Gal. 6. 14, and after the usual questions had been put, the pastor was addressed by the Rev. J. MacTavish, and the people by the Rev. J. Gray. The services were suitably concluded by a very appropriate Gaelic address from Mr. MacTavish.

Several circumstances render this settlement peculiarly solemn and interesting, and call for special gratitude to the King and Head of the Church.

The division of the congregation was attended with much difficulty, from both sections being devotedly attached to their pastor, and being thus most desirous of procuring his services. And when his choice was made, it might have been expected that much feeling would be evoked by the disappointed portion, and would be manifested in that warm and earnest manner for which our Highland countrymen are distinguished.

Besides, the congregation of Thorah and Mara is composed to some extent of experienced and intelligent members, who are not unworthy representatives of "The Men" of our old country Highland congregations. Nothing would satisfy them, except a minister of age and experience, and the choice of the people was thus restricted within narrow limits. In calling their present esteemed pastor, however, all parties acted with marvellous harmony. It was a most interesting sight to witness the late and present pastor of the congregation meeting together, and to mark the strong affection evinced for the former, and the hearty welcome extended to the latter—and the scene was rendered all the more solemn, from traces of recent severe affliction that were seen in the appearance of both ministers. In regard to them it may be said that those changes have been effected around the grave, the late pastor having to mourn over the loss of his youngest child, and the newly inducted minister having recently been bereaved of his earthly partner.

A union cemented under such sad and yet encouraging circumstances promises to prove favourable to the progress of the cause. Mr. McLachlan enters on his duties with encouraging prospects of usefulness and happiness.

DIGEST OF THE MINUTES OF SYNOD.

We noticed in our last number the Digest of the proceedings of Synod, drawn up by Mr. Kemp, and just published. We beg again to draw attention to the volume. It is calculated to be not only useful, but really interesting to the office-bearers and members of the church, exhibiting as it does, clearly and distinctly, the legislation of the church from time to time. It is not

an abstract or an abridgement of the minutes, but a digest, containing, we believe, all that is contained in the annual minutes. The book might have been considerably reduced in size, had not the compiler been desirous of giving faithfully all the proceedings of the successive Synods. The historical introduction will no doubt interest many, and it may have the effect of directing attention more to the early history of Presbyterianism in Canada. We think the author has made one mistake, in regarding what was called the "Presbytery of Niagara," mentioned at page XII of the Digest as belonging to the "United Synod." The "Presbytery of Niagara," was, we believe, a body by itself, composed entirely of American Presbyterians, and never so far as we know, connected with any of the other Presbyterian organizations here. We again earnestly recommend the volume, which is handsomely got up, to the patronage of the ministers, elders, and members of the church.

NEOLOGY IN THE CHURCH OF ENGLAND.

The lax and unsettled doctrinal views which had their rise in Germany, appear to be spreading in England. One of the latest developments of this system is found in a volume published some time ago, by a number of leading ministers of the Church of England, under the title of "Essays and Reviews." Several most important doctrines are discussed with ability and earnestness, but at the same time with such perversion of the truth, and departures from the old orthodox faith, that the publication of such a work, and by such authors, cannot but be regarded with feelings of alarm and apprehension. Inspiration and several other vital doctrines are either entirely rejected, or are so attenuated as to be simply what each individual, in the exercise of his own fancy, may choose to make them. As several of the authors are men occupying high positions in the church, and in institutions of learning, the publication referred to has attracted very extensive attention, and has excited, among the friends of truth, great excitement and alarm. Addresses have been presented to several of the Bishops, and several of them, especially the Bishop of Winchester, have spoken out in most decided terms of condemnation with respect to the "Essays and Reviews." Indeed the views contained in them are so objectionable, that we believe the Bishops, without an exception, have expressed condemnation of them. But such is the state of discipline in the English Establishment, or rather such is the almost total want of

discipline, that the Bishops can do but little in purging the church of false doctrine, and stemming the tide of rationalism and infidelity. It has been said, and with some degree of truth, that the Bishops are powerless, save for evil. Certainly it must be admitted that some, even of the best of them, act with but little consistency. An example has lately been given. The Bishop of London lately re-opened St. Paul's Cathedral by a sermon to the masses on the subject of the atonement, which was treated in a sound and Scriptural manner. But the very next Sabbath, the preacher was Mr. Roussell one of the sympathizers with the Rationalistic Essays, and a minister who, nevertheless, holds his rectory from the nomination of the Bishop. The sermon preached by Mr. Roussell was such as might have been expected. He openly promulgated the doctrine that men may be saved without THE WORD, and without any revelation of a personal Saviour as the object of faith. Surely this is a suicidal course to follow. The venerable Bishop of Winchester is represented as a noble exception. He has unequivocally declared that he will not knowingly ordain any one who holds views similar to those set forth in the "Essays and Reviews." A crisis is evidently approaching in the church of England. We trust that when the day of trial comes there will be found many who will contend earnestly for the faith, once delivered unto the saints.

EVANGELICAL CHRISTENDOM.—This periodical has been conducted for some years with considerable ability and has been favourably received as the organ of the Evangelical alliance. Of late however, there have been some differences of sentiment between the conductors of the publication, and some of the leading men of the Alliance. The ground of these differences has been a supposed leaning towards some of the neologian views which have been prevalent on the continent, and which are now leaving not a few of the ministers of the Church of England, such as the writers of the Essays and Reviews. For instance, there was lately a panegyric on the late Baron Bunsen, whose rationalism was in his later years carried to a great extent. More recently there was some defence of the late Dr. Baur, a noted German Neologist and Pantheist. The result is that it has now been resolved by the leading members of the Alliance to disavow all connection with the professed organ of the Association. The reports of the Alliance proceedings will henceforth be prepared by the official Secretaries and be separately inserted, with the notification that for that part of the magazine, and for that alone, the Alliance is responsible.

