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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. XIV.

TORONTO, FEBRUARY, 1858.

No. 4.

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PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held in the usual place, on the fifteenth day of April, at 11 o'clock, A. M.
WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on the 23rd and 24th of February, at 11 o'clock, A. M.
JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Wednesday of April, at 10 o'clock, A. M.
J. SCOTT, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery will be held at Hamilton, on Tuesday, 2nd February, at 11 o'clock, A. M.
J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery will meet at Kemptville, on the first Tuesday of March, at 7 o'clock, P. M.
P. GRAY, *Pres. Clerk.*

SYNODICAL COLLECTIONS FOR THE YEAR 1857 8

- For French Canadian Missionary Society—on the third Sabbath of July.
- For Buxton Mission and Synod Fund—on the third Sabbath of October.
- For Foreign Mission—on the second Sabbath of January.
- For Widows' and Orphans' Fund—on the third Sabbath of March.

KNOX COLLEGE.

We call attention to the circular which will be found elsewhere, with reference to the annual contributions for Knox College. These should be all taken up and remitted in the course of the months of January and February.

REMITTANCE OF MONEYS TO THIS OFFICE.

Parties remitting money to this office will please to express the amount in *dollars and cents.*

A Post Office order is the safest mode of remitting. When a letter contains money it should be registered.

Office of Ecclesiastical and Missionary Record, &c.

The Offices of the *Record* and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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

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

TO CORRESPONDENTS.

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

THE RECORD—REDUCTION OF PRICE.

Subscriptions for the present volume at the rate of 2s. 6d., will still be received up to 1st March. We earnestly request all interested to send forward the names of subscribers with their subscriptions. We are glad to state that there has been a very considerable increase in the circulation, but we have no doubt that in most congregations the list might be still further extended.

Those in arrears will please to remit the amount due. Accounts have been sent to several places, and they will be sent in the course of this month to other places. Subscribers, however, who are in arrears need not wait for accounts, but remit at once.

The sum of 8s. 9d. per volume for arrears will be taken until 1st March, after which, according to the former terms of subscription 4s. 6d. will be charged. We can still supply to a few subscribers the November and December numbers.

Parties ordering or discontinuing the *Record*, should be careful to give the Post-office address.

Notices of Recent Publications.

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA: including a sketch of sixteen years residence in the interior of Africa, and a *Journey from the Cape of Good Hope to Luanda on the East Coast: thence across the Continent, down the River Zambezi to the Eastern Ocean.* By David Livingstone, L.L.D., D. C. L., &c. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and other Booksellers.

This volume, long and eagerly looked for, has now made its appearance, and, high as general expectation was as to its value and interest, we do not believe that this expectation has been in any case disappointed. It is in fact of sterling value. There is no assumption or pretence about Dr. Livingstone or his Book. But in both we find qualities of a sterling and enduring character. Dr. Livingstone's ambition evidently is, not to be a *great* man, but to accomplish real good, and to lay out his energies for the glory of God and for the good of his fellow-creatures. And so in his work there is no pretence, every thing is modest and unassuming. There is no straining for effect,—the incidents recorded are evidently not exaggerated, and the style is simple and unaffected. But there is at the same a peculiar charm about it, —a charm which is heightened by its very simplicity and the vein of quiet humour which is very frequently met with. The volume begins with an account of his parentage and

The Ecclesiastical and Missionary Record.

early life and training. An extract from this chapter we have marked for insertion. It would be an easy matter to fill many pages with interesting extracts. But we would rather recommend all who can afford it, to purchase the book, and read it for themselves. A father could not present to his family a more interesting volume. The natural disposition of Livingstone's mind, and the circumstances of his early life, combined to fit him in many respects for the work in which he afterwards entered. He, at a very early age gave evidence of an intense love of nature, and delighted in making himself acquainted with the natural productions of the district in which he lived. From an early age too he gave evidence of strong resolution and of untiring perseverance. Having been brought under the influence of divine grace, he resolved to devote himself to missionary work. The study of medicine, and of the various branches connected with a medical education, gave him additional qualifications for a missionary in such a country as South Africa. These qualifications are strikingly exhibited in his life and travels in the interior of Africa. With the view of making himself thoroughly acquainted with the native dialects, he gave up for a number of years his own vernacular, so that when he again met his own countrymen on his voyage home, he felt like a foreigner attempting to speak the English language. We doubt not that great and important benefits will flow from the researches and discourses of Livingstone. His discoveries are not only of service in extending Geographical and Geological science. It must be remembered that many of the regions through which he passed, are fertile and populous. When once they are opened to European commerce and civilization, and enriched with the blessings of the gospel, who can tell how powerful an influence may go forth on all hands through Africa for its civilization and evangelization. Dr. Livingstone purposes to return to prosecute his important work. It is gratifying to know that the British Government have granted £5,000 sterling, to enable him to prosecute his researches and discoveries, and that the London Missionary Society has raised a special fund for the establishment of missions in some of the regions discovered by Dr. Livingstone.

We should have mentioned that the volume contains a portrait of Dr. Livingstone, a great number of well executed illustrations, and several valuable maps showing his routes in his various journeys. A glance at these maps will show the extent of the addition made to Geographical science by Dr. Livingstone.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, for January, 1858.

We have received this excellent Periodical. The following is a list of its articles:—1. Positive Philosophy of Auguste Comte. 2. The Revolt of the Sepoys. 3. English Hymnology. 4. Ancient Manuscript Sermons. 5. Brownson's Exposition of Himself. 6. St. Hiltaire on the Reformation of Spain. The articles are as usual able and interesting. The first contains an able analysis and refutation of the Positive Philosophy of Comte. The article will repay the perusal, whether viewed as a specimen of composition, or as containing an account and refutation of the system of Comte. We read with pleasure the article on British Hymnology. The last article is valuable and interesting. We were particularly pleased with the spirit in which the article on India is written. When we see so many attacks in American papers

and magazines, some leading and influential journals too, on every thing British, it is refreshing to find such sentiments as these expressed in the following extracts:—

"Adopting the theory which the foregoing remarks refute, some of the newspapers, both in Ireland and this country, have set the atrocities and brutalities of the revolted soldiers to the account of national hatred, repaying in kind the wrongs inflicted on the Hindus by their present rulers. The theory, on which this atrocious charge is made, having no truth to rest upon, the charge itself might be summarily dismissed from court. But it has been made too boldly to be ignored. It will soon appear that we do not blindly approve of everything in the policy of the British government in the East; nor do we doubt that examples of personal iniquity and wrong-doing in the intercourse of Europeans with the Hindus can be brought forward. But if there is anything in the history of British proceedings in India that gives even a pretext for the allegation in question, it has altogether escaped our reading. Whatever individual cases of license or of violence may be cited—and it would be strange indeed if none should occur among so many thousand Europeans, living in a country where moral restraints are few and weak; (have we not reason to blush for many such in our own land?) it is nevertheless true beyond question, that for nearly a generation past, the policy of the British government in India has been liberal and humane; while the character and conduct of its official agents, in the civil and military services, will bear a very favourable comparison with that of our own countrymen in the same walk of life.

"We have no sympathy with the tone of disparagement which some have chosen to employ towards a noble people in the time of their reverse; and we repudiate as groundless, nay, as violating one of the holy commandments, the allegation that the Hindus have been merely paying their debts to the British in their own coin. This charge is in the first place false; and in the next, it is without reason. It assumes that the Sepoys have acted from a sense of national grievance, whereas they were never oppressed, never ill-treated, but on the contrary, always dealt with as a favoured and even a petted class; and it is further without reason, because it ignores the real cause of these dreadful atrocities. These have their reason in the unfathomable depths of human depravity, when unrestrained by Divine Providence, and unenlightened by the gospel. It is pure heathenism and pure Islamism that we behold with horror in these Sepoy outrages."

ANNA, OR PASSAGES FROM HOME LIFE. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

MIA AND CHARLIE: OF A WEEK'S HOLIDAY AT RYDALO RECTORY. With Illustrations by Berket Foster. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

These are two new Books published by Carter & Brothers. They are of the same class as many issued by the same Publishers. Their object is to illustrate the influence and operation of christian principles in the formation of character and the regulation of the conduct in every day life. They are calculated both to interest and prove juvenile readers.

THE 'MONTREAL WITNESS.'

The Prospectus of this journal, for the ensuing year, has been issued. It is an admirable family paper, and contains excellent extracts from the leading papers in Britain and the United States. The efforts of the spirited proprietor deserve to be well sustained by the people, and we trust they will be increasingly appreciated and supported.

MONEYS RECEIVED AT THIS OFFICE UP TO 20th JANUARY, 1858.

BUXTON MISSION AND SYNOD FUND.

St. Mary's.....	\$ 3.00
Port Dover.....	4.00
Baltimore.....	5.48
Ottawa.....	20.00
Thera and Eldon.....	22.13
Brockville.....	15.60
Buxton.....	15.00
Ekfrid and Moss.....	8.50
Perth.....	20.00
Collborne.....	5.00
St. Catharines.....	18.78
Port Dalhousie.....	5.00
Stratford.....	18.00
Chatham.....	2.90
Galt.....	39.00
Springville.....	8.00
North Augusta.....	\$2.20
Yonge.....	5.80—8.00

FRENCH CANADIAN MISSIONARY SOCIETY.

King.....	\$10.60
Carradoc.....	2.75
Brucefield.....	10.00
Ekfrid and Moss.....	9.00
Darlington, Front.....	\$10.00
do, Rear.....	10.00—20.00

FOREIGN MISSION.

Missionary Society U. P. Church, Pak- eham.....	\$10.00
Baltimore.....	12.85
Darlington Front.....	\$12.62
do, Rear.....	7.45—20.07
Brockville.....	19.00
Beachville.....	6.00
Prescott.....	11.00
Milton.....	5.00
Boston Church.....	6.00
Woodstock, Chalmers' Church.....	9.00
Ingersoll.....	8.00
Stratford.....	15.00
Ottawa.....	3.88
Sarnia.....	18.40
Norwood.....	4.25
Dunnville.....	8.00
Sabbath School, Bradford.....	7.00
Cornwall.....	10.50

KNOX'S COLLEGE.

Ottawa.....	\$36.00
Robert Turnbull, Toronto.....	2.00
R. Johnston, Vaughan.....	2.00
Knox's Church, Hamilton, first Instal- ment.....	200.00
Children of a member of St. Gabriel St. Church, Montreal, per Rev. A. F. Kemp.....	1.50

COLLEGE BUILDING FUND.

Balance collected in England, by Rev. D. Fraser.....	\$10.55
Mr. Hodgkin, Brampton.....	4.00
Thamesford.....	40.00
Belmont.....	12.00
A. D. Ferrier, Esq., Fergus.....	100.00
Ekfrid and Moss.....	17.50
Chatham.....	1.70

WIDOWS' FUND.

Baltimore.....	\$ 8.85
Annual rate from the following ministers:— Rev. James Black; Rev. Dr. Burns; Rev. John Alexander; Rev. W. Cragie; Rev. A. Young; Rev. D. Fraser; Rev. T. Sharpe; Rev. D. Al- lan; Rev. A. Wilson; Rev. J. Gray; Rev. T. McNerson.	

INDIA RELIEF FUND.

St. Mary's.....	\$ 2.00
Baltimore.....	10.21
FEMALE EDUCATION IN INDIA.	
Ekfrid and Moss.....	\$ 51.86
MISSIONS IN CHINA.	
Missionary Society of U. P. Church, Pa- keuhani.....	\$ 4.00

The Record.

TORONTO, FEBRUARY, 1858.

REVIEW OF THE YEAR 1857.

A SERMON preached on the 27th Dec., 1857, by
REV. WILLIAM GREGG, Minister of Cooke's
Church, Toronto.

Psalm xlvi. 8.—"Come behold the works of the Lord, what desolations he hath made in the earth."

It is our duty not only to study the word, but also to meditate on the works of God. The word of the Lord is pure, his law is perfect; we are therefore bound to search the Scriptures with diligence and prayer. But the works of God are also great; they are honourable and glorious. They also, therefore, are to be had in remembrance, and to be sought out of all them that have pleasure therein. The duty of meditating on the works of God is distinctly enjoined in the text.—"Come, behold the works of the Lord."—Look not with heedless, unob. servant eye on the aspects of nature, or the events of history—Endeavour to trace the footsteps of the Almighty, whether as controlling the elements of nature, he stretcheth out the heavens like a curtain, layeth the beams of his chambers on the waters, maketh the clouds his chariot, and walketh upon the wings of the wind; or as Governor among the nations, sendeth forth the instruments of desolation, fire and sword, plague and pestilence, against guilty communities; or maketh wars to cease to the ends of the earth, breaking the bow and cutting the spear in sunder, and burning the chariot in the fire.

Of the manifold works of God the text specially invites us to contemplate the desolations He hath made in the earth. To some of these, therefore, I now propose to direct your thoughts. The subject I think not inappropriate at this particular season, and in view of the events which have distinguished the year now closing. We have reason, indeed, at this season to acknowledge with gratitude the blessings which have been continued to us—blessings personal, domestic, and public—blessings temporal and spiritual. Still the season at which we have arrived, is peculiarly a season of desolation, and the year now closing has been, in many respects, a year of disasters. We are therefore specially called on, in contemplating the works of God, to consider the desolations he hath wrought in the earth.