The London Record the organ of the Evangelical party in the Church of England has entered with some warmth into the discussion. In reply to some complaint

as to the charges brought against Bunsen, the *Record* says:

"Who is it that has compelled us either to discuss the characteristics of his (Baron Bunsen's) writings, or to agree to the proposition that, in spite of God's warning voice, a man may 'take away from the words of the prophecy' of the Bible whatever he sees fit in his vain caprice, and yet be accounted 'a distinguished Christian?' Are all the courtesy and all the sentiment to be reserved for the protection of infidelity, and is no courtesy due to those who vindicate an insulted Bible and an outraged creed? Lest it should pain the feelings of some fellow-mortals, are we to be silent when Abraham 'the friend of God,' is calumniated as a savage man-slayer? Are we to listen with complacency when Bunsen dares to stigmatize as a conspirator him concerning whom Jehovah Himself emphatically asked,—'Were ye not afraid to speak against my servant Moses?' Are we to look calmly on when we are told that the Passover in Egypt was a fable founded on the irruption of a Bedouin host? when we are told that the slaughter of Sennacherib's army was the natural result of cholera morbus; that 'the preternatural conception' of the blessed Virgin is also a myth; that the day of Pentecost is to be accounted for by a gust of wind and a flash of lightning; and that St. Peter assassinated Ananias and Sapphira? Are we to sit silent, and be told that when a writer dies in harness thus attacking the Word of God, sword in hand, we are to be restrained from warning the living that such teaching, far from being consistent with Christianity, is calculated to lead down to the chambers of death?"

Communications, &c.

BRITISH COLUMBIA.

To the Editor of the Record.

DEAR SIR:

Your brief notice, in last number of the *Record*, of the Mission to British Columbia, should suggest very forcibly two questions to the mind of every member of our church, 1st—Are we to have a foreign mission at all? 2nd—Are we as a church to occupy the position much longer of mere spectators of the zeal of others? Allow me to say, with all deference, that it is not a position either consistent with our professions, or honourable to ourselves, or becoming that love to Christ which should "constrain" us.

Would you grant me space to refer to a few statements in back numbers of the *Record* on this subject, which will not only justify, what some might think, the too strong terms I have used, but which must prove instructing, if not humiliating to us all. It is truly humbling to us to "define our position," but we cannot blot out the *Records* of the past.

1st. In *Record* May 1858, there is a communication signed "S," and headed "Vancouver's Island," in which it is stated—"Rome, ever active, has a Bishop and bevy of Priests on the Island, who are employing every means to seduce the Protestants, and lead captive the children born on the island, and the Indians." "Here is a large

door on our own great continent, where there are hundreds of our own brethren, who speak our language, understand our simple forms, possess an English Bible and our catechism, and are ready to welcome a missionary if sent to them, yet are crying in the most earnest manner, "Come over and help us." We have the men, this I can demonstrate, the very men necessary for the work. We only want the means."

2nd. From an editorial Sept. 1858—"Our object in advertising to this subject, is to press on the church the importance of looking after Vancouver's Island, and the territories adjacent. There is already a large population, embracing a considerable number of Presbyterians." "Our way has for present been barred in the East. Has not God been opening a door in the West, and pointing us that direction? We believe He is now doing so, and it becomes us to prepare to open the door, and enter in with the message of peace and salvation."

3rd.—In December 1858, there was an editorial headed "Openings for Missionary enterprise," which closes thus—"With reference to the region last mentioned—we mean Vancouver's Island, and the Western portion of British North America—we may state that several sections of the church are already at work in earnest. An endowment for an English Bishop has already been secured. The Wesleyan Church in this province is sending out immediately four labourers. We trust that our own church will not be behind, but that we shall soon be enabled to send one or more missionaries to look after the Presbyterians, who are already numerous in that region, and to plant the standard of the cross on the interesting and important fields now within our reach."

4th. January 1859, Extracts from a statement by Convener of Foreign Mission, referring to a meeting of the Committee then lately held:—"It was also agreed to call to this work, two of the young ministers of the Church." "Since the meeting was held,"—says the postscript—"it has been ascertained, that there will be no difficulty in obtaining missionaries for the important enterprise proposed."

With reference to this the Committee reported at the next meeting of Synod in Toronto, 1859—"On corresponding with these Brethren, the Committee found their services were not available, as one of them declined accepting the invitation, and the other declined entertaining the matter under present circumstances."

The same number contains the following paragraph—"Wesleyan Missionaries to Columbia." "Four Missionaries of the Wesleyan church have left, or are just about to leave for British Columbia. The Wesleyans deserve credit for their christian enterprise."

What do we deserve for the want of it? 5th. August, 1859, contains the following—"Mission to British Columbia." "The Committee are at present actively engaged in endeavoring to secure suitable Missionaries, and we hope soon to be able to announce that formal appointments have been made."

6th. June, 1859:—"The Hudson Bay Company have given an excellent site for a Church, Parsonage and Garden, in Victoria," (to the Wesleyan Missionaries.)

7th. December, 1859, Extract from a

letter addressed by the Rev. W. F. Clarke, then a missionary in Vancouver's Island, to the Editor of the Canadian Independent.

"The Wesleyan Methodists under the efficient administration of the Rev. Dr. Evans, have already gathered a respectable congregation. A number of Presbyterians encouraged by statements that have reached them through the press, and otherwise are on the *qui vive* of expectancy in reference to a minister of their order. I told them that they will not be disappointed, but may look for a minister by every steamer until he actually makes his appearance."

8th. Extract from Report to last meeting of Synod, June, 1860:—"The Foreign Mission Committee beg leave to report that immediately after the last meeting of Synod there was correspondence held with several ministers of this church, with the view of securing the services of one who might be appointed as a missionary to British Columbia. The result of this correspondence is, that no appointment of such a missionary has as yet been made."

9th. Extract from Financial report at last meeting of Synod:—"State of Foreign Missionary Fund,"

Amount in hands of J. Redpath, Esq.,	\$3,157.26
Interest on do. (Savings Bank)	115.61
Balance as above.....	1,113.06
Total amount available.....	\$4,385.96

Now, Mr. Editor, I have no space for comment on the above picture; nor can it be necessary. I hope your readers will carefully compare the different statements, and then as carefully attend to the exhortation of the Apostle—"Brethren, pray for us that the Word of the Lord may have free course and be glorified, *even as it is with you*" Surely in such circumstances, prayer is needed on behalf of the ministers of our church. And it is needed all the more, if it can be possible that the hindrance in their way, is the standard of qualification set up by the Committee in the *Record* for November, 1859, viz:—"The field is in many respects *one sui generis*. The isolated condition of a missionary in that region, renders it essential that he be a person capable of practising much self-denial, as well as one animated with zeal for the glory of the Lord in the salvation of sinners; while, at the same time, the interests of the present residents and occupiers in that part of our continent, are so very different, if not conflicting, as to render it equally necessary that the missionary should be a man of great prudence. * * * He should likewise be a person of business habit, and also to some extent, of exalting powers."

Surely we must have many such men in the ministry of our church. May our beloved church be preserved from the curse of Meroz in this matter;—"Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Yours truly,
R. J.

THE COLLEGE LIBRARY.

Mr. Editor,
Will you allow a corner, just to say a word or two for our College Library, which on the whole is a good collection of more than eight thousand volumes, and which

within the last three years has been indebted for nearly a thousand of these to friends in Great Britain, and in our own Province, who do not wish their names to be known. But what I wish to remark is, that very many volumes are at present not to be found on our shelves, and not a few excellent, and even standard works have been rendered in a manner useless, by the absence of volumes from the sets. My object in writing at present is earnestly to entreat of all the brethren in the Ministry, who may have been students at Knox College, and others also, to make a real search through their libraries, and try, if possible, and find amongst them any volumes which may be lurking in undiscovered corners. In our lists, many books stand as unreturned; and all the appeals of Librarians from time to time have been attended with but a limited success. May I beg the brethren to make the case known, as the Library is common property, and a substantially common good.

In the prospect of Union with a sister Church, this matter cannot be too soon put right.

Dear Sir,
Faithfully yours,
W. B.

HOPE FOR ITALY—THE MADIAI.

Knox College, March 14, 1861.

Dear Mr. Editor,—My excellent friend and relative, Mr. Nielson, from Glasgow, at present sojourning with us, sends you a few notes on Italy and the Madiai, which will be read with interest, and every day will add to the anxiety with which every Protestant now looks to the struggle in Southern Europe. Moreover, facts which are attested by friends whom you know and esteem, are always received with a deeper interest. Let us look out with eagerness for our expected visitors from Italy, and may they be the means under God, of reviving our very languid Protestantism.

Dear Sir,
Faithfully yours,
R. B.

Toronto, March 14, 1861.

To the Editor of the Record.

Dear Sir,—About this time twelve months ago, I made the acquaintance of Francesco and Rosa Madiai, at Nice, and the remembrance of my interview with these interesting exiles, is very pleasing, when at last Italy may be said to be free.

The Madiai were sentenced to perpetual exile from Tuscany, in March, 1853, after having been confined in prisons for about twenty months, their crime being that of searching the scriptures, and meeting with brethren in an "upper room" for prayer and praise.

Notwithstanding such an intolerant rule, the Government of Tuscany was very lenient, when compared with the Papal Government in Bologna or Ravenna, where hundreds were imprisoned for many months, on suspicion, and in one case eight hundred were condemned in a single sentence.

In March last year I welcomed the cavalry and artillery of King Victor Emanuel as they crossed the frontier from Sardinia into Tuscany, and at the same time in the

Duchies of Parma and Modena, in the north, the people rejoiced in the cry "Our soldiers" and "Our king." Since that day the bible has been an open book in Italy, and now, in the length and breadth of the land, you may purchase the scriptures and read publicly notices of tracts, with such titles as "The Protestant Rule of Faith," or "Antichrist is the Pope, proved from the Holy Scriptures and the Holy Fathers." Such is the change that will free the exiles to return to their much loved land.

At the time I refer to, Francesco and Rosa had been in Nice (the City of Garibaldi,) for seven years, and the "Plea" of Napoleon had not quite shown itself in the acquisition of this province. They acted as agents for the "British and Foreign Bible Society," and though evidently much courted by strangers, appeared to be most humble amiable people. They delighted in talking of England, and took much interest in hearing of the work of revival then going on.

Purposing to spend some time at Mentone, 20 miles from Nice, and then the richest gem in the kingdom of Sardinia (though now under France,) I was greatly gratified in being requested to carry a package of 20 or 30 bibles and testaments to the Commandant of the small Fort at Mentone, Francesco recommending him to me as a "very dear brother in the Lord." I did myself the pleasure of waiting on this friend with the package under my care, and found a very modest Christian man, who did much among those he was connected with, towards showing them the right way, and I was the more surprised to find such a man there, Mentone being a most Popish town, though so richly gifted in beauty. During the winter months a congregation of about a hundred English and Americans assemble every Sabbath, and it may be interesting to remark the toleration permitted, that in the chief hotels in Nice, Bibles, (French and English,) are to a large extent supplied in the rooms. I cannot say that I have remarked this in Canada.

I am, dear Sir,
Yours, &c.,
A. B. NIELSON.

SABBATH OBSERVANCE.

To the Editor of the Ecclesiastical and Missionary Record.

DEAR SIR:—During the last year nothing has occurred affecting the Sabbath of such a nature as to require a special meeting of the committee on Sabbath observance.

I have not issued the usual notice appointing a day for simultaneous preaching on the subject of the Lord's day; because I feared that a request of this kind made from year to year may be regarded as burdensome by our ministers, who doubtless advert to this, as to other Christian duties in their ordinary course of ministrations.

I have now to request the insertion in the Record of the accompanying Address of the Kingston Sabbath Reformation Society to the people of Canada, and may I beg of the brethren—ministers and others, to read the paper, to call public attention to its recommendations; and to take the trouble of getting up a written petition to the Legislature

in their respective neighborhoods without delay.