I. It may be proper that, in the first place, we advert to the desolations, which, at this particular season of the year are discernible in the external aspects of nature—the desolations of winter. But a few months ago, earth's surface presented an aspect of life, beauty, and pleasure. The eye was delighted, as it successively gazed on the verdure of spring, the luxuriance of summer, and the golden tints of autumn. But now stern winter has arrived, with its piercing winds, and cutting frost, and fleecy snow. Now the trees are stripped of their

foliage, the fields of their verdure, and the flowers of their blossoms. All these have

Resigned the honors of their form
At winter's stormy blast,
And left the naked leafless plain
A desolated waste.

Does not this season of desolation suggest instructive lessons? Does it not, for example, present a striking emblem of a soul dead in sin, of a family, or congregation, sunk into a state of religious indifference; cold, cheerless, lifeless; and its consequent need of the enlightening, quickening, reviving, and refreshing influences of the Holy Spirit? Does it not remind the young, that the spring time of their existence must ultimately,—unless they are cut down in the vigour of their days—give place to the winter of old age; and that now therefore they ought to improve the golden opportunities afforded them, so that afterwards they shall have no reason to exclaim, "the summer is past, the harvest is ended, and we are not saved?" And, once more, does not this season of desolation remind us of the short-lived and perishable nature of all earthly enjoyments, which wither like the flowers of the field, or the leaves of the forest; and thus lead us to anticipate with joy that happier land, where "ever lasting spring abides, and never withering flowers," whose fountains are ever fresh and flowing, whose pastures are ever green, and where blooms the tree of life, bearing all manner of fruit, yielding its produce every month, and whose leaves are for the healing of the nations?

II. But looking back on the whole of the year now closing, it may further be proper in the second place to advert to the desolations, which in the ordinary course of events, have been wrought by the hand of death. How many of our fellow-creatures have, during the by-gone year, descended into their graves! Upwards of thirty millions of human beings, a number equal to the whole population of this North American Continent—have probably passed away during the last twelve months. Every month has taken away its millions—every day its tens of thousands—almost every second its victim. All these have yielded to the relentless messenger in various countries of the world, in heathen or in Christian lands, some of them in early infancy, others in advanced old age, others in the prime and vigour of their days—some of them rejoicing in the bright prospects which the Gospel unfolds,—others, alas! ignorant of, or rejecting the great salvation.

The desolations thus caused by death, in its ordinary course, it is difficult to realize, not merely from their magnitude, but also in consequence of the manner of their approach. The desolations of winter approach at once. Within a few brief days, at a particular season, the leaves are withered, and verdure fades. The transition from life and beauty, to desolation and decay, is sudden and simultaneous; and therefore more striking and startling. But death comes at all seasons, gathers his fruit at

every month, puts in his sickle at every hour. We thus become familiarized with his presence, and therefore take less notice of the fearful havoc he makes, than if with one fell swoop, at one particular season, he gathered in his whole year's harvest. Thus, for example, not far from two thousand persons, perhaps, have died in this city alone, during the past twelve months. How little have we realized this fact as compared with the impression it might have made, had all these died in a single day, and had we witnessed their remains borne along the streets, in one long line, and seen them deposited together in one common grave!

In many particular families, indeed, (in the houses of some of yourselves, for example), the desolations of death during the past year, have been sadly realized. But I do not wish to dwell on this theme. I am chiefly anxious to urge upon you personally, the necessity of preparing for death. You know not but that the flowers of the earliest spring may blossom on your graves, or the snows of this very winter wrap your sepulchred remains. How earnestly therefore should you seek to have your sins pardoned through the blood of Christ, and your natures sanctified through the operation of the Holy Spirit! that so at whatsoever moment the stern messenger may come, you may be able to meet him with this bold defiance—"O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

III. In contemplating the desolations of the past year it may be proper in the third place to advert to the casualties by which it has been specially distinguished. Seldom have our ears been shocked by the intelligence of so many and so fearful casualties as have occurred during the year now closing. Scarcely has a single week elapsed, without bringing to us tidings of some fatal collision, some dreadful conflagration, some fearful shipwreck. Pursuing their journeys of business, or of pleasure, anticipating no evil, dreaming perhaps, of home, recalling the memories of earlier days, or looking forward with hope to many long years of happiness on earth, large numbers of passengers on the railroads of this, and other lands, have been suddenly arrested, in their rapid career, and hurried without a moment's warning from time into eternity. On the bosom of the mighty deep also whole navies have perished. Strong built and well manned ships, that seemed capable of withstanding the fury of the elements, many of them freighted with valuable treasures, treasures of gold and silver, and with lives, infinitely more precious, have been dashed to pieces on the rock-fenced coast, foundered unseen on the shoreless ocean, or sunk to ruin, shattered by the crash of unexpected encounters. How many millions' worth of property, also, has been destroyed, and what numbers of lives have perished amidst devouring flames! The lordly dwellings of the rich, and the lowly cottages of the poor, the repositories of wealth, the abodes of industry and art, have yielded to the reckless ele-

ment; while many of their occupants have been buried beneath the smouldering ruins.

In our own Province the past year has been distinguished by special and fearful casualties. The thrill of horror which pervaded the whole population, when by a fearful railroad catastrophe, within forty miles of this city, sixty human beings were in a moment precipitated into the eternal world, will not soon be forgotten. Nor will the memory speedily be obliterated, of the hundreds, who having escaped the dangers of the broad Atlantic, perished in the waters of our own river St. Lawrence. Amidst a thousand other casualties, which have occurred, these two will long be remembered as investing the closing year with a specially mournful character in the history of this Province.

In connection with the casualties which have occurred during the closing year, in this or in other lands, very solemn lessons are suggested. Are we not reminded, for example, of the perishable character of man, and of the works of man? The monuments of industry and art, the treasures of earth, may perish in a moment. The flames may devour, or the waters engulf them. A thousand unforeseen occurrences, also may sever in an instant the brittle thread of human life. Is there not thus forced on us an additional argument for living as strangers and pilgrims on earth, and for being always prepared for the approach of the relentless messenger?

IV. Besides the desolations of the by-gone year already considered, we may further advert in the fourth place to the commercial crisis which has occurred. There is a remarkable saying in the prophecies of Ezekiel (vii. 12)—“Let not the buyer rejoice, nor the seller mourn, for wrath is upon all the multitude thereof.” The meaning is, that all would be involved in the same common calamity. This saying has been fearfully realized during the past year. Over all departments of commerce derangement and ruin have spread. Merchant princes, whose signatures were accepted for millions; banking institutions, whose treasures were deemed exhaustless; mighty co-partnerships, erected as machineries for the collection or distribution of the wealth of nations, have been overwhelmed in the general wreck. Nor has the calamity been confined to one country, it has spread over every city, and kingdom of the civilized world.

The misery and wretchedness which have resulted from this commercial crisis it is difficult to exaggerate. Men only of high moral principle can form any conception of the intense agony which must have been felt by honourable merchants, in prospect of the impending crash, or at the moment when they yielded to the resistless pressure. Villains there doubtless have been who rejoiced in the opportunity of evading legitimate claims. But we now speak of men of sterling principle, of unbending integrity, whom disasters, which no human wisdom could foresee, compelled to succumb.

Nor has the misery connected with this commercial crisis been experienced merely by the more prominent members of the commercial world. How many traders in humble circumstances, in cities, towns, and villages, have been ruined? Nor has the evil terminated even here. Hundreds of thousands of mechanics and laborers, have been suddenly thrown out of employment; and were you this day to visit the once happy homes of many of them, you would find them the abodes of poverty and starvation—of such wretchedness and misery as might well cause you to shudder and stand aghast.

The lessons suggested by these calamities are very obvious. They teach us the uncertainty of wealth, reminding us that in a moment it may take to itself wings, and flee away. They serve to convince us of the necessity of laying up those treasures in heaven which are priceless and imperishable. They moreover present a loud call to the exercise of charity and benevolence. If anything has been spared to us amidst the general wreck, we should consider the case of those less favourably circumstanced than ourselves.

V. I shall only further advert at present to the desolations of war, which have been witnessed during the year now closing. Of all other forms of desolation, those of war are in many respects the most appalling. The derangement of commerce, the interruption of trade, the expenditure of millions of treasure, and the consequent withdrawal of capital from mercantile employment, and industrial investments, these, which in themselves are great evils, are among the least of the calamities involved in a state of war; and which have been realized in connection with the wars carried on in various parts of the world, and especially in our own Indian Empire during the by-gone year. Think of the hundreds and thousands of brave soldiers who have fallen on the plains of India, or who now lie maimed and wounded in the hospitals of that distant land. Think of the fearful atrocities of which frail women and innocent children have been the helpless victims. Think of the hundreds and thousands of widowed mothers, and fatherless children, and bereaved brothers and sisters, and anxious friends, who are mourning the loss, or trembling for the fate of slaughtered or surviving relatives.

Nor let us forget the sufferings which have been endured even by our enemies. In this moment of fierce indignation, when their crimes cry aloud for vengeance it is, indeed, difficult to think of them as men, as brothers of the same species, possessed of the same natural sensibilities, or as entitled to any human sympathy. Yet still a tear may drop from the judge's eye even when he pronounces the culprit's doom; and so the heart of a Christian cannot contemplate, without pain and pity, the fearful havoc which has been made in the ranks of the insurgent forces, and the fearful desolation which has overspread their families and their homes.

If the evils resulting from the wars which have been raging in different countries during the year now closing, were confined to the calamities which terminate with time, there is enough in them as we have already seen, that is terrific and appalling. But alas! the worst has not yet been referred to. There is reason to fear that among the hundreds of thousands who have engaged in the different struggles, there have been exceedingly few, who were good soldiers of Christ and thus prepared to die. How dreadful is the thought that so many of them, without a moment's warning, while thinking of nothing else, than to plunge their swords in their brothers' bosoms, have been hurried unprepared before the Judgment seat of the Almighty. It is this thought, which in the mind of a Christian, invests war with its darkest and most appalling aspect.

As suggested by the desolations of war there are some reflections to which we may for a moment advert. Do not these wars, for example, illustrate and confirm the doctrine of human depravity? They are not random results of occasional circumstances; but the natural development of the hearts of men who are justly described in the Scriptures as hateful and hating one another.” Do not these wars still further remind us of the necessity of the Gospel of Christ being preached through all lands? For, this is the only means by which, through the blessing of God, the happy era will be introduced when men shall beat their swords into ploughshares, and their spears into pruning hooks, and shall study war no more. And, finally do not these wars remind the Christian of the preciousness of the doctrine that God is governor among the nations, and that he maketh all things work together for good to his people? Mere statesmen and politicians may be puzzled and perplexed at the present aspect of affairs, and tremble for the consequences. Calm and unmoved, however, amidst the shakings of the nations, and the tumults of the people, Christians can rejoice to think that the Lord sitteth King upon the floods, that he can make the wrath of man to praise him and, the remainder of wrath, that He will restrain. While the heathen rage and the kingdoms are moved, they can take comfort from the voice, which thus speaks to them from on high—“Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.”

Although in the preceding discourse we have dwelt on the desolations and disasters of the by-gone year, we must not forget, that as already hinted, we have experienced goodness which demands our gratitude. Dark clouds are often fringed with silvery white, and lowering heavens irradiated by the glorious rainbow. Thus gloomy dispensations have not been unmingled with rays of comfort and bright glimpses of hope. We have good reason for singing of mercy as well as of judgment. We have reason for example for gratitude that although the work of missions has received a

temporary check, there is every likelihood of its being prosecuted for the future with redoubled energy, with fewer obstacles, and with greater success. We have reason for gratitude that, as a nation, we continue to enjoy the inestimable blessings of civil and religious liberty, of a free constitution and equal laws. We have reason to be thankful that in this part of the empire we enjoy the blessings of profound tranquillity.

In that branch of the Church with which we are connected, we are bound to thank God that he has still continued to bless us, lengthening our cords and strengthening our stakes, extending and establishing the works of our hands. In our own congregation, although we have been called to deplore the loss of some, removed by the hand of death, still we are bound to render thanks to God that so many of us are spared—spared in the enjoyment of health of body and soundness of mind. On behalf of sinners, still unconverted, we are bound to thank God that they are still alive, and that the offers of mercy are still addressed to them. On behalf of those who during the year now closing, may have been led into the narrow way, we are bound, with the angels in glory, to render praise to God. And on behalf of all saints we are called on this day to record our gratitude for any progress they have made, for any comfort they have experienced, for any communion they have enjoyed with God and with one another, and for any well grounded assurance which may have been vouchsafed to them, of their participation in the treasures of grace, and their title to an inheritance of glory.

Let us see to it, my hearers, that we make a right use of the mercies as well as the judgments of God. Both should alike lead us to repentance. Both should alike bind us more closely to the service of God. Both should elevate our thoughts above the world, and fix them upon things spiritual and divine. God grant that these may be the blessed results. And should we be spared to enter a new year, may we have grace given us to spend it in the fear of God. And whensoever, sooner or later, our days on earth are completed, may we all be admitted into that better land, where circling seasons cease to roll, and where the fluctuations of grief and gladness are exchanged for happiness uninterrupted and eternal.

THE ANNUAL CONTRIBUTIONS FOR KNOX COLLEGE.