P. GRAY,
Convener of the Committee
Kingston,
March 15, 1761.

THE KINGSTON SABBATH REFORMATION SOCIETY TO THE PEOPLE OF CANADA.

Our object in issuing this address is to call public attention to some forms of Sabbath desecration obtaining in our own, and kindred communities,—to give warning of the danger to be apprehended from these encroachments on the sacred character of the holy day—to remind you respectfully of your duty in the circumstances, as members of a free Christian nation, and to solicit your co-operation in the efforts we make for securing the better observance of the Lord's day.

It is the common belief of Christians, expressed in the authoritative creeds or standards of the several churches, and springing from the recognition of the Bible as containing a revelation of God's will to mankind, that the Sabbath was ordained by God to be a day of holy resting from ordinary labors—a day set apart for His worship and for works of mercy—and to be regarded as a sacred day by all.

The sanctification of such a day for such purposes, is a proof of wise and tender consideration on the part of God on our behalf—"The Sabbath was made for man," and made for man a Sabbath. It is needed by man for the material, physical and intellectual, as well as for the moral and religious advantages which flow from the reverent observance of the holy day. All men have a God-given right to that day—to possess it free from the calls of labor—free for the sole and undisturbed exercise of devotional and benevolent duties. Therefore any infringement of the Sabbath law, by improper, unnecessary work, is at once a transgression of the Divine command, and an offence against the rights of man, and the infringement should be resisted by all suitable means, by those who fear God, who would maintain the right, and do justly by their fellow men.

Apart from considerations founded on the express Divine Commandment; the condition of man on earth, both in relation to the Deity and to his fellow creatures, is such, that the fitness of things demands, the individual and common welfare necessitates the public recognition and observance of a day of rest and worship.

If reverent worship is due to Him on whom we depend, if we need from Him the grace that bringeth salvation, if we require light from heaven to guide us in all our ways to God and man, and a holy principle to actuate us and shape our life course, it seems most evident that there must be an appointed time and place for Divine worship, a day to be kept holy—held sacred by the public conscience; with its sanctuaries where people may congregate to praise the Lord, and inquire of Him, and His service for the church and the family, in which all may engage, and by which all may learn what manner of persons they ought to be, and be stimulated to dutifulness.

There must be a Sabbath if men together are to worship God, if together they are to

implore His favor and learn His will, if they are to feel, and own the bond of brotherhood, by which they are all linked together as members of a family, and all receiving the grace of "Our Father" who is in heaven. Genuine fear of God, and genuine sympathy with our kind have their seat in the heart; but the heart's deep and holy longing must find an outlet and manifest itself in time and place and action. And this inward feeling expressed in appropriate manner, is the substance of all religious service, the foundation of all morality, and the ground in man's nature for the seed of the living word to take root in. So "the Sabbath was made for man" and so necessary for man is the institution of such a day, that if no command had enjoined it, Christian instinct and our nature's need would have suggested its advantages, and led to its establishment.

When any good institution is endangered, no kind of action which menaces it is not material, nor undeserving of discriminating notice. For there are hurtful agencies to be feared, far more than others on account of their power or subtlety, or by reason of adventitious elements arrayed on their side in certain circumstances. And generally the agency most to be dreaded, likely to subvert any foundation—which for the truth's sake, we would rather see more firmly established, is not that which boldly, and in its own black colors proclaims its purpose, and presses on to the assault. Thus the opposition to the Sabbath law from which the greatest danger is to be apprehended, is not the argument of the Anti-Sabbatarian, nor the derision of the ungodly seceder, nor the desecration of the day by the shameful wickedness of those who neither regard God, nor the feelings of their fellow-men. The exhibition of such forms of antagonism has rather the tendency to make the holy day and its associations more honorable and precious in our estimation. We have greater cause for alarm when it is sought, under color of philanthropy, or pleading the exigencies of the public service, or asserting a Christian liberty, to institute in fact a system of aggression, which, advancing step by step, would rob the Sabbath of its sacredness, relax its hold upon the consciences of the people, and end in its virtual abolition. In the mother country, appeals adverse to the religious character and obligations of the Sabbath, have been made on behalf of the working classes. In order, it is alleged, to gratify and elevate them, let the public museums and picture galleries, the crystal palace and the useful exhibitions be opened to them on Sunday. These appeals are interlarded with, or founded upon the customary drivel and cant, grown now well nigh intolerable, about "high art" and "forms of beauty" and their humanizing and refining influence. The fact is overlooked that a certain amount of learned leisure and cultivation of taste, which the circumstances of the great body of the working people utterly preclude, and that the culture of man's nobler faculties which irreligion precludes, are a requisite to a just appreciation and æsthetic enjoyment of the fine arts, as the twaddle of the dilettante artists and art-critics, under which the world groans, amply testifies. These advocates of elevating Sunday amusements might know that a glaring "Red Lion" and Blue

Dragon" on a tavern sign, or a tawdry banner borne along the street before a deafening band of music, or the splendid glitter of the inevitable gin-palace next door to the "high art" have greater attractions than the creations of Rubens and Raphael for all that kind of working men who require no persuasion, and all that kind who will be persuaded by such inducements, to let go their hold of the Sabbath and cast from their veneration and memory the day which Jehovah claims as His own. The characteristic excellencies of our people—their indomitable energy, industry, and practicalness would prevent them from turning their Sundays into continental holidays. Deprive the Sabbath of its divine sanctions, they would not long continue to divide the time between churches and the promenade and theatre. The instincts and habits of the race impel them to the industrial rather than the playful. With the Fourth Commandment obliterated from their creed and conscience, Sunday would soon be just the first day of the week of ceaseless labor—and then, with the opportunity for holy worship gone, and the gospel message unheard, and even the solemn teaching of the Sabbath's silence, to those who frequent no sanctuary lost—there would be incessant toil, increasing ungodliness and selfishness, conducting to physical, mental and moral degeneracy by a law certain as fate, terminating either by the emergence of our people out of that condition through a baptism of fire, or by their overthrow and absorption by a HARDIER AND MORE VIRTUOUS RACE.

In our province similar reasons and inducements for a relaxation of the Sabbath law have not been, in fact cannot be presented. But here, until quite recently, labor in the Post Office was compulsory on the government employes in that department, and still may be required of his subordinates by the Post Master if he thinks proper. The Rideau and St. Lawrence canals are by order of government kept open on Sabbath, compelling the attendance and labors of the lock masters and their men. And railway and steamboat travelling on the Sabbath is increasing. The wedge is entered, which, driven home, will separate the Sabbath from the commands of God, and from public regard. And, however, we may deplore the existence of such practices, with the consequent hardships they entail on a large body of men, the evil does not come upon us with such glaring offensiveness as in some other forms of Sabbath desecration. It is pleasant to see the steamboat gliding over the still waters and the train dashing on with impetuous speed, or gracefully winding in a curve; and then it is pleased with an air of self-sacrificing philanthropy, that all is done for the public accommodation, and that no one is forced into what he may regard as a violation of Divine law. But there is the flagrant disregard of Him who said "Remember the Sabbath day to keep it holy;" there is the tempting opportunity given to the young, thoughtless, and idle to escape from wholesome restraint and indulge in sinful pleasure; there is the enforced withdrawal of honest men from their families and the sanctuary; there is the government-sanctioned allowance and incitement of disobedience to God day after day, teaching immorality to the whole community, and all for the convenience, and to

increase the gains of a small portion of the general community.

Think of the evil complained of and its issues. We have a Sabbath law, in act and public sentiment, which so many take upon themselves to violate. Consider the tendency of the practice to provoke the like in other quarters and to increase both in extent and evil consequence. If the government may enjoy the opening of the Rideau and St. Lawrence canals on the Lord's day; why not the Lachine canal? Why not the Custom Houses, and Parliament? And why may not the governed engage in their callings on the same plea of public convenience? If the Grand Trunk company may run trains with merchandise for people, why may not common carriers and caterers ply their vehicles too? If steamboat proprietors may sail their vessels for gain, why prevent stage coach proprietors from competing with them for the same prize? If some individuals are permitted to pursue their ordinary business on all days alike, what reason is there in justice to hinder any in any line of business from doing the same? And the evil will increase if measures are not taken to check it at once. The banner of public opinion, yet in favor of the sacred day, is being undermined by the allowed desecration, and if the process continues long enough, it will ultimately oppose no obstacle to the general disregard of Sabbath sanctity.

Think of the welfare of those who suffer from the allowed desecration of the Lord's day. Sunday travellers and pleasure seekers as a class are more objects of pity than of hope. If deprived of the Sunday jaunt by steamboat or rail, they probably would spend the day no better. This class whether well dressed or in rags—the most insignificant both in character and members of any in the community, is however kept up by continual accessions from a better. The young and thoughtless are tempted by the facilities afforded for Sabbath excursions; and begin, in what they feel at first to be forbidden guilty pleasure, to wound and sear the conscience, to mingle with a class of men they had avoided before, and end their course in disgrace and ruin.

And then there are the government employes and those of the railway and steamboat companies—many of them necessarily educated, trustworthy officers—many skilled working men; as a whole intelligent, frugal, honest—the class which is the bone and sinew of a country—the class which is produced and moulded in all manliness and worth by religious training, by habits of God fearing and Sabbath keeping in which to some extent they were reared. They are compelled to work against their inclination on the Lord's day. Yes, a necessity of a kind is forced upon them. No doubt strong religious principles would prevent their submission to that necessity, but all men have not strong principles, who are yet in the main right principled, and would, if free to choose, shun a direct and habitual violation of a sacred law. They need employment, and such employment as they have been trained to. Themselves and families are dependent on the produce of their toil. And it is heartless, and manly cruelty on the part of their employers to say, that they do not compel them to work on the Sabbath, that if they do not choose to comply

with the conditions, they need not; when the worker has only the alternative of employment on terms adverse to his wishes and his soul's well-being, or of poverty. For them no Sabbath comes as a sweet-day of rest. In their circumstances it is almost inevitable that the good impressions, and habits formed in earlier days should fade and lose their power. They have not the ordinary means for maintaining or renewing these impressions and habits. On the contrary they are brought into close contact with men of most worthless character, and temptations of many a kind. On the day they would have been with their families and in the sanctuary, if they had not been prevented.

People of Canada! On behalf of those who must wait and toil from day to day, and never enjoy an unbroken Sabbath, or else be deprived of situations on which they depend for maintenance;—on behalf of those by whom the loss of the Sabbath is regarded as no loss at all;—on behalf of your families and the rising generation; for our country's good; for the sake of the Lord Jesus and those who love his cause; and for the sake of those who care for none of these things, for whom He yet cares, whose salvation He seeks,—we entreat you to do all that you can do to strengthen the hands of those who are trying to procure for all, the possession and enjoyment of the Sabbath—one whole day in seven consecrated to devotion and release from secular engagements and toils.

The Provincial Parliament is about to meet. 1. You can petition the Governor General and the two branches of the Legislature for the authoritative abolition of Sunday labor in the Post Office department. 2. That all the canal locks shall remain closed from Saturday at midnight until Sunday at midnight. 3. That railway and steamboat companies shall be prevented from running trains and sailing their vessels on Sunday. Any intelligent man can draft a petition, which by the recent order must not be printed, but written fairly out from beginning to end, and with a very little trouble the whole neighbourhood may be induced to sign it.

Or a letter signed by as many as can be conveniently reached, might be addressed to the member of the county, town, or city, urging him to bring in, or support a law for the prohibition of Sunday labour, on terms like those enunciated.

And further—and until the contemplated reform has been effected, much good might be done by the formation of Sabbath Reformation Societies in every neighbourhood, and especially in the cities and large towns. In almost every village of the Province a branch or auxiliary of the Bible Society has been formed, while, as far as we know, the Kingston Sabbath Reformation Society, and the one at Toronto are the only assistants of their kind in the country. And yet, while undervaluing neither God's blessed word, nor the associations whose object is to circulate it, in the actual state of things, there is far more need for associated effort to promote the observance of the Sabbath than to cheapen and distribute Bibles.