In accordance with a recommendation of Synod, the contributions required every year for sustaining the College should be taken up in the months of January and February. And it would, indeed, be a source of rejoicing, if by the end of February there could not be found in all our Church, a single congregation, mission station, or even a single individual, unconnected with the Church, that had not sent in a cheerful offering in behalf of this Institution, so justly dear to all who love the prosperity of our Zion.

The College calls for earnest prayer as well

as a bountiful offering on the part of every member of our Church. Liberty alone is not enough—and prayer alone is not enough. It requires the happy union and blending of the two, to make our School of Sacred Learning a fountain of blessing to the land. It requires the special exercise of divine bounty and power to qualify for the ministry of the Gospel; and therefore the Church that neglects earnest prayer in behalf of her College, has reason to fear that her rising ministers may prove to her wells without water. While on the other hand such as do pray, but neglect to contribute, when there is no lack either of means or opportunity, are guilty of trifling with the Most High, in calling upon him to shew his own bounty towards a cause which they themselves neglect to aid.

Our free-will offerings are required to keep the College in operation at all. It has no other means of temporal support. It seeks no other, and until the heart of the Church turns cold towards Him, whose kingdom and glory it is the great end of the College to advance—it will need no other. The spontaneous liberality of a people, who prize the gospel as the only remedy for a lost world, will continue to put it in the power of the Synod to prosecute with vigour, the great work of training those, who shall go abroad with the message of mercy.

Hitherto the College has been most generously supported by the greater number of our congregations, and, where it has been otherwise, zeal for the future will, we trust, make up for shortcomings in the past.

There is recorded in the minutes of last Synod an expression of regret, on finding that the contributions of the year fell considerably short of the amount required to enable the Synod to meet its engagements, and to keep good faith. And in the same minute it is urged upon every minister, office-bearer, and member of the Church to take the matter into serious consideration.

With the debt on previous years, the amount required for the present year will be nearly £1,700. This is a large sum. But large as it is, two shillings currency, from every member, or half a dollar from every family, would make it up. And if every congregation were to aim at contributing at this rate, the result would be much to the satisfaction of all. Some congregations would, in that case, so far exceed their due proportions as to make up for shortcomings on the part of others. Half-a-dollar from every family will set our College Fund free of debt. Half-a-dollar from every family will be better far than £10 from a few, and nothing at all from a great many. Half-a-dollar from every family for the College will be a surer indication of a Church, that promises to endure and to expand, than very large contributions from a few. And with few exceptions, half-a-dollar could be set apart by all for this sacred purpose. This cause is more than the cause of one Church. It is the cause of Christ. It is the cause of humanity. Every one has something at stake in it, and let every

one cheerfully and prayerfully put his hand to the work. And let not our mission stations be behind. They look to the College, mainly, for their future pastors; and by means of our students they already enjoy the fruit of the College. And to the honor of our mission stations be it said, in every instance in which the experiment has been fairly tried, more cheerful contributors to Knox College have been nowhere found.

J. ROSS,

Convener of Sub-Com. on Finance.

N. B. Ministers and Missionaries are respectfully requested to bring this circular under the notice of their people, by directing copies of it to be placed in the pews, or by such other means as may best serve the object of the circular, and also in compliance with the recommendations of Synod, to take steps to have subscription lists sent round.

THE RECENT ELECTIONS.

We do not consider the field of politics as lying within our peculiar province, and we therefore do not feel called upon to enter on the discussion of these numerous questions, which divide the various political parties of our day. We do not however regard it as inconsistent with our duty, but rather the reverse, to take an interest in public affairs, and to note the position and progress of the great questions, which from time to time are discussed by our statesmen and politicians. We do not approve of ministers of the gospel, or churches as such, mixing themselves up with party questions and contests. But the time has passed, when even ministers of the gospel are to be regarded as separated from the common interests and affairs of the community of which they are members. Christian men, and even ministers of religion are still citizens of an earthly kingdom, and are bound to seek the good of the community of which they form a part. Besides, in our own day especially, many of the leading political questions are most intimately connected with our religious rights and liberties, with our Educational system, with the maintenance of our Protestantism, and the progress of the kingdom of our Lord and saviour Jesus Christ. Hence we look upon it as the duty of christian men, not to leave the consideration of these important matters solely to the worldly and irreligious, but to take an enlightened interest in public questions, and in this as in other ways, carry out their mission as the salt of the earth, and the light of the world.

Influenced by these considerations, we have watched with deep interest the elections which have recently taken place throughout the Province. Several things in connexion with the elections have forcibly struck us. 1. The first thing we would mention is the deep interest which has been felt in the result, as evidenced by the very large numbers of votes recorded. Even taking into account the great addition which has been made to the constituency, since the last general Election, the num-

ber of votes given is far greater than on any former occasion. In many places it is believed every vote was recorded. This is certainly pleasing, as indicating vital energy and activity in the body politic. It is pleasing also to add, that, notwithstanding the great numbers who took a part in the contest, there was a general freedom from anything like violence or bloodshed. There were a very few exceptions, but in general the contest, though keen, was carried on peaceably. 2. Questions or principles of a religious nature, or at least either directly or indirectly involving the interests of our Educational, and Protestant Institutions, had a more prominent place in the platform of the several contending parties, than on former occasions. The old party lines of demarcation have been, in a great measure, swept away, and the contest has been, not so much between conservative and liberal, as between that policy that would carry out thorough Protestant principles; and the policy that would yield to the influences of Popery, even at the sacrifice of our Educational system, and of the Protestantism of the country. This also is pleasing, showing as it does that the people are beginning to look above paltry questions of party, and to regard great moral and religious questions as of paramount importance. 3. It is our opinion that the Parliament now about to meet contains more sound Protestant members, more men who can be trusted on the great questions of the day, than any Parliament for many years. We trust that they will be found faithful to their professions, and that encouraged by the confidence, and sustained by the prayers of the christian community, they will do their duty.

We venture not to predict the result, when the Legislature assembles. In truth we make no reference to the state of the contest as between the present Government and the opposition. We would only express the hope that these questions in which as christians we are deeply interested, such as the question of Sabbath Observance,—the question of the present License System, &c. will all receive their due share of attention, and may be decided in a right manner. Now is a favourable time to press these questions, at the commencement of a new Parliament. We trust that our friends will be ready, when Parliament assembles, to send in numerous signed, petitions on these important subjects.

ECCLESIASTICAL EXCLUSIVENESS.

Some time ago we observed a notice in several newspapers, that one of the ministers of the Presbyterian Church, the Rev. A. McLean, of Kilbride, had preached in an Episcopal Church near Cumminville, on the afternoon of the day on which the church was opened for public worship. We thought this somewhat unusual, but were delighted at the thought of growing liberality of sentiment on the part of the Episcopal Church. But we had made a mistake. The incident has been the occasion of bringing out the fact, that, in

this respect things are as they were. From letters published in the *Echo*, we learn that it was against the wish of the incumbent that Mr. McLean preached, and that he had been invited by a member of the congregation who had the control of the Church. This so-called "irregularity," has given rise to no little excitement, and has filled no inconsiderable part of one number of the *Echo* in its enlarged form. The irregularity is condemned by the *Echo* and its correspondent, as being a violation of the 36th canon, which prohibits any one from preaching in any "parish church, chapel, or in any other place within this realm, except he be licensed either by the Archbishop, or by the Bishop of the diocese." We had thought this canon, part of which cannot in these days be enforced, would scarcely have been made use of as the means of preventing christian communion. We are aware that in the Established Church of Scotland, there is a rule somewhat akin to the canon referred to, a rule, which, after having been for a number of years abrogated, was again enacted after the disruption. But we are aware too that this rule is not by any means rigidly enforced.

We know, on unquestionable authority, that in former times there was not always such exclusiveness on the part of the Episcopal Church. We have heard of at least one Presbyterian minister of our body, still alive, who was invited to officiate in an Episcopal Church in one of our cities. But we believe that was in the days of good old Bishop Stewart. We have now more light, but we are sorry to say, not more warmth.

THE STUDENTS' TOTAL ABSTINENCE SOCIETY—KNOX COLLEGE.

The Annual meeting of this Society was held, in the College Buildings, on Thursday evening, 17th Dec,—the Rev. Dr. Burns in the Chair.

After devotional exercises, and a few introductory remarks by the Chairman, the Annual Report was read, the adoption of which was moved by Rev. A. Wickson of University College, and seconded by the Rev. Mr. Gregg. Both gentlemen addressed the meeting at a considerable length on the principles of total abstinence.

The Rev. Mr. Marling and the Rev. Mr. Reid followed in succession, and delivered pleasing and appropriate addresses. After a few observations by some of the Students, the Chairman addressed the meeting, at some length, pointing out the propriety and desirableness of such organizations as this society. The meeting was closed with prayer.

The Students then proceeded to elect office-bearers for the year. The following were Elected:—

President,—Mr. Alex. Matheson.

Vice President,—Mr. D. H. McVicar.

Secretary,—Mr. D. H. Fletcher.

Treasurer,—Mr. Jas. Greenfield.

Committee,—Messrs F. McCnair, W. Coulthard, N. McKinnon and John McEwen.

MR. DUNCAN McCOLL, YARMOUTH.—We learn with pleasure that Mr. Duncan McColl, who has labored as a Catechist in the Presbyterian congregation of Yarmouth, C.W., during a number of years, was lately presented with a copy of "The Cottage Bible and Family Expositor," as a token of their appreciation of his faithful and devoted labours among the people in that neighborhood.

REV. THOMAS WIGHTMAN.—The Rev. Mr. Wightman, who, for a number of years, has labored faithfully at York Mills, and Fisherville, has been translated to Barrie, Innisfil, and Essa. We trust that Mr. Wightman may be strengthened for the work in the wide field to which he has now been removed.

NEW CHURCH OPENED—SCARBORO'.—A new Church, in connexion with Rev. J. Laing's charge, has lately been erected near the line between the Townships of York and Scarboro', for the accommodation of a district at a considerable distance from any other place of worship. The building was opened for divine service on the 17th ult., when Rev. J. Laing preached in the morning, and the Rev. Dr. Willis in the afternoon, to large and attentive congregations.

COLBORNE AND BRIGHTON.—From the proceedings of the Presbytery of Cobourg, our readers will learn that the Rev. P. Duncan has been ordained as Pastor of the Congregations at Colborne and Brighton. This is a most harmonious, and will, we trust, be a happy settlement. Colborne is an old station in connexion with the Presbyterian Church. Brighton is a newly organized station, and presents most favorable prospects. Both together form a highly important charge, which we trust will long enjoy the services of the excellent young minister now ordained as their pastor.

INDIA.—As we go to press, intelligence has arrived of the death of the brave and good General Havelock. A body of mutineers had fought with obstinacy, and nearly destroyed the 61th regiment, but were afterwards completely routed by Sir Colin Campbell.

LIFE ASSURANCE.—We direct attention to the terms of the Life Association of Scotland, which will be found in our advertising columns. The Association was established in 1838, and after a career of great success in Britain, its operations are now being extended to British North America. During the last year the transactions of the society were very large, and we learn from its last annual report, that its income is now upwards of £125,000 etg. per annum. A board of directors composed of gentlemen of the highest standing, has been formed in Montreal for the management of the society's business in Canada; and agencies, we understand, are being established in all the provincial towns.

OVERTURES SENT DOWN FOR CONSIDERATION OF PRESBYTERIES.

We beg to remind Presbyteries that they will be expected to report at next meeting of Synod on the following Overtures sent down, viz.:—1. Overture on the subject of a Mission to the North American Indians. 2. Overture on subject of our Home Mission, and the granting of Pecuniary Aid to destitute Stations. 3. Overture anent Probationers labouring as Missionaries. 4. Overture anent Barrier Act. 5. Overture on subject of Romish Baptism.

For the convenience of Presbyteries we publish these several Overtures.

1. Overture on subject of Missions to North American Indians.

Whereas it is the duty of every branch of the Church of Christ, to proclaim His name as widely as possible, and especially among the inhabitants of the country, within which its members dwell,

It is overtured by the Presbytery of Toronto, to the Synod of the Presbyterian Church of Canada, that it take steps towards instituting a Mission to the Aborigines of this land, as soon as God, in His Providence, shall enable it to do so.

2. Overture on the Home Mission.

Whereas, many congregations and stations, connected with the Presbyterian Church of Canada, and devotedly attached to its principles are, by reason of the small numbers of families which compose them, and from other well known causes, unable, adequately, to support a Gospel Ministry amongst them:—

Whereas, also, some of these congregations and stations, while left without the regular means of grace, are neither flourishing in spiritual things, nor yet increasing in numbers, but, on the contrary, are seriously impaired by the prevailing influences which surround them:—

Whereas, further, if a Gospel Ministry were established in such congregations and stations, much spiritual good might be effected, by the Divine blessing, among their members, and also in the localities and neighbourhood in which they are situated, more especially in the eastern part of the Province, in which "Satan has his seat":—

The Presbytery of Montreal do, therefore, humbly Overture the very Reverend the Synod of the Presbyterian Church of Canada, to meet at Kingston in June next, to take this matter into its serious consideration, and especially to devise some way, by which pecuniary aid may be beneficially granted to, and obtained by such congregations and stations, for the glory of God and the advancement of our Church in this land.