Finally—Remember the Sabbath to keep it holy.—Bless God for its institution and preservation. Let it be distinguished from the ordinary day in all your household arrangements. Prepare for it by doing all that may

be done before to lessen even necessary working in your house. Honor it by diligent observance of holy duties in your families and in the sanctuary. Seek to make it, and it will become not a weariness, but a delightful day, a blink of heaven's sunshine gleaming through the clouds that overshadow us here, and a foretaste and pledge of the "Sabbath that remains for the people of God."

For "The Kingston Sabbath Reformation Society."

P. GRAY, President.

J. MAIR, Secretary.

Kingston, March 15, 1861.

Missionary Intelligence.

Beyond what we have noticed in our general review of the progress of religion, there is not very much at present to record. We subjoin whatever of interest we have been able to collect. We regret to observe that by last accounts, Dr. Duff's health is not at all strong.

CHINA.—MISSION OF ENGLISH PRESBYTERIAN CHURCH.—The Rev. W. Grant, writes that it was recently his happy privilege to admit five new members at the last dispensation of the Lord's supper at Bay Pay. They have joined themselves to the Lord's people in the midst of no little persecution. One of the Elders lately ordained over the native church, had been removed by death. At Pechuia, several persons were manifesting an unusual degree of interest. Amidst these encouraging tokens, opposition was manifesting itself. At Swatow and Sat-hau-pow, hopeful appearances have rather disappointed the Missionaries. The Missionaries are longing for the raising up of an earnest native agency.

TURKEY.—MISSION OF PRESBYTERIAN CHURCH OF NOVA SCOTIA.—*The Home and Foreign Record* of the Presbyterian Church of the Lower Provinces, contains a letter from the Rev. Petros Constantimides, their Missionary at Constantinople. There are openings for Missionary effort, but Mr. Constantimides, earnestly pleads for teachers; colporteurs, books, &c. as necessary means for carrying on the work. In consequence of the state of his health, he purposes to visit North America during the summer.

SYRIAN MISSIONS.—Notwithstanding the calamitous condition of the population in Syria, the Mission cause is not altogether prostrated. Mr. Ford, an American Missionary at Sidon says: "To all human appearance the political prospect is dark enough, but we look to God alone, and our trust in Him, enables us not only to pursue our work calmly from day to day, but also, to form plans for its future prosecution and for early occupation of any of the doors we see opening before us." He

mentions that at several places the attendance on the means of grace is on the increase.

PERSIA.—NESTORIAN MISSION.—The American Board have scattered over the mountains a native force of forty-eight preachers. There are about 1,400 attending boys' schools, and 500 the female schools. More than 300 Nestorians were recognized as church members, and several members have been gathered in.

INDIA.—In several parts of India, the work of Missions is advancing. At Sealkote, there has been a revival, chiefly under the influence of the established church of Scotland. About twelve of the officers of the army have been converted. Among these was a captain who had previously been an infidel, and during nineteen years had not been more than twice in church.—Once converted, this officer devoted all his influence to the conversion of others.

JAPAN.—THE FIRST PROTESTANT COMMUNION.—The chaplain of the American embassy gives the following account of the first Protestant Christian sacramental or communion season:

The interest of the day, and of the week of concert of prayer in Japan, reached its culmination in the evening, when the sacrament of the Lord's Supper was administered in the same room—the parlor it might be called—in Mr. Brown's house, where the concert had been held the evening before. It was so ordered that the same number of communicants were present as when He who instituted it himself presided over it. The still and solemn evening served to give it additional interest, if that is possible on any occasion, and especially when it was remembered that this was the first time the sacrament had ever been administered in Protestant form in the empire of Japan! The Catholics claimed, at one time, no less than one million eight hundred thousand converts, where not a single trace of Christianity, in any form is now to be found! In such a place was celebrated the first Protestant communion, January 15, 1860, three hundred years after the arrival of Xavier, and a century and a half after the expulsion of Christianity, and its extinction. Different was the Protestant mission in its origin, and will be in its appliances; and different may it be in its duration and results.

MORAVIAN MISSIONS.—This people, so distinguished for their self-sacrificing foreign missionary labours, it appears from their last year's report, are truly blessed in their work. The missionaries number 312, and reach about 73,000 souls. These stations are in most destitute heathen lands, such as North America, Greenland, Labrador, Jamaica, Thibet, South Africa, Australia &c. According to their report the past year, their contributions for the support of their missionaries amounted to \$300,000. The whole membership of this denomination is said not to exceed 20,000; this would give them an annual average of \$15 per member, an aggregate of free donations to spread the gospel in foreign and

domestic missions not equalled in any other sect. Ought not such facts as these arouse other denominations to do much more than they are doing!—*Eccles Record.*

HYMN BY DR. RAFFLES.

For the Early Prayer Meeting at Great George Street Chapel, Liverpool, on New Year's Morning, 1861.

Rapid flows the stream of Time,
Bearing on its troubled wave,
Old and young, of every clime,
Onward, onward to the grave;
Onward, onward still it flows,
Not a moment will it stay;
No impediment it knows,

On that torrent I am borne,
Onward to eternity—
To the land whence none return
E'er hath been, or e'er shall be—
To the Sovereign Judge, enthroned—
To the day of final doom
To the grave and all beyond,
Realms of light and endless gloom.

Since the year that's closed began,
O, what myriads it has laid
In that last abode of man!
In that deep sepulchral shade!
All their work on earth is o'er,
All their labor, toil and strife—
They are seen and heard no more,
In the busy haunts of life.

But we still survive, and now
In Jehovah's courts appear,
Thus to pay our early vow,
Thus to hail the opening year.
Father, hear us while we pray,
Let our praise accepted be;
Be the year, begun to-day,
Consecrated all to Thee!