3. Overture anent Probationers labouring as Missionaries.

The undersigned beg leave, respectfully, to Overture the very Reverend the Synod of the Presbyterian Church of Canada, in Synod Assembled; that, whereas the necessity which required certain Missionaries, to labour as missionaries, for one year after their admission into this Church, before closing with a call to become settled pastors, has passed away, because of a more abundant supply of missionary labourers, the Synod be pleased to take the said law into consideration, and so modify it as to give a discretionary power to Presbyteries in the matter, or in any other way which to your wisdom may seem fit.

(Signed,)

GEO. CHRYNE, AND OTHERS.

4. Overture on Barrier Act.

Whereas it is of importance that all laws proposed, regarding matters of Doctrine, Discipline, Government, or Worship, should, before they are finally enacted, receive the patient and prayerful consideration of the Church:—

And whereas it is manifestly impossible that such a consideration can be given during the Session of one meeting of Synod; It is therefore humbly overtured to the very Reverend the Synod of the Presbyterian Church of Canada.

1. That no alteration shall be made by Overture or otherwise, in the Constitution of the Church, in matters of Doctrine, Discipline, Government, or Worship, until first such alteration shall be submitted to all the Presbyteries of the Church for their approbation; that such approbation be given by each Presbytery at an ordinary meeting thereof; and that the decision of Presbyteries be recorded in the minutes, and an extract of the same be sent to the Clerk of Synod before its next meeting.

2. That the Synod, if it see cause, may, by a majority of two thirds of those present, pass such alteration or Overture into an Interim Act, which shall possess the force of law, aye and until the Presbyteries have, as herein required, expressed their judgment upon it.

3. When a majority of Presbyteries have expressed their approbation, the Synod may pass such Overture into a standing Law of the Church.

4. That when a majority of the Presbyteries have expressed disapprobation, then the Synod shall reject such Overture, or again remit to Presbyteries.

5. Overture on Romish Baptism.

At London, and within St. Andrew's Church there, the 8th of April, 1857, the which day the Presbytery of London met and was constituted.—*Intra Alia.*

An Overture was laid on the table from the Session of Amherstburgh, asking instruction from the Presbytery in reference to the necessity of baptizing converts from Romanism previous to their admission into the fellowship of the Church. The Presbytery, after consideration, decided on overtured the Synod on the subject, and agreed to the following overture:

Whereas advice has been sought from the Presbytery of London in reference to the necessity of baptizing converts from Romanism previous to their admission to the communion of the Church:

And whereas there is known to be a variety of opinion and practice within this Church in regard to the validity of Romish baptism.

And whereas it is highly desirable that there should be uniformity of practice in dealing with such cases.

It is therefore respectfully overtured by the Presbytery of London, to the Synod of the Presbyterian Church of Canada, to give such decision in reference to the validity of Romish baptism as it may in its wisdom deem necessary to guide the Sessions of this Church, and to secure uniformity of practice, in dealing with converts from Romanism, who may seek admission into the fellowship of this Church.

Extracted from the Minutes of the Presbytery of London, by

JOHN SCOTT, Pres. Clerk.

JUNE 10th, 1857.

We must never think our work for God done, till our life is done, and, if he prolong our days, it is because he has some further service for us to do.

The word of God is to be received by us as His,—whosoever may be the messenger that brings it, for his greatness cannot add to it, nor his weakness lessen its glory.

General Ecclesiastical and Religious Intelligence.

CHAPELAINS FOR OUR TROOPS IN INDIA.—The Presbytery of Bombay has called attention to the importance of providing additional chaplains for the troops in India, specially for those belonging to the Free Church of Scotland, and the Presbyterian Church of Ireland.

DEATH OF REV. ALEXANDER BROWN, MADEIRA.—This young minister who had been lately appointed minister of the Presbyterian Church of Madeira, died immediately after landing at Madeira. The vessel in which he sailed had touched at Lisbon, where the yellow fever was prevailing. On arriving at Madeira, the whole ship's passengers were sent to the Lazaretto, where Mr. Brown died two days after landing.

FOREIGN MISSIONS ASSOCIATIONS.—Associations in behalf of the Foreign Missions of the Free Church, are being formed in various parts of Scotland.

PORT GLASGOW.—The Rev. John Kelman has received a call from the Free Church Congregation, Port Glasgow.

FORFAR.—This Congregation has addressed a call to Rev. R. Waterston.

PENPOINT.—The Rev. George Laing has been ordained to the pastoral charge of the Free Church Congregation at Penpoint.

PRINCIPALSHIP OF GLASGOW COLLEGE.—The Rev. Dr. Barclay, of Currie, near Edinburgh, has been appointed to the Office of Principal of Glasgow College, vacant by the death of Principal Macfarlan.

OPPOSITION TO SETTLEMENT AT OLD MACHAR.—The Rev. Malcolm M. Ross having been presented to the Parish of Old Machar, Aberdeen, four hundred of the parishioners have opposed the settlement. The reclaiming party number among them Lord James Hay, Professor Ferguson, of King's College, and other persons of distinction. Their objections are based on his pulpit ministrations, and his physical unfitness.

REV. D. EWART, MISSIONARY TO INDIA.—The University of St. Andrews has conferred on the Rev. David Ewart, missionary at Calcutta, the degree of D. D.

REV. MR. GORDON, OF GLASGOW.—The Rev. Mr. Gordon, of Young Street Territorial Church, Glasgow, has been translated to Mount Barker, near Adelaide, South Australia.

DAVID ST. CHURCH, GLASGOW.—This Church, vacant by the translation of the Rev. Dr. McCrie, to the Theological College of the Presbyterian church in England, has been filled up, by the induction of the Rev. Robert Philip, late of Dumbarny.

DEATH OF REV. R. M. HANNA OF FLORENCE.—We observe the death of this respected minister. For some years he had been settled at Florence, ministering to such members of the Presbyterian family, as might be located for a longer or shorter time in the city of the Medici. He had acquired great influence, and was universally respected. In company with Dr. Stewart of Leghorn, he took a deep interest in the Waldensian church.

THE MADIAL.—Rosa Madiai and her husband whose imprisonment in Tuscany our readers will remember, now keep a depository for the sale of Bibles and religious books at Nice.

THE GOVERNMENT TEACHING POPERY.—Attention has lately been called to the fact that the Committee of the Privy Council make grants, from the public purse, of certain School Books to primary schools. Among the school books thus granted are several from the "Educational series of the Christian Brothers." These books are of course thoroughly Popish. Some of these books having got by mistake into the Protestant schools, a remonstrance was made the Committee. The answer to the remonstrances is not at all satisfactory.

REV. NORMAN McLEOD.—The Queen has appointed the Rev. Norman McLeod, as one of her chaplains, for Scotland in place of the late Principal McFarlan.

PRESBYTERIAN CHURCH IN AUSTRALIA.—The Synod of Australia, connected with the Church of Scotland, and the Synod connected with the Free Church, are making a vigorous and united effort to establish a Presbyterian Theological College, in connexion with the Queen's University at Sydney. Government have granted a free site and £20,000 for the College, on condition that an equal amount be raised by the Presbyterians.

RECALL OF DR. DUFF.—A proposal has been brought forward to bring home the Rev. Dr. Duff, for a time, with a view of giving information, which might be useful to Government with respect to the future policy in India. The principal objection to the proposal is the effect which Dr. Duff's exertions in this country, might have upon his health.

MAYNOOTH.—It is stated that Lord Palmerston, contemplates a measure for terminating the present relation between the State and Maynooth. The plan is to make over the buildings, &c. together with a sum equal to eight years purchase of the present stipends. Should this be proposed, it appears likely that the general feeling in the country might be one of acquiescence, though not of approval.

OPENING OF NEW CHURCHES IN CAPE BRETON.—Several new churches have been erected in connexion with the Free Church at Cape Breton, viz: Union Church, Mira, and St. Andrew's Church in Sidney. The Rev. Dr. McLeod, who has done much for the district, conducted the services.

CHRISTIAN EDUCATION IN INDIA.—A preliminary meeting was lately held in London, to take into consideration the desirableness of raising a fund to be applied to the establishment of christian vernacular training schools in the great central tracts of India, for the instruction of masters and mistresses in the best systems of primary education. The Hon. Arthur Kinnaid was in the chair. The meeting was large and influential, and resolutions were passed for carrying out the objects of the meeting.

GENEVA.—A new Romish Chapel of ambitious architecture, has lately been opened in

the City of Calvin. There is an English Episcopalian Church which enjoys the ministrations of an Evangelical pastor.

THE GERMAN CHURCH AND MISSIONS.—The German Church is making decided progress in the work of missions. In October there were two ships at Hamburg, both employed for the purpose of conveying missionaries to their places of destination in Africa, New Zealand, and other places.

RELIGIOUS SERVICES FOR WORKING CLASSES.—Special services for working classes have been begun in many of the large towns in England. At Leeds, services are conducted in the Stock Exchange, and at Lambeth in the Olympic Circus.

MEMORIAL CHURCH, AT CAWNPORE.—The Committee of the Society for the Propagation of the Gospel, have resolved to erect a memorial church over the spot in Cawnpore, where so many met death in its most terrible form.

SWEDEN.—We learn from the correspondence of the *News of the Churches*, that the proposal for the establishment of a modified form of religious liberty in Sweden, as submitted by the King, in speech at the opening of Parliament, has been rejected. A good deal of excitement was the result.

Communications, &c.

REASONS WHY THE GOSPEL MINISTRY SHOULD BE LIBERALLY SUSTAINED.

While much has been heard of late of the failures of Merchants, bankers &c., many of which resulted from dishonest speculations, or profligacy, many ministers of Christ, who neither practise speculation nor indulgence in wasteful expenditure, have been permitted to suffer during the financial embarrassment through which the country is passing. Very many forget that if a minister's salary be not paid and promptly too, he must necessarily suffer, as in most cases it is barely sufficient to meet his current expenses. A double injustice is thus often done to the Gospel Ministry. During times of general prosperity and high prices, they receive no more salary than is barely sufficient to subsist upon, and are then scarcely able to pay their way, instead of being enabled like others who are industrious and economical to lay up something for the future. And when a period of financial embarrassment comes, those who are not under the guidance of scriptural principle, take advantage of the cry "hard times," and fail to pay the share of the promised salary of the minister, and thus cruelly inflict painful anxiety and suffering upon a class of men, who least of all deserve to suffer by causes to which they have perhaps contributed less than any other class of men. Many of those who thus fail to keep the most solemn obligation into which they have entered, do not materially curtail their expenses for matters of self-indulgence, but spend far more on tobacco, the dangerous excitement of the intoxicating cup,—or upon parties of pleasure, than they devote to the service of the Giver of all their mercies. Others who do not indulge in those wasteful habits—because they are too close and avaricious thus to spend their beloved money, take advantage of the crisis, quietly to save all they can, when it is the popular cry—and of course they begin with the cause of God.

Now before men begin to curtail expenses by withholding God's portion, they should

consider that the source of all their prosperity is the blessing of the Lord, "it maketh rich and add no sorrow"—and that the chief cause of financial difficulty, may be their already withholding from God that which of right belongs to him.—"God claims the silver and the gold, and cattle upon a thousand hills."—*IIag.* ii. 8; and *Ezekiel* xvi.

We should remember that we hold all we possess of God, and for the advancement of his glory in the various ways most likely to attain that object—such as faithfully labouring to provide honourably for our households, and for the cause of God in its several departments—under the latter head we should place first the support of the gospel ministry in our own community or congregation. This we should do liberally if we expect a liberal return of blessing upon our basket and our store, upon our household and upon our souls. The divine mode of procedure in this matter is this—"them that honor me I will honor." May not therefore the avaricious spirit of many professing christians during the year of plenty, in withholding from God a large proportion of what was his due, be the primary moral cause of the present financial crisis. What saith the scriptures with reference to this principle? "It is time for you, O ye to dwell in cycled house and this house be waste?"—Now therefore saith the Lord, consider your ways—ye have sown much and bring in little; ye looked for much and it came to little: and when ye brought it home I did blow upon it. Why? saith the Lord of hosts, because of mine house which is waste,—and ye ran every man to his own house. Therefore the heaven, over you, is stayed from dew; and the earth is stayed from fruit.—*IIag.* i. iv. 6, 9, & 10. Again in chap. ii.—God promises that from the day of the laying of the foundation of the temple—"from this day will I bless you." Now in this scripture, Israel are reminded that they did not perform their duty to God's cause. He withheld his blessing which was the cause of their national calamities. The same principle is set forth in other passages of scripture, as *Gen.* xxiv. 35.—*Prov.* xxviii. 20, 22.—*Ps.* cxlii. 1, 13.—*Phil.* iv. 18. 19.—*Gal.* vi. 6. 10.—*1 Tim.* vi. 9, 10, 17, 19. "There is that scattereth and yet increaseth—there is that withholdeth more than is meet, and tendeth to poverty"—The divine blessing, and consequent prosperity is promised to those who give liberally of their substance to the honour of God—"Honour the Lord with thy substance and with the first fruit of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine."—*Prov.* iii. 9, 10.—also, *Mat.* iii. 3, 12. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts; and if I will not open the windows of heaven and prove you out a blessing that there shall not be room enough to receive it, &c." Prosperity is thus traced by scripture to the blessing of the Lord, and scarcity to the withholding of that blessing because of unfaithfulness to his cause. In view of this principle, we ask, was it wise in itself or acceptable to God, that, during the period of prosperity which for several years our land enjoyed, many professing christians eagerly sought to increase their property, or to build and finish houses in an expensive style, while they did very little for the cause of God, perhaps not more than when they had not the third of the means. Had the people increased their gifts to the service of God, in proportion to the increase of their means, for the last few years, the treasury of the Lord would have been abundantly supplied at the commencement of the financial crisis.