Should we live to see its close,
Number all its days and hours,
May the Spirit interpose,
Hallowing all our noblest powers,
All we have and are is Thine.
Thine let all our BEING be;
Let us own Thy claim divine,
Let us live alone to Thee!

Should we die, and, ere the year
Finish its appointed race—
Should we at Thy Bar appear,
Stand before Thee face to face—
O, for mercy in that day,
All our worthless work to own!
While to each the Judge shall say,
"Faithful Servant take thy crown!"

Miscellaneous Articles.

CLOSING SCENES OF THE LIFE OF COLUMBA.

The closing scenes of the life of Columba are highly interesting. When near the end of his days the feeble old man went out, on one occasion, to the west side of the island, to see how it fared with the labourers in a field there. Having been drawn where the work was proceeding, he addressed them from the vehicle on which he sat, saying: "At the recent paschal solemniity I earnestly prayed to depart to Christ my Lord; but that your day of joy

might not be clouded with sadness, I was willing rather that my transit should be delayed a little longer." These about him wept at these words. He tried to comfort them, and returned to the college, blessing them as he went.

On the sabbath following this, while conducting public worship, he suddenly stopped, looking up to heaven, with a bright and beaming countenance. When besought by his disciples around him, to reveal the reason of this sudden transport of joy, he said that an angel had borne him a message from the Lord. His attached and admiring followers regarded the message as having some relation to the time and circumstances of his death, tho' he had not divulged its purport.

Next sabbath morning he went with feeble, tottering steps, accompanied by his faithful friend Dermid who had come with him from Ireland, into the granary or storehouse, connected with the college, and remarked to him, that since he was so soon to leave them, he was glad to see that they had store enough of corn to supply them with food for another year. Dermid asked why he spoke thus of his decease. Columba replied, "In the sacred volume, this day is called sabbath, which means rest; and truly, to-day is to me a sabbath; for of this my toilsome life it shall be the last. After my vexatious labor, I shall keep Sabbath. This night of the day of the Lord I shall go the way of the fathers."

Leaning on the arm of his affectionate attendant, he then returned to his chamber. He was weary and worn with toil and age, and had to rest half-way. As he sat there, an old white horse, that had long been useful about the place came up to his aged master, and, as if in sympathy with him, laid its head on his breast. Dermid, who stood near, tried to drive it away, but Columba forbade him, saying: "No, suffer him, suffer this creature who loves me; why should not the poor irrational brute lament the loss of its master as well as you intelligent men?" On coming near to the college, he ascended a little elevation, and pointing towards the building said: "Small and mean though this place may be, great honor shall be conferred upon it, not by the king of the Scots and this people alone, but by the rulers and people of foreign and barbarous tribes; saints also from other churches shall greatly venerate it." He then went into the chamber that had been set apart as his study, where lay open the Psalter, which he had recently been employed in transcribing. He was at the 34th Psalm. Taking up the pen he wrote the verse, "they that seek the Lord shall not want any good thing." His work was done. He laid down his pen, saying: "Here let the page and my work finish together, what follows let Baithen write."

At night, when he retired to his bed-chamber, he dictated a parting admonition to the brethren, which was written down by his attendant. It was in these words: "My little children, I commend to you as my last words, this admonition—to have mutual and unfeigned charity among yourselves. Follow the example of holy men, and God, the strength of the good, will help you."

When the midnight bell sounded to summon the brethren to prayer, Columba rose

and hastened to the little chapel. He arrived there first, followed closely however by his faithful Dermid. Because of the darkness, the lamps not having been as yet lighted, Dermid lost sight of his beloved master. On entering the chapel he cried, "My Father, where art thou?" No reply being given, Dermid hastened for a light, and then found Columba lying prostrate on the ground. He raised his head and laid it tenderly on his own breast, thus supporting the dying patriarch. It was evident to all the brethren, who now crowded into the chapel, that life was fast ebbing away. They gathered with the deepest anxiety around their venerated leader. Columba looked up to them as they bent over him, and with affection and love toward them beaming in his eye, waved his feeble hand, as if bidding them farewell, and leaving upon them his dying blessing. He then calmly sank in death as if falling into profound slumber. After three days, he was buried by his bereaved companions, who mourned with a sore and bitter grief, the loss they had sustained in the departure of so faithful a friend, and so wise a councillor.

He died on the 9th June, 597, in the 34th year of his residence in Iona. "Such," says Adamnan, "was the termination of the life of our illustrious patron. He has joined the fathers and become united with the apostles and prophets. He forms one of the unspotted thousands who have washed their robes in the blood of the Lamb, and follow him whithersoever he goeth; immaculate virgins, without fault before God; raised to their privilege by our Lord himself, to whom with the Father and the Holy Spirit, be honor, virtue, praise, glory, and dominion for ever and ever. Amen."

Columba was canonized by the Pope in 1741.—*Exchange Paper.*

Proceedings of Presbyteries, &c.

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery was held at Guelph, on the 5th day of March, attended by fifteen ministers, and six elders. Dr. Thomson of New York, and Messrs. T. J. Hodgskin, John Irvine, and A. C. Geikie, were also present, and were invited to sit with the Presbytery.

Mr. Geikie having informed the Presbytery of his purpose to proceed to New South Wales, with the view of prosecuting the work of the ministry in that colony, the Presbytery instructed the Clerk to issue a certificate in favor of Mr. Geikie, including the Minute, which appeared in the *Record* in May last.

A call to Mr. James Findlay, of Mitchell, from the congregation of Waterdown and Wellington Square, was laid before the Presbytery and sustained. Mr. McRuar was appointed to prosecute Mr. Findlay's translation before the Presbytery of London.

The Presbytery of New York having released Dr. John Thompson from his present charge, the Presbytery appointed his admission to the pastoral charge of the Galt congregation, to take place on the 18th day of April.

A call to Mr. Charles Cameron, probationer, from the Rocky Saigeen congregation was presented, sustained and accepted. Mr. Cameron was instructed to appear at next ordinary meeting, for his ordination trials.