The wisdom and goodness of God in the divine appointment of the christian ministry, is generally recognised by christians. When the

risen Redeemer ascended up on high, "he gave gifts unto men—some pastors and teachers for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ." Believers, while listening to the exposition and applications of divine truth from their lips; or when seated at the table of the Lord, have you not often said with Peter "It is good for us to be here"—or with David "We have loved the habitation of thy house." Now then while you recognize with gratitude your obligation to your beloved Redeemer for the institution of the Gospel Ministry, see that you honour his appointment, by liberally sustaining those who, according to his ordinance, labour among you in holy things. Ministers who are conscious that they have endeavoured to be faithful, may make the appeal of Paul. "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?"—Were it necessary for the conversions of the heathen, or the poor and wretched ministers might be willing partly to support themselves by the labour of their hands. But the followers of Christ, when living in peace and affluence, cannot without incurring and casting dishonour on Christ, leave His ministers to struggle with poverty. And although ministers in a Christ-like spirit of devotedness, may endeavour to sustain themselves by secular employments, it is a great hindrance to their usefulness and efficiency in a work which requires their whole time and strength—namely, the advancement of the truth and kingdom of God on earth, which every true minister of Christ has at heart as the chief object of his life. If Christians disapprove of ministers engaging in secular employment, then let them enable them to "live by the altar" according to the ordinance of God. He has made special provision for the support of the ministry, equally under the Old and the New dispensation. On this topic, both Moses and Paul dwell with fulness, the Spirit thus plainly indicating that the cause of God would have to contend against that carnal selfishness which causes many professors to withhold from God, that which he justly claims as his portion of the increase, which his blessing has given.

There are many reasons why the ministers of the gospel should be liberally sustained—a few of these we will briefly specify.

(1.) The sacred duty of charity to the poor is one to which the minister is above all others called. Acts of kindness to the poor and the destitute may open the heart of many to receive from his lips the message of mercy to the sin-sick soul, and be instrumental in leading to the conversion of the sinner. If, on the other hand, he is compelled to "harden his heart or shut his hand from his poor brother," it may occasion prejudice against the message as well as the messenger of God; and may thus cause a poor brother to stumble and fall, through the want of liberality on the part of the members of the church.—Job xxix. 11.

(2.) Ministers are commanded to "use hospitality without grudging." But if they are not liberally sustained, they cannot obey this injunction without trampling on another, namely, "Owe no man anything." Indeed this injunction of hospitality implies the duty of liberality on the part of the people, and such liberality was shown in the early Christian Church, so that the ministers of Christ were enabled to be examples of generous hospitality. But how stands the case with many now. Often with the strictest economy which accords with a sacred regard to the discharge of the duties of their office, and meeting manfully the many claims which that office entails, they cannot pay their way, unless by neglecting some of those duties enjoined in the word, or expected in connection with their office.

(3.) Ministers must show an example of liberality in supporting the public schemes of

the Church. In contributing to the Bible, Missionary, and Tract Societies, the minister has often to take the lead. But this he cannot do without having the means put under his control.

(4.) In general intelligence, variety, and extent of information, the minister should be qualified to take his place in the front ranks of society, in order to guide public opinion on all moral questions. This the Protestant minister cannot do without the means of keeping up an intimate acquaintance with the current literature of the day. Besides, in the present age of general reading and intelligence, the ministrations of the pulpit should not fall behind the age, which they must do, unless the minister be amply supplied with a choice selection of the many admirable works which have lately appeared on the exposition and illustration of scripture. A very little expense to each member, a congregation may thus get the benefit of many valuable works, which cost years of toil to the authors, and much additional labour to their own pastor.

(5.) Ministers should be well supplied with religious periodicals, that they may be informed of the great Christian movements of the age, and not expose themselves to the contempt of others, by their ignorance of the events of the day.

(6.) A minister's dress and habits should correspond with his education and position, for he daily encounters men, who are not slow to find fault with any defect in this department, and to charge that upon penuriousness or low character, which may be the result of prudence or necessity. Some may point the finger with scorn, and say such a minister does not dress as a gentleman, when it is because his people will not enable him to do so.

(7.) The travelling expenses of ministers must be considerable. Besides attendance on Church Courts, the expenses of which should be met by the public treasury of each congregation—they have other expenses in visiting the scattered members of their flock, and improving opportunities of advancing the cause of God in their neighbourhood. They should be able to see each other when necessary, for mutual consultation and encouragement in the work of the Lord. I know a case in which the want of funds prevented ministers from carrying out an arrangement to meet monthly for mutual improvement, which might have done for the spiritual advancement of their flock. They should also have the means to enjoy a little relaxation every summer, and to take an occasional tour for health and information. The benefit of such a tour will more than repay the necessary outlay to the people, in the renovated health and greater freshness and variety in the minister's discourses, and the increased vigour, constancy and power of his public and private ministrations.

(8.) Then it appears that a very large portion of the salary of our ministers is required to discharge the duties peculiar to their office, and their personal and family expenses have to be met out of the remainder; thus they are often left with far less for this purpose than the generality of mechanics; though from their position in society requiring more. It should also be remembered that with the same education, energy and mental labour, they could generally obtain a much larger income in other professions. At a recent meeting of the Scottish Congregational Union at Aberdeen, Dr. Alexander of Edinburgh, said—"I am ready without any heating about the bush to say that we are all underpaid for what we do." He then describes a conversation with a merchant of London, during which the merchant asked him what he received as salary;—and then what work he and other ministers had to do. Dr. Alexander told him he had to compose as much as would make two 8vo vols,

annually, as much as a literary man, who did nothing else—that he had as much speaking as a lawyer in good health—as much visiting as a surgeon in ordinary practice—and lastly, as much correspondence as the great merchant. "Well" replied the merchant "they may say as much as they please about ministers getting too much for their work, but none of us could do half your work for four times your pay."

(9.) The health of ministers often suffers through anxiety about their pecuniary affairs, and in consequence their minds are unfitted for labour, and their public ministrations are rendered less effective and acceptable. A writer in the *Free Church Record* says,—"Look at the man as we have seen him, oppressed with worldly cares, and crushed it may be by obligations, perhaps by anxieties about bread, professions, and an education for his children. Is this the man whom you expect to appear in the pulpit with calm mien, and with no other burden on his breast, but the care of souls; and no other anxiety but how he should speak in God's name, so as best to win immortal souls to the cross of Christ? If there be a profession, which above all others, requires freedom from worldly distractions, so far as immunity can be obtained from them in this world—it is just the profession of the ministry, and if this do not be secured, it will so far tell upon the services of the minister; his spirit will be weighed down—his brain will become wearied and worn out, and his heart will be broken—his sermons will either be insipid, or else they will have only a freshness caught from his own peculiar experience, and not adapted to the circumstances and wants of the people. The pulpit work becomes deteriorated—the acceptability of the minister, and the hold which he has of the affections of his charge—weakens." The number of those who have been thus crushed, and their usefulness destroyed, will be known only at the great day of accounts. The people thus bring on themselves the guilt of hindering, instead of aiding the usefulness of those who have dedicated themselves to the service of Christ, and expose themselves to the displeasure of Him who has said "For as much as ye did not to these, ye did it not to me." A late writer in *Hall's Journal of Health*, under the caption, "Clerical Health," describes the Rev. Henry Melville, of London, as a stout healthy old man, who is still able to write out his sermons in full, every week, besides Tuesday Evening lectures, 277 of which he has published in six years. Besides, he is chaplain to the Queen, &c. These offices involve a large amount of labour, and yield a large income. The writer says—"this is the secret of a healthy and hard-working and enduring old age;" to be employed in a work which is our meat and drink, with a handsome compensation for the same.

Thus the worker is relieved of all care, all solicitude, of that heart-shrivelling, brain-wasting, and soul-destroying anxiety, which attends a high and honorable sense of pecuniary obligation.

A minister in debt, or stinted for means to supply his daily necessities, labours with a mountain weight upon him; and no wonder that many of them sink into invalidism, if not into an early grave. "He studied too hard" is the verdict of the people. He died of want is the verdict of truth,—want of that liberal and sufficient support which would have enabled him to labour with a cheerful heart, and a singleness of purpose, which are essential to high success in any calling. "It is a burning shame, and a living disgrace to Church members of all denominations, that such a niggardly provision is made for those learned, talented, and self-denying men, who are the salt of the earth, and without whose personal labours, in introducing the people into the knowledge of social, domestic, and civil duties—duties to

each other, and duties to the state as founded on Bible principles, this government of ours would go to pieces within five years. Thus leading writers both in England and America, testify to the necessity of a liberal provision for ministers, in order to health and continued efficiency.

(10.) The ministers should be able to dress and educate his children, in accordance with the station in society to which, by virtue of his office, he belongs. Then he is generally unable to do unless kind friends come to his aid by their gifts and thoughtful bounty, which however proper in itself—or kind in them—is yet painful to the honourable mind, feeling as it does, "that the labourer is worthy of his reward," and they who "minister at the altar, should live of the altar;" and should like other men be enabled to provide for their own "specially those of their own households," without being burdensome to their relatives for the means of doing it. It is exceedingly dishonourable for congregations to take the services of ministers and permit others to support them, or to supply the place of that which is a debt justly due by the people to their minister. Let fathers and mothers ask themselves if they had sons in the ministry how they would wish them to be treated by others; and then let them go and act thus towards their own minister.

(11.) Ministers are often compelled to give indirectly from \$100 to \$300 to the cause of God, by not receiving what is justly their due as salary, besides what they give directly by subscriptions to various religious or charitable objects, more than most if not any of the people. Indeed, in many cases, the salary received is much less than the expenses of the minister; and thus each may be regarded as having contributed to the support of the gospel in his own congregation not less than \$100, or it may be \$200 or \$300 a year. It may be that they do not grudge their contributions, because they are willing to spend and be spent in the services of their master. Still it is not the less true that they have been wronged out of the third or fourth of their legitimate claims by those who profess to respect the will of the Lord.—(1. Cor. ix. 14, 17. Gal. vi. 6, 10.)

(12.) An educated ministry, such as the age requires, and such as our people desire, cannot be maintained properly; so that they can efficiently discharge the duties of their office, and provide for their families with less salary than \$700 or \$800. Where the people provide firewood, feed for the horse and cow, and other perquisites, a deduction should of course be made.

(13.) Lastly, liberality in supporting the cause of God is a means of grace. Growth in grace is most intimately connected with respect for the divine authority and obedience to the divine will. If professing christians treat this command of Christ with indifference, and neglect, the duty of grateful liberality; regards them that minister to them in holy things—they need not expect the smiles of the divine countenance, or the refreshing and quickening showers of grace to descend upon their souls. God will send spiritual leanness upon those who fail in this matter, or it may be while others are converted, edified or refreshed by the ministrations of the sanctuary, they will find them dead services. They will remain dry like Gideon's fleece, while the dew may lie all around, and will go away wondering why they experienced no token of the divine presence, and received no benefit; most likely laying the blame upon the injured minister.—Isaiah iii. 2, 8. Mal. iii. 10, 12. Matt. xxiv. 41. 2 Cor. ix. 5, 8, & 12. 14. Phil. iv. 19. Heb. vi. 10.

The result of a parsimonious spirit is set forth by the Apostles Paul and James—1 Cor. ix. 6. Gal. vi. 9, 10. James v. 1, 3. While the liberal soul shall be made fat—he that soweth

sparingly in this matter, shall reap sparingly of the divine blessing.

From the earliest ages the people of God devoted at least the tenth of their yearly income to the service of the Lord, and the Israelites in their best times gave about one fourth. And though no precise rate is named in the New Testament, the same general principles are laid down. God now rests the duty on the compulsion of love—He confides in the sense of justice and grateful generosity which the gospel awakens in the hearts of his people, and not in vain, as the history of the Christian Church at various periods proves. Thus when the love of Christ exercised its proper influence over the first christians, they manifested it by cheerful liberality.—Acts ii. 4. And for centuries while the spirit of devotedness to Christ prevailed, there was an overflowing treasury at the disposal of the office-bearers of the Church. The same spirit of liberality showed itself again at the Reformation, and during every period of revival in the Church, a free open-handed spirit of liberality invariably characterizes christians. Wherever love to Christ is really felt it will show itself by liberality in supporting his cause. This is one of the best tests of love. It shows how much we value the Gospel and love the Saviour. It cannot be that Christ requires less under the new dispensation than the old. If christians may lawfully devote less than a tenth of his income to the service of God, then Christianity has lowered the standard of a virtue or grace in which St. Paul enjoins upon christians to "abound." The principle laid down by our Lord "is freely ye have received, freely give;" freely ye have received from Christ pardon, and salvation, and inestimable privileges, civil and religious liberty—you have comforts—the peace and security that attend Christianity, you have present happiness and look for future prosperity. Show then your gratitude to Christ, by contributing freely of the substance which He has given you to the support of his cause.—1 Pet. iv. 10. And the rule or proportion of giving is "according as God had prospered him." Hence, all should give according to their means, and not every one, rich or poor alike, as some think should be done. If the rich man gives 1-10 or 1-20 of his income, and the poor widow gives 1-10 while he could better spare the fifth than she the tenth, he need not expect to be accepted in his deed. The scriptural plan of giving is, for to lay aside first for God, a just proportion of our income—1 Cor. ii. 2.—2 Cor. 8; and at least one tenth, and hold it sacred as dedicated to religious and charitable objects. The scriptural plan is to pay "the first fruits" or God's share in advance—Levit. xxiii. 14; and if this scriptural principle were acted on, there would be no difficulty in obtaining the necessary amount when the collectors call. But it is too much the custom to place that last which God has placed first, and to put Him off with any payments that are left after we have served ourselves and the world. If all christians would act upon these scriptural principles, there would be an overflowing treasury in all our churches, not only for the supporting of ministers, but for all religious societies, at home and abroad. All christians should remember that this duty has a close connection with the manifestation of the divine glory—the advancement of his truth and the blessing of mankind. Amid the crash of a commercial crisis, such as has visited our land—others may break down, but as for the liberal soul who deviseth liberal things, the promise is that "by liberal things shall he stand;" and this is often verified according to the observation of many.

We must endeavour "to get the body of the people leavened with a more large-minded and large-hearted spirit, to bring up the tide of public feeling to the standard of public ne-

cessity." The first step is to secure faithfulness on the part of office-bearers, in attending to their duty. They should set an example of liberality to the people, instead of keeping back their liberality by their penuriousness. In this they are bound to be examples to the flock by the obligations of their office. W.

FROM OUR NEW YORK CORRESPONDENT.

No one can reside a few years in the United States without discovering that the prevailing element of trouble is the question of slavery. Just now it is agitating both Church and State. In Kansas, blood has been shed repeatedly, in conflicts between the partisans of the South, and those of the North. The question has entered the Halls of Legislature, and threatened to divide and destroy the ruling democratic dynasty. Buchanan and Douglas have taken opposite views of the matter. The President sustains this outrageous action of the Leecompton Convention, while the little giant of Illinois repudiates and condemns it, affirming that the constitution of Kansas should be submitted to the popular vote. It is possible that the Pro-slavery party may succeed in swindling the people out of their rights for the present, but ultimately the peculiar institution must be abandoned in both Missouri and Kansas.

In regard to Church matters, the same great and vexed question is equally troublesome. The New School Presbyterian Church has been disrupted. A Southern Presbyterian Church will no doubt be organized next spring. An attempt will then be made to effect a junction with the Old School body, which is already very strong in the South. A determined opposition to any such increase of Pro-slavery influence will arise; and another disruption of the Old School Church may be the result. In the West and North-west there is much Anti-Slavery sentiment. Leading men in those sections of the country feel very sore under Southern domination. Many of them anticipate an ultimate separation from the South; and any increase of Pro-slavery influence would rouse a spirit in the Great West, which it would be difficult to quell.

I resided for some years at the West, and mingled freely among men of all parties. I had thus an opportunity of knowing their real sentiments. The rancour of their hostility to each other, arising chiefly from difference of views respecting slavery, was most remarkable. If any man was to be appointed to a Professorship, he must not be a "rabid abolitionist." The soundness in regard to doctrine seemed to be of less moment, than conservative indifference on this point. An illustration of this state of affairs is found in the Controversy which is just now raging on the subject of a North-western Theological Seminary in connexion with the Old School Presbyterian Church.

More than twenty years ago, a Lay College was established at Hanover, Indiana, about 30 miles from Louisville, and one mile from the Ohio River: soon after a Theological Seminary was opened at the same place. The College still remains, and is likely to become a distinguished institution; but the Seminary was removed to New Albany, a town on the Indiana Shore of the Ohio River, nearly opposite to Louisville. Seven Synods combined to endow and sustain the Seminary. Like many other efforts of the kind in this country, promises far exceeded performances. The endowment fund was scanty; and the number of students small. A proposal was made about twelve months ago, to remove the seminary to Chicago. A large donation of land was given in the neighbourhood of that city, as a site for the proposed building. A convention of delegates from North-western Synods was called; but

unfortunately, the Synod of Missouri was omitted in the invitation. Dr. Nathan L. Rice, then of St. Louis, but now of Chicago, being the editor of the *St. Louis Presbyterian*, denounced the whole scheme because of the omission. It was a sin against the South. The directors of the seminary after the convention had met, and resolved on its establishment, in order to remove the imputation of unfairness, actually elected Dr. Rice himself to a chair in the institution which he had denounced. Of course he refused acceptance, and continued the controversy.

It now appears that Dr. McMaster, one of the Professors at New Albany, who has been re-elected to serve at Chicago, wrote several letters to a gentleman at Chicago, in which he spoke in pretty strong terms about "Southern domination" and "Slave-driving." This gentleman handed over Dr. McMaster's letters to Dr. Rice, who has published them in a pamphlet. They were evidently the ingenious and confidential expressions of Dr. McMaster's sentiments—just such as ten thousand educated men in the West entertain, but are not prepared at present to publish. In the meantime the proposed seminary at Chicago must prove a failure, unless "the rights of the South" are admitted and maintained.

Both Dr. Rice and Dr. McMaster are men of talent and influence; and there is no reason for their not being united as Professors in the Seminary, except the difference of their sentiments in regard to slavery. Both of them are comparatively moderate and conscientious in their views; yet their union in the same institution is really as impracticable as the co-operation of the Southern fire eaters and the Northern Free State men in Kansas. Such is the influence of their accursed system of slavery, paralyzing the efforts of the Church, and separating wide as the poles, men who would otherwise be united in perfect harmony.

NEMO.

ANNUAL REPORT OF KNOX COLLEGE STUDENTS' TOTAL ABSTINENCE SOCIETY.

In presenting the Annual Report of the Students' Total Abstinence Society for the past year, your Committee would gratefully acknowledge the preserving care and goodness of God manifested towards us during the season of our dispersion.

We have been again permitted to meet together, in the capacity of a Temperance Society, with a considerable addition to our number and with many prospects of success.

This Society has two principal objects in view. In the first place, it aims at the benefit of its own members by means of friendly discussions; thus enabling them to become familiar with various important questions closely connected with the Temperance Reform; and also with the real nature and strength of arguments adduced in favour of total abstinence by its friends, and with objections advanced by those opposed to it, and with the best and most effectual way of refuting such objections. In the second place, it aims at the benefit of the community at large, by bringing before the public many of the crying sins and appalling evils, which are daily resulting from the use of ardent spirits, and in convincing men, by plain and sound arguments, of the manifold advantages, which, morally and physically, flow from a system of total abstinence. How far these objects have been realized, will be seen from the following synopsis of the proceedings of the society during the past year. There were two meetings of the society held, which were numerously attended, and at each of which, an essay was read; and various topics of interest, in connection with the tem-

perance cause, were discussed. The subjects of the essays were "The Maine Law" and "Is Intemperance an Evil; and if so, how should we treat it?" The former was read by Mr. Fenwick and the latter by Mr. McDonald.

That these meetings were not fruitless, but on the contrary beneficial, is plain from the fact, that seventeen students became, during the year, members of the society—the largest addition made to it, any one year, since its organization; and further from the salutary influence brought to bear upon the members of the society, which called forth their zeal and energy, as is manifest from what follows.

Your Committee, while keeping in view the first object of the Society have not been unmindful of the second; and, in order to carry it forth effectually, they recommended to all the members to be active and vigilant in advocating the principles of total abstinence, during the season of their dispersion in the country. They also procured a large number of circulars, containing the pledge with blank columns for signatures, and distributed them among the students before the close of college. The result of this has been gratifying indeed. Besides recommending temperance principles from the pulpit, and advocating them in the columns of the public press—in the School-room—at the fire side and elsewhere, the members of the society delivered about thirty public addresses on the principles of total abstinence, some of them to very large audiences, and obtained upwards of three hundred and fifty signatures to the pledge.

It is quite evident from the preceding statements that the society has, during the last year rendered much active and valuable service to the cause of temperance. Those decided and vigorous efforts, which have been put forth by the members of the society, have been productive of much good in many respects. Those appeals which have been made from the pulpit—those admonitions tendered in the School-room, and those advices given at the fire-side of many families, have not been lost. Their fruits have already appeared in some measure, and will, we fondly hope, continue to appear for many days hence.

In considering the present state of the Temperance cause, and the position of its advocates in this Province, it is to be regretted very much indeed, that many of those who ought to have been vigilant and bold in sustaining the cause, seem to have been for some time past greatly characterized by languor and inactivity. This, no doubt may be attributed to the frequent disappointments, which they have met with from various sources, and especially from the Provincial Legislature. But, although, the advocates of a prohibitory liquor law have met with numerous disappointments, and have been greatly discouraged; still, there is no reason, whatever, that they should despair or in any way relax their efforts. The cause is good, and its principles, which we believe to be founded upon the teachings of the Sacred Scriptures, are taking a deeper and a deeper root in the public mind, and are now better known and more developed than ever before, and we feel assured, that they will ultimately prevail.

While your Committee are inclined to regret the want of more active and determined efforts on the part of the advocates of total abstinence, still they rejoice in being able to report that much has been done during the past year. They are disposed to affirm, that if nothing else had been done, but the publication of that most admirable book, entitled, "The City,—its Sins and Sorrows," written by a man who is pre-eminently one of Scotland's noblest sons, as well as one of Zion's greatest princes, much has been accomplished. Surely, an extensive circulation of such a book cannot fail in effecting much good. And may it not, in connection

with such efforts as have been put forth by this Society, be viewed as the morning beams of the sun of a brighter, a happier, and better day? It is pleasing to notice that the membership of the society, has now increased to ninety; twenty-seven of these are engaged in discharging the varied functions of the ministerial office, a few are employed as missionaries, and the rest are preparing for the holy ministry. In connection with this, it may be well, to give one or two items of information regarding the progress of total abstinence among the ministers and students in Great Britain and Ireland. In the Presbyterian Church in Ireland there are 152 ministers who are total abstainers, 54 of these joined last year. The number of students attending one of the Presbyterian Colleges of Scotland is 190, of these, 120 are total abstainers, and among the students of the University of Edinburgh there are upwards of 200 total abstainers. It is confidently expected, that all those who have joined our ranks this year as students, will also join our ranks as members of this society.

In conclusion your Committee would urge upon the members of the society to continue to act faithfully and energetically, and even with more untiring zeal and unbending determination than ever, and to co-operate as far as possible with other kindred societies and organizations in overcoming this fruitful source of evil, for, "Union is Strength."

In resigning into your hands the trust, which the society reposed in us, we implore the Divine blessing upon all its operations, and would earnestly pray that the favour of the Almighty may rest upon our successors in office.

On behalf of the Committee,

D. H. FLETCHER, Secretary.

KNOX'S COLLEGE,
17th Dec., 1857.

LIBRARY OF KNOX COLLEGE.

It is now nearly ten years since the Catalogue of our College Library was arranged and printed. It then contained about five thousand volumes—in Theology and General Literature. Since that period, large additions have been made to it, both by purchase and by presents. About two years ago, it was subjected to a process of pruning and weeding; the result of which was a deduction of eight hundred volumes from the stock, as being superannuated, by use, or superseded by new editions, or more suitable books. The late appeal to Britain has added nearly three hundred volumes.

It is obvious that such changes as those now noticed, have as a matter of course, rendered the printed catalogue useless; the relative positions of the books, and consequent numbers on each being wholly changed. Our young men, however, have made out a very good working catalogue, which, though in manuscript, is always accessible. With the view of directing the Students in the Evidence Class, in the selection of books, particularly for the summer recess, I have jotted down, under different heads, the leading authors in our possession; and, as of the best of these, we have in many cases duplicates, the students can have no difficulty in obtaining now and afterwards, an adequate supply. I intend to do the same thing with regard to works on Church History. In both departments the Library is, on the whole, pretty well supplied. But it is obvious that every year, as furnishing new works or new editions, will render the liberal kindness of friends in this line, by no means a work of supererogation.

R. B.

KNOX COLLEGE,
11th January, 1858.

N. B.—The liberality of one gentleman in

Glasgow, Mr. Robert White, George Street, a few years ago, in presenting us with 500 volumes through Dr. Willis, can never be overlooked.

Natural Theology—Butler, Bentley, Ray, and Derham; (on the Wisdom of God in Creation,) Morehead's Dialogues; Paley, Chalmers; the Bridgewater Treatises; Dr. James Buchanan on Theism; Arthur.

Necessity and Advantage of Revelation—Leland; Haliburton; Conybeare; Whithy.

Evidences of Christianity at Large—Grotius; Abbaddie; Addison; Beattie; Bishop Gibson's "Letters;" Sumner; Paley; Chalmers; Alexander of Princeton; Melvaine; Hopkins; Dewar; Horne, 1st vol; Hill, 1st vol; Wardlaw's System, 1st vol; "Glasgow Lectures," Three Courses; O. Gregory; Seed; Roby; Thompson on Infidelity; Richard Watson's System, 1st vol; the Virginia University Lectures; Pearson.

Miracles—Chandler; Campbell; Farmer; Douglas' "Criterion;" Chalmers; Wardlaw.

Prophecy—Chandler; Chauncey; Hurl; Sherlock; Kett; Newton; Keith; Fairbairn; Layard.