A call to Mr. T. Lowry, from the Paris congregation, was presented and ordered to lie on the table till next ordinary meeting.

In consequence of Mr. Gaskie's intimation of his purpose to leave the Province, the Presbytery resolve to take no further proceedings in reference to a call to him from N.W. Hope.

The Committee appointed to inquire into the state of Chalmers' Church, Owen Sound, gave in a report in which they express the opinion that the said congregation was practically extinct. Another document, however, being laid on the table, affirming the continued existence of the congregation, the Presbytery delayed coming to a conclusion in the matter.

JAMES MIDDLEMISS, Pres. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

- 1. Lions, Prov. 28. 1, Lilies, Song of Solomon 22. Lambs, Isa. 40. 11. Lebanon, Hosea 14 5-7. Lights, Mat 5. 14. Little children, Mat. 18. 3. Lively stones, 1 Peter. 2. 5.
2. Became a sacrifice for his people's sins, Heb 9 26. (2) Makes continual intercession for us, Heb. 7. 25.
3. Abraham's, Gen. 18. 23-33.
4. Genesis 4 21.
5. Genesis 31. 27.

QUESTIONS FOR NEXT MONTH.

- 1. To what five objects, beginning with the letters, M. O. P. are the saints compared.
2. Over what classes of people does Christ rule as King, and what acts does He perform in regard to each respectively?
3. Where are physicians first named?
4. Where is 'the hour,' as a division of time first named?'

MONEYS RECEIVED UP TO 21st MARCH.

N. B.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the Record, and if there be any error or omission, to communicate immediately with the Agent. A Post Office Order is the safest mode of remitting.

Remittances, whether for Schemes of the Church, or for the Record, should be addressed to Rev. W. Reid, Knox College, Toronto.

KNOX COLLEGE.

Table with 2 columns: Name and Amount. Includes Perth, Miss Sue (\$36 00), McNab St. Hamilton (140 00), Nassagaweya (18 00), Fingal (33 00), Zorra (75 40), Boston Church (26 00), Woodstock, (Knox's Church) (74 00), Lobo (11 71), Cornwall (21 50), Sullivan and Givregl (20 00), Percy and Seymour (60 6).

Table with 2 columns: Location and Amount. Includes Blyth \$10; Hullett \$11 (21 00), Prescott, adl (12 00), Elderslie (9 00), Belleville (107 00), J. Scarth, Toronto (1 00), Cedar Grove and Alliston \$5 93; Carleton and West Essa \$5 97 (11 90).

SYNOD FUND AND BUXTON MISSION.

Table with 2 columns: Location and Amount. Includes Innisfil \$6; Barrie \$4 36, Essa \$12 75 (512 75), Brockville (5 59), Galt (23 78), Eldon (51 00), Nassagaweya (6 50), Crosshill (8 36), Osgoode (8 00), Port Dalhousie \$4 40; Niagara \$3 05; 7 45, Zorra (21 00), Oro West (2 00), Woodstock, (Knox's Church) (16 50), Ekford and Moza (20 48), Carradoc (1 20), Cornwall (5 00), Ashburn \$2; Utica \$2 60 (4 50), Hullett (5 00), Elora (6 00), Lochiel (3 00), Melrose and Roslin (10 10), Sarnia (8 53), Bowmanton (3 00), York Mills and Fisherville (5 00).

FRENCH CANADIAN MISSION.

Table with 2 columns: Location and Amount. Includes Merriekville (\$2 00), Crosshill (7 35), Woodstock, (Knox's Church) (18 50), Guelph (10 00), Owen Sound (6 00).

WIDOWS FUND, &c.

Table with 2 columns: Location and Amount. Includes Port Elgin (\$2 60), Woodstock, (Knox's Church) (26 00), Garafraxa (5 00), Egmondville (6 75), Kingston, Brock St. (4 00), Westwood (3 00), Rates from Rev. A. Meville; Rev. J. Stewart; Rev. T. Sharp; Rev. Donald McLean; Rev. A. McLean, Morrison; Rev. J. L. Gourlay.

FOREIGN MISSION.

Table with 2 columns: Location and Amount. Includes Prescott (\$4 00).

COLPORTAGE.

Table with 2 columns: Location and Amount. Includes Rev. J. Whyte, for B. oks (\$5 00), Crosshill (7 75).

Table with 2 columns: Location and Amount. Includes West Oro, (previously acknowledged as for Synod Fund) (2 00), Woodstock, (Knox's Church) (12 00).

MISSIONS OF FREE CHURCH.

Table with 2 columns: Location and Amount. Includes Masters Blackwood, Fingal, (for India) (\$8 17).

HOME MISSION FUND OF PRES. OF TORONTO.

Table with 2 columns: Location and Amount. Includes Knox's Church, Toronto, Sabbath School (do) (\$40 20), Malton, adl (2 00), Acton, (should have been in last No.) (20 40), Ardenisia, for supply (38 00), Carlisle and West Essa (59 7), Cedar Grove and Alliston (49 3), Boston Church, (not Milton as in last) (14 50).

RECEIPTS FOR RECORD UP TO 22nd MARCH 1861.

VOL. XVII.—R. McGowan, J. McGibbon, Milton; Douglas, Flora; H. McAlister, J. F. Wright, Vienna; Rev. D. Wishart, M. McKilligan, Madoc; W. McDonald, Kirkwall; R. Lecky, D. McNeill, Grey; R. Little, Innisfil; T. Wiley, J. Bain, D. Campbell, Mitchell; R. Marshall, St. Rose; Rev. J. Middlemiss, Elora; S. Bryce, John Allen, James Holiday, Perth; D. Brownlee, Dalhousie; A. Beith, Bowmanville. A. Shaw, N. Shaw, J. Fyfe, J. Currie, Sunnidale; D. Coulter, Cartwright; W. Chalmers, C. Robertson, J. Anderson, Munselburgh; J. May, G. Todd, Garafraxa; Mrs. Farlinger, S. Kyle, Morrisburgh; Miss Mo.

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