Genuineness and Authenticity of the Scriptures—Graves on the Pentateuch; Lardner's "Credibility;" McKnight's "Truth of the Gospel;" Alexander's "Christ and Christianity;" Bryant; Findlay against Voltaire; Watson in reply to Gibson and Paine; Leslie; Whately's "Historic Doubts."

Inspiration of the Scriptures—Bogue, on Divine Authority of the New Testament; Haldane; Gausson; Dick; Chalmers; Lee; Noble; Carson; Clark.

Internal and Experimental Evidence—Fuller's "Gospel, its own Witness;" Owen's "Self-evidencing Power of the Word;" Watts on the Internal Witness; Gilbert Wardlaw on Experimental Evidence; Mearns' "Principles of Evidence;" Erskine; Jenyns.

Miscellaneous—The Eclipse of Faith with Defence, and Restoration of Belief; Illut's "Coincidences;" Brewster's "Testimonies;" Lyttleton, on St. Paul; West; Ditton; Sherlock and Horsley, on the Resurrection of Christ; Lorimer's "Christian's Armour against Infidelity;" White's "Baunpton Lectures;" W. L. Alexander's Connection between the "Old and New Testament;" Nelson, on Infidelity; Hitchcock's "Religion of Geology."

TORONTO—KNOX'S CHURCH SABBATH SCHOOL.

MR. EDITOR,—

As you are at all times willing to insert communications having reference to the Young and the Sabbath Schools, I enclose a Report of Knox's Church Sabbath School.

The annual meeting was held on Friday Evening, the 15th inst., in the basement of Knox's Church; and although rain fell during the day and night without intermission, yet the interest felt in the proceedings was such, that the large room was filled at an early hour by the scholars and their parents, and the guests invited; there could not have been less than four hundred present.

The exercises commenced by singing that old favorite (dear to every Presbyterian from the associations of youth), the 2nd Paraphrase, "O God of Bethel," &c. Prayer was offered by the Rev. W. Gregg, of Cooke's Church. The young people were supplied with refreshments at the side table generously provided by the ladies of the congregation; and although it was the first time the young people were provided with coffee (weak enough for their tender years) the experiment was so successful as to lead to the hope, that, if spared to another year, the same may be repeated.

After the young had returned to their seats, the Chairman (J. McMurrich, Esq.) addressed the scholars on the advantages they had enjoyed for the past year, and the return expected on their part.

The meeting was addressed in the course of the evening by the Rev. Dr. Jennings of the U. P. Church, whose remarks were listened to with much pleasure; also by the Rev. Mr. Alexander (formerly of Colourg, and lately arrived from Scotland). Having taken a deep interest in the cause of Sabbath Schools for many years, his remarks were of a practical character, and well fitted to impress the youthful mind.

The Rev. W. Gregg and J. C. Geikie, Esq., also addressed the young, and the approbation, which their remarks received, showed plainly that they were not strangers to the sometimes difficult task of securing the attention of the young, and imparting truths suitable to their tender years.

The Rev. Mr. Reid also took part in the exercises. Mr. Hiecock, the preceptor, (assisted by Miss Hiecock) also contributed to the pleasure of the evening, by some choice pieces of sacred music. After the scholars had been dismissed, the friends present also partook of the coffee, cakes, &c., provided by the ladies, and about 10 o'clock separated—all well pleased with the entertainment—and by the liberal collection taken up, expressing their deep interest in the cause of Sabbath Schools.

KNOX'S CHURCH, TORONTO—ANNUAL REPORT OF SABBATH SCHOOL.

In the providence of God we are permitted to assemble together to celebrate our Annual Meeting, and to report the operations and state of the Sabbath School for the past year, as well as what has been done for the missionary cause.

It has been usual to advert to any change which may have taken place either from death, or change of residence of those engaged in the work of instruction.

During the past year we have sustained a severe loss in the death of Miss Brown, under circumstances of a most painful nature; the following extract, from the minutes of the Sabbath School, will show the estimation in which she was held, a copy of which was addressed to her sorrowing parents:—

"The teachers of this Sabbath School acknowledge the hand of Almighty God in the painful dispensation which has deprived the Sabbath School of the services of Miss Brown, teacher of the senior female class. They cannot but recall the long and able services rendered by her in this department ever since the formation of the present congregation; and the devotion and earnestness, for which she was distinguished in other fields of usefulness, were no less shown in this department of duty, and to her, a labor of love.

The teachers feel that in the event which has taken place, the Sabbath School has suffered a loss of no ordinary magnitude. Her presence, from time to time, at the meetings of the teachers, for the study of the lessons, and for the general interests of the School, gave ample proof how deeply she felt the weight of the solemn work in which she was engaged, and the zeal displayed by her during the many years of her connection with it, brought out, in bold relief, those traits of character for which she was so eminent.

Rarely has it fallen to the lot of any Sabbath School to have enjoyed for so many years, the services of one so full of the Christian spirit which kindles as it proceeds, and gains new strength as it contemplates the high, and holy work of being engaged in the service of Christ, and advancing the cause of the Divine Redeemer, in connection with the interests of the young.

That she was eminently fitted for this holy work, none can doubt who knew her; and the evenness of her temper, the gentleness of her spirit, and Christian meekness, these increasing in strength, day by day, like a steady light—attracted around her for Sabbath instruction, a number who were not connected with the congregation, but who valued her instruction for her own sake, and her Christian example.

Her own class, over which she watched with unceasing care, and whose spiritual interests were uppermost in her thoughts, are deprived of a teacher and faithful guide, and it is not too much to expect that the seed sown for so many years, with earnest prayer for its ripening, will produce, by God's blessing, saving results in the conversion of not a few who were the subjects of her earnest solicitude; and the example of her self-denial for the good of others, will also be imitated, it is trusted, by those who survive her, and who are still permitted to watch over the interests of the young.

The teachers feel that by this trying dispensation, they are called to renewed diligence in the work in which they are engaged, so that when the Master cometh to call them, whether by sickness unto death, or by one of those mysterious dispensations, such as has deprived them of a beloved friend and fellow-teacher, they may, like her, be ready to meet the Saviour, in whose service they profess to be engaged, and in our Father's House renew the fellowship enjoyed on earth.

It is their prayer, that the aged parents of their late beloved friend may be comforted with those consolations which Jesus has in reserve for his own people, and that his grace may be abundantly vouchsafed in this their time of need."

So far as is known, the teachers are not aware of any of the young attending the Sabbath School being withdrawn by the hand of death, and for this there is abundant cause for gratitude to Him from whom all our blessings flow.

The attendance for the past year has been good, the number on the Roll being 150, and the average attendance 130; the teachers number 16, with a librarian.

The teachers have to report, that although no additions have been made to the Library during the past year, it is still in an efficient state, but in order to make it more effective, they intend to make an appeal to the congregation for a collection in aid of this object, and they anticipate a hearty response. Great care is taken in the selection of books, and only those having a moral and religious tendency are admitted, and from their perusal it is to be hoped that they may be instrumental in doing much good.

The "Children's Paper," published by Nelson & Sons, Edinburgh, has a considerable circulation, one hundred numbers being taken, all who attend the Sabbath School receive a copy. This little work is received with much pleasure and from its illustrations and valuable matter, it must also have a valuable tendency.

The lessons have been taken from the course approved of by our church, and passages from the Old and New Testaments being studied each successive quarter, a variety of the most striking incidents and truths is presented to the youthful mind. In connection with these lessons, the Shorter Catechism, with and without proofs, is committed to memory, according to the ages and knowledge of the scholars.

In regard to missionary effort, the collections during the past year have been devoted to the Buxton Mission, to which object former contributions have been devoted, and from the reports of what is doing for the moral and religious training of a large number of our fellow-men, less favored than we have been, it com-

mends itself anew to our warmest sympathies. The whole amount collected is sixty dollars.

In regard to the spiritual progress of the young, there is much cause for thankfulness. A serious impression appears to pervade the minds of a considerable number of those who are in the senior class, and who have for some years attended the Sabbath School; it is not too much to expect that from the seed sown, often in weakness, an abundant harvest may be gathered in of precious souls, who, in many instances, may trace their first religious impressions from instructions received in the Sabbath School.

In conclusion, the teachers have much to encourage them in the work in which they are engaged, and although many difficulties have to be encountered and overcome, they feel that their labors have not been in vain, and commencing a new year, they desire to look to Him who alone can bless His own work, and over-rule all for His own glory and the eternal interests of the rising generation.

GEORGE A. PRYER,
Superintendent.

Toronto, 15th January, 1858.

Missionary Intelligence.

JEWISH MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The following communication from the Rev. J. L. Porter, bearing date Damascus, 9th November, presents a circumstantial and most satisfactory account of the progress of the Mission there.

Never since the establishment of our Missions has the blessing of God been so signally manifested in our work as at the present moment. I shall state to you in a few words the signs of our prosperity, and the sources of our joy.

1. IN DAMASCUS.—Our public services are not only more largely attended than is usual at this season, but we observe an earnestness in the hearers, an unwavering attention to the read and preached Word, and a deep thankfulness for the truths communicated, never before so strongly manifested; The people seem to hang on the very lips of the speaker, drinking in every word. Then the effects of our Mission are not confined to those who have joined our communion, or make public profession of our faith. The light of Divine truth is gradually sealing over the city. Almost every day I have strangers coming to converse with me on religion. Two of the most influential Christian merchants in the city have recently declared their full conviction that Protestantism is based on the Scriptures; and that their uniting with us is merely a question of time. These men are the leaders of a large party; and their joining us will, in all human probability, be the signal for many others to follow. Our Bibles are eagerly sought after. During the past month the sales amounted to more than during the three previous months. No less than thirty-two Bibles and twenty-nine Testaments and Psalters were sold.—Jews, Muslims, and Christians being the purchasers; and in addition I gave away six Bibles to men who, I knew, were most anxious to read them.

But perhaps the most remarkable fact connected with our recent history is a movement among the Muslim. Three of them have visited me professedly as religious inquirers. One was with me on an average during the past month, three times a week. He has bought books in our shop, has read the Bible, has attended public worship, and was confessed to me HIS FAITH IN CHRIST. He is a man of property, and is learned for an Arab. He was first brought to a knowledge of the truth by reading a Bible he had purchased from a Jew. Last week a cry was raised that he had become a Christian. Immediately some fif-

teen or twenty fanatical Muslims rushed into his house, surrounded him with drawn swords, and loudly demanded whether the report was true. Fear led him to deny it. They then attempted to make him swear that he would never again visit me. This he refused to do; and he was at our afternoon service again, yesterday. May the Lord direct and enlighten him! "Come from the four winds, O breath, and breathe upon these dry bones that they may live."

Another fact is worthy of particular notice. You have often heard of *Shateela*. He was the first who publicly professed Protestantism in the city; and he suffered persecution for the Gospel. But some four years ago doubts entered his mind; his faith became a wreck; he even went so far as to write a book against Christianity. Mr. Robson's Arabic teacher was induced to enter into controversy with him. Mr. Robson supplied the arguments privately, and he employed them in public. Months were thus spent; and one after another of *Shateela's* infidel sentiments were demolished. About six weeks ago he came to me a weak and sorrowful penitent; begging to be received again into the Church. He has since been regular in his attendance on our public services, and he seems a changed man. God alone knows the heart. The week before last, as our school-master had removed to Beyrout, I appointed him teacher on trial. How true is the promise—"Cast thy bread upon the waters; for thou shalt find it after many days."

2. IN NEBK AND DEIR 'ATAYEH.—I informed you in my last that a whole Mohammedan family consisting of mother, four sons, and one daughter, had embraced Christianity. They remain firm in their profession. Khalil, the eldest son who suffered so much, is still in the Consulate; and the whole affair has been referred by the Pasha to Constantinople. The mother remains here to be near him; but the rest of the family have returned to Nebk. I trust that ere many months I shall have the privilege of reporting the baptism of the whole family.

We recently established two new schools, one at Nebk, and the other at Deir 'Atayeh. The teacher I appointed to the former is a pupil of our High School, the other is a native convert—the first-fruits of M. Ferrette's ministry. In a letter received from M. Ferrette yesterday, the state of the schools and Mission work at the two stations is reported to be most encouraging. The total number of professed Protestants, old and young, in the two villages, now amounts to forty-one. Besides these there are many who occasionally visit the Missionaries, attend public worship, and express themselves favourably to the work, though still restrained by worldly motives from publicly joining the sect.

3. IN THE HAURAN.—I formerly referred to a remarkable movement that had commenced in this remote region. A man with whom we have had no personal communication, whose face we had never seen, has been preaching there with primitive zeal, and primitive simplicity—knowing nothing "but Jesus Christ and Him crucified." Some four weeks ago six of his disciples came to me for books and tracts; they brought a letter from Khalil, such is the name of this man, asking for instructions as to the order followed by us in our public services, and entreating me with much earnestness to visit them. I cannot possibly leave the city now, but intend, if spared, to go to them in spring. They told me that nearly the whole Christian inhabitants of their village, *Ahuraibeh*, had embraced Protestantism, and that the truth was gradually spreading to other places. I gave them the books and instruction; and sent an invitation to Khalil to visit me the first opportunity.

On Tuesday last a visitor was announced, and a man about 55 years of age, with a countenance of singular intelligence, and a beard of patriarchal dimensions, entered my library. I am Khalil of *Ahuraibeh*, he said. You may imagine with

what a full heart I welcomed him. As to dress and appearance he might be taken as a "study" for a painting of John the Baptist. A clank of camel's hair, "a leathern girdle about his loins," and a scanty under-garment, constituted his full costume. His feet, neck, and breast were bare, and deeply bronzed by the Syrian sun. Such is the man who I have no hesitation in calling THE HAURAN APOSTLE. Our conversation was long and interesting. The extent and accuracy of his knowledge surprised me. Yesterday he attended our public services. It was the first time he had ever been in a Protestant place of worship. Being the preparation for our communion, my text was 1 Cor. xi 23-29. I gave a simple account of the institution, the nature, and the objects of the Lord's Supper. Khalil had one of his disciples with him; and he could not restrain himself as point after point was laid before him, with the scripture proofs. Every few minutes he would utter an exclamation, or whisper to his companion, placing his finger emphatically on the passage in his Bible. My own feelings almost overpowered me. The whole congregation were moved. "This man is poor. He has never received a farthing from man for his work of evangelization. His preaching is free as the Gospel he proclaims. He teaches his brethren while labouring for his daily bread. God has acknowledged and blessed his work. His disciples look to him, and listen to him as to a father. "This is the Lord's doing; it is marvellous in our eyes."

Such is a simple outline of the state of our work. Have we not reason to rejoice? I am glad to say that Mr. Graham and Dr. Hattie have just arrived to rejoice with us. Your letter too, containing the resolution of the Mission Board to give £500 additional for our church has reached me. "Bless the Lord, O my soul; and all that is within me, bless His holy name!"—*Missionary Herald*.

We have been obliged to leave over several items of Missionary Intelligence, and other articles.—EDITOR.

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBourg.

This Presbytery met at Cobourg on the 28th of December, 1857. The Rev. Peter Duncan delivered his trial discourses, and underwent the usual examinations previous to ordination, all of which were sustained.

The Presbytery met on the 29th at Colborne, for the ordination of Mr. Duncan. The Rev. Mr. Windel preached from Rev. iii. 21. Mr. Roger gave a narrative of the steps that had been taken, proposed the usual questions, and offered up the ordination prayer. He also addressed the young minister in feeling and appropriate terms. Rev. J. W. Smith (the former pastor) with much affection, addressed the people, pointing out in a clear and practical manner their duties.

The Presbytery met again on the 30th, at Brighton, and inducted Mr. Duncan into the pastoral charge of Brighton, conjointly with that of Colborne. Mr. McLeod preached from 2 Tim. iv. 1, 2. Mr. J. W. Smith put the questions and offered up the induction prayer. Mr. McLeod gave the charge to the minister, and Mr. John Smith to the people—both in suitable terms.

In the evening at both places missionary meetings were held; and interesting and instructive addresses delivered to large audiences. The collections taken up for missionary purposes were respectable.

Colborne has for many years been one of the Presbyterian watch-towers in Canada, and we hope that there will long float upon its heights, the banner of gospel truth. The Rev.

J. Miller (who was drowned in the Bay of Quinte) the Rev. W. Reid, and the Rev. J. W. Smith, have successively laboured in this place. The Congregation at Brighton has been but recently formed, but it continues to gather strength. Mr. Duncan received from the people at both places a most cordial welcome, and enters upon his labours under the most auspicious circumstances. May the Divine Head of the Church bless him, and crown his labours with success.

Several unimportant items of business were transacted.

The next meeting was appointed to be held at Colburg, on the 22nd and 24th of February, at 11 o'clock A. M.

The overtures sent down by the Synod are to be considered at this meeting.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The Quarterly Meeting of the Presbytery of London, was held at London, on the 5th, 6th and 7th days of January. The following is a brief statement of the more prominent matters of business with which the Presbytery was occupied:—

Mr. Blount, Probationer, having accepted the call from the Congregation of Bosanquet, part of his trial for ordination was heard and sustained; and a special meeting of Presbytery appointed to be held at Bosanquet, on Tuesday, the 9th of February, for the purpose of hearing the rest of his trials—and in the event of these being sustained—of ordaining him to the work of the gospel ministry, and inducting him into the pastoral charge of Bosanquet. On the occasion of the ordination, Mr. Gauld was appointed to preach and preside—Mr. Walker to address the minister, and Mr. L. McPherson to address the people.

The petitions from Yarmouth and Belmont left over from last ordinary meeting, having been taken up, a request, from these two branches of an intended united charge, was received, that the moderation of a call, formerly applied for, should be delayed till further application.

The Quarterly Financial Returns were received and read. The Convener of the Finance Committee having stated that several Congregations had neglected to forward their returns, he was instructed to write to these congregations, that they would forward in time for next ordinary meeting, the returns both for current and the present quarter.

Considering the smallness of the Port Stanley Congregation, and the inability of its members to raise an adequate salary to the pastor, the Presbytery agreed to propose to the Congregation the supplementing of the pastor's salary by £30 from the Home Mission Fund—making it £130—on condition that he give one week per month to the Home Mission Field. A deputation was appointed to propose this arrangement to the congregation, and to report.

A deputation consisting of Messrs. Skinner, Logie, and Smith,—from the London Presbytery of the United Presbyterian Church, was introduced to the Court, two of whom addressed the Presbytery, expressing fraternal sympathy, and a desire of more intimate intercourse between the brethren of the respective Presbyteries. These brethren were cordially received; and the object of their visit heartily acquiesced in, and a deputation appointed, consisting of Messrs. McKenzie, Ross, and Clark, to wait on the Presbytery of the United Presbyterian Church, and return the expression of brotherly interest. The court also engaged in prayer with the brethren from the sister church, supplicating the Lord's blessing in the efforts now being made for a union between the United Presbyterian Church, and the Presbyterian Church of Canada.

A petition was presented from Amherstburgh, requesting the moderating in a call, when Messrs. King and Straith were appointed to moderate in a call from the Congregation there on Tuesday, the 16th of February.

Arrangements were made for holding the annual missionary meetings. The Presbytery was, as formerly, divided into four sections, the days in which the meetings should be held at the respective congregations and stations fixed; and persons appointed to give notice of these days by circular notes.

The subject of contributions on behalf of the ordinary College Fund, occupied the attention of the court. A scale of contributions shewing the amount which should be raised by every congregation, was agreed on; and Mr. Ross appointed to write in the name of the Presbytery to the several Sessions; and Deacons' Courts, or Board of Managers, urging on their attention the importance of sustaining the College.

The following appointments were given to the missionaries at the Presbytery's disposal:—Mr. McKenzie was appointed to continue at Amherstburgh—Mr. Chesnut to supply Paisley—Mr. Paterson to continue at West Plympton for a month and then to remove to Wallaceburgh—Mr. Blount to supply Westminster and Frampton till his ordination; and Mr. Archibald Currie, Catechist, to labour at Kincairdine till next meeting of Presbytery.

The following members of Presbytery were appointed to visit the destitute Townships in the Northern part of the Presbytery:—Messrs. McDiarmid and Scott were appointed to spend four weeks in visiting the Townships of Ashfield, Huron, Kincairdine, Bruce and Elderslie; and Messrs. Ross and Forest to spend three weeks in visiting the Townships of Wawanosh, Kinloss, Culross, Carriek, Grey, and Wallace. Arrangements were made for the supply of these brethren's pulpits during their absence.

The following additional mission appointments were also given to members of Presbytery:—At Clinton, Mr. Findlay was appointed to preach on the 21st of February, and Mr. Graham on the 14th of March—At Elma, Mr. T. McPherson was appointed to preach two Sabbaths in February, the days to be fixed by himself, and Mr. Beattie to supply his pulpit one Sabbath during his absence—Mr. Allan to preach on the first Sabbath of March, and Mr. McMullen on the second Sabbath of March, and Mr. Tolmie one Sabbath before next ordinary meeting, the day to be fixed by himself. At Wallaceeeton and Currie Road, Mr. Young was appointed to preach on the 24th of January; and Mr. J. McMillan at the former place only, on the first Sabbath of February—At Chalmers Church, Danwich, Mr. L. McPherson was appointed to preach on the 17th of January, and Mr. Sutherland on two Sabbaths before next ordinary meeting—the days to be fixed by himself—At Wardsville, Mr. Doak was appointed to preach on the 31st of January, and Mr. Ball on the 21st of February—At Yarmouth, Mr. Ferguson was appointed to preach on the 31st of January, and at Belmont on the following day—To West Plympton, Messrs. Walker and Troup were appointed to give each a Sabbath before next ordinary meeting of Presbytery—To Inniskillen, Mr. Gauld was appointed to give a Sabbath before next ordinary meeting of Presbytery.

The next ordinary meeting of Presbytery was appointed to be held at London, on the first Tuesday of April, at 10 o'clock, A. M.

JONES SCOTT, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The last meeting of the Presbytery of Toronto was held on the 6th of January, and was attended by 19 Ministers and 3 Elders. The

following comprise some of the more important items of business before the Court:—

The scheme of missionary meetings drawn up by the Committee was submitted by the Convener, and after some conversation and explanation, was adopted.

Dr. Burns brought before the Presbytery the state of Weston Congregation, and introduced a deputation consisting of Mr. Joseph Toffree and Mr. Wylie, who handed in a petition numerously signed, which was read. The petitioners request the Presbytery to organize the Congregation in Weston, and dispense the Sacrament of the Lord's Supper there. The commissioners were heard. It was agreed to grant the prayer of the petition, and that the petition be put into the hands of a Committee consisting of the ministers of the City, Dr. Willis, Couvreur, to carry out the matters contained therein.

The thanks of the Presbytery were tendered to Mr. Logan, Grammar School Teacher at Weston, who was present, for the good service he has rendered to the Presbyterian cause there, in filling up the Sabbaths unprovided for by the Presbytery for some time past.

The Presbytery took up for consideration, the call to Mr. Wightman from Innisfil, Barrie, and Essa Town Lane, and Commissioners appeared from York Mills and Fisherville, also, from Innisfil and Essa, and were heard. The call was then put into Mr. Wightman's hands, who declared his acceptance of it. The Presbytery then agreed to translate Mr. Wightman to the charge of Innisfil, Barrie, and Essa town line, and appointed his induction to take place at Innisfil, on the 20th inst;—Mr. McTavish and Mr. Gray to conduct the services. Mr. T. Alexander was appointed to preach at Innisfil, &c., on the 10th inst., and publish the edict; and Mr. Laing was appointed to preach at York Mills, and proclaim this act of Presbytery.

A communication was read from Rev. J. D. Paxton, declining the call presented to him from the Congregation of Knox's Church, Toronto.

The Overture on the Barrier Act, sent down by the Synod, was considered and approved of simpliciter.

The Overture on the subject of Romish Baptism, was taken up and so far considered. Further deliberation thereon was deferred till next meeting.

The Overture on the subject of a Mission to the North American Indians, was considered. It was agreed that Mr. McTavish, Convener, Mr. Gray, Mr. Wightman, and Mr. Black, of Red River, (who is expected to pay us a visit ere long), be appointed a Committee to consider this matter and report.

The overture anent a Synodical Fund, was taken up for consideration—whereupon it was unanimously agreed that, however expedient and desirable it may be to keep this matter in view for future action. The Presbytery consider action therein in the meantime to be impractical.

Mr. Wightman tendered resignation of the Office of Presbytery Clerk, which was reluctantly accepted; and Mr. Gregg of Toronto was appointed in his place.

The following minute thereon was agreed to, viz:—

The Presbytery take this opportunity of recording their very high approval of Mr. Wightman's services as Clerk, and of expressing their very great regret that he should have seen it his duty to resign an office which he has filled for several years with so much suavity, prudence, and credit to himself. At the same time consider the grounds of his resignation as satisfactory, viz. his great distance from the usual place of meeting, and the large field of labour, of which he expects soon to take charge.

The Presbytery then adjourned to meet again on the 15th of April.

WILLIAM GREGG, *Pres. Clerk.*

The Ecclesiastical and Missionary Record.

KNOX COLLEGE LIBRARY & MUSEUM.

From Mr. W. Stewart, Paisley, C.W.—Pipe and Beads found in an Indian pit in Flamboro' C. W.

From Mr. Hamilton, Scotland—Specimen of Bitumen from New Brunswick.

From Mr. J. Brown, Student of the Congregational Theological Institute,—Specimen of Petrified Moss from Caledon West.

From Mr. Robert Williamson, of Arthur, brother-in-law of the late Hugh Miller—Three Silver Coins, of the age of David I. found in digging at the foundation of the pillars of the cathedral of Fortrose, Rosshire, Scotland. The number found in all was 49, and of these, some are in the College Museum, Edinburgh; some in the museum of Mr. Miller, and the rest in the possession of the discoverer. Mr. Williamson has in his possession, Mr. Miller's mason's mallet, (represented in some of the earlier engravings of Mr. M.) It is of very hard beech; its parts admirably compacted; and it has all the appearance of having been much used.

Volumes to the Library, by Mr. Alexander Gardner, book-seller, Paisley; Rev. Mr. Hutchinson, Johnston, Paisley; Mr. David Burns, book-seller, Brechin.

PRESBYTERY OF HAMILTON.

CONTRIBUTIONS TO THE HOME MISSION FUND.

1857.	Sept. 7. Maenab St. Church, per Rev. D. Inglis	9.00
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