

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-------------------------------------|-----|-----|-----|
| 10X | | 14X | | 18X | | 22X | | 26X | | 30X | |
| | | | | | | | | <input checked="" type="checkbox"/> | | | |
| | 12X | | 16X | | 20X | | 24X | | 28X | | 32X |

THE D. Kennedy ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. XI.

TORONTO, OCTOBER, 1855.

No. 12.

CONTENTS.

| | |
|--|-----|
| Presbytery of London..... | 185 |
| — Brockville and Ottawa..... | 186 |
| — Kingston..... | 187 |
| Inductions—Montreal, Winslow, Thamesford..... | 187 |
| Rev. H. Gordon's Sermon..... | 188 |
| Collection for Buxton Mission & Synod Fund..... | 193 |
| What are we to do with our Home Mission Field..... | 193 |
| The Divine Law of Beneficence..... | 194 |
| The Foreign Mission..... | 195 |
| Items of Religious and General Intelligence..... | 196 |
| Notices of Publications..... | 196 |
| The Koran Falling before the Bible..... | 193 |

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery is appointed to be held in the vestry of the Free Church, Cote Street, Montreal, on Wednesday, 17th October, at 10 o'clock, A. M. Students within the bounds will please attend for examination.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery is to be held in Whithy, on Wednesday, the 3rd of Oct., at 2 o'clock, P. M.; and at Toronto, on Wednesday the 10th, at 11 o'clock, A. M.

THOS. WIGHTMAN, *Pres. Clerk.*

[We understand that the meeting at Whithy, on the 3rd, will be *pro forma*, circumstances over which the Presbytery have no control interfering with the appointment.—Ed.]

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, and within Knox's Church, on the second Tuesday of October, at 3 o'clock, P. M.

M. Y. STARR, *Pres. Clerk.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's College on Wednesday, 31st October, at 7 o'clock, P. M.

The following are the names of members of Committee: Rev. W. Reid, Convener; the Moderator, Dr. Burns, Dr. Willis, Messrs Young, J. M. Roger, McLeod, J. Smith, Gregg, Burns, H. Gordon, Boyd, McMurray, Duncan, Wardrop, D. Fraser, H. Campbell, Clark, Quin, Scott, Ross, Ball, Doak, King, Irvine, Inglis, Stark, and McRuar, Ministers; and Messrs. McMurrich, Shaw, Jeffrey, Redpath, Court, Kennedy, Begg, Mathews, A. Fraser, Dallas, Mitchell, McLellan, McMillan, and Fisher, Elders.

W. REID, *Convener.*

COMMITTEE ON FOREIGN MISSIONS.

The members of this Committee are hereby requested to meet within Knox's College, Toronto, on Thursday, 1st November, at four o'clock, P. M.

D. FRASER, *Convener.*

SABBATH OBSERVANCE COMMITTEE.

The Synod's Committee on the Sabbath, will meet (D. V.), on Monday, the 15th October, in the Vestry of Knox's Church, Hamilton.

The following are the names of the members of Committee:—Rev. R. F. Burns, Dr. Burns, Dr. Willis, Mr. Gordon, Messrs Reid, Gregg, Lowy, Irvine and Inglis, Ministers; and Messrs Stewart, Redpath, Robertson, and McMurrieh, Elders. Rev. R. F. Burns, Moderator.

ROBERT F. BURNS, *Convener.*

KNOX'S COLLEGE COMMITTEE.

The College Committee will meet in the College, on Thursday, 1st November, at three o'clock, P. M.

The following are the names of the members of Committee:—From the Presbytery of Toronto, Rev. Dr. Burns, Dr. Willis, Prof. Young, Messrs. Reid, Harris, Wightman, Ure, McFavish, Lainez, and Gray, Ministers, with Messrs. McMurrich, Jas. Shaw, John Shaw, G. Brown, S. Spreull, and A. McGlashan. From the Presbytery of London, Messrs. Scott and Ross, Ministers, with Mr. Begg, Elder. From the Presbytery of Hamilton, Messrs. Irvine, Inglis, Young and Alexander, Ministers, with Mr. Fisher, Elder. From the Presbytery of Cobourg, Messrs. McLeod and Roger, with Mr. Turnbull, Elder.—From the Presbytery of Kingston, Messrs. Gregg and Wilson, Ministers, with Mr. Mathews, Elder. From the Presbytery of Brockville, Messrs. Boyd and McMurray, Ministers. From the Presbytery of Ottawa, Messrs. Wardrop and Duncan, Ministers, with Mr. Hay, Elder; and from the Presbytery of Montreal, Messrs. W. B. Clark and D. Fraser, with Mr. Redpath, Elder. G. P. Young, *Joint Convener.*

KNOX'S COLLEGE—OPENING OF SESSION.

The Session will commence on Thursday, 1st November. The opening lecture will be delivered by the Rev. Professor Young, at eleven o'clock, A. M. Students are earnestly requested to attend at the opening of the session.

PRESBYTERY OF LONDON.

The ordinary meeting of the Presbytery of London, was held on the 8th and 9th of August. The chief items of business transacted by the court, were the following:—

Verbal reports of the fulfilment of appointments given to members of Presbytery at last ordinary meeting, were heard. All the appointments had been met, with two exceptions.

Extracts from the records of the Presbytery of Prince Edward's Island, were read, intimating the dissolution of the pastoral tie between the Rev. Neil Bethune and the congregation of Murray Harbour, which extracts were received as satisfactory.

The Rev. John Gauld, probationer of the Free Church of Scotland, laid on the table a commis-

sion from the Colonial Committee of the said Church, designating him to the Presbytery of London, on which the Presbytery, in receiving the commission, expressed their happiness at the arrival of an additional laborer amongst them.

A call was laid on the table, moderated in from the congregation of Fingal, in favour of the Rev. James Ferguson, which, from certain circumstances connected with it, the Presbytery refused to sustain.

A call was also presented from the congregation of Thamesford, in favor of the Rev. Neil Bethune, late minister of Murray Harbour, which the Presbytery agreed to sustain. Mr. Bethune being present, and the call having been put into his hands, he signified his acceptance of the same, on which his induction to the pastoral charge of Thamesford, was appointed to take place on Wednesday, the 5th of September: the Rev. W. Doak to preach and preside; the Rev. W. S. Ball to address the minister, and the Rev. D. McKenzie to address the people.

The resignation of the pastoral charge of the congregation of Plympton, by the Rev. W. Porterfield, was taken up, when, from the difficulty of coming to a decision in the case, in consequence of no representatives of the congregation being present, a special meeting of Presbytery was appointed to be held at Plympton, on Tuesday, the 26th of August, for the purpose of considering all the circumstances connected with the case, and deciding in it.

A memorial was presented from the Rev. Daniel Clarke, formerly minister of Indian Lands, in which he offered to the Presbytery his services for the mission field within their bounds. The Presbytery received the memorial, and agreed to give Mr. Clarke appointments of missionary duty.

Mr. Peter Currie, student of divinity, having satisfactorily delivered his trial exercises, and gone through the usual course of examination, was regularly licensed to preach the gospel of Christ.

The quarterly report on the work of Colportage was given in, from which it appeared, that there had been obtained from the American Presbyterian Board and other publishing establishments, books to the value of £694 15s. 11d.; that there had been sold of these, books to the value of £247 11s.; that there had been engaged in the sale of these—some for a longer and others for a shorter period—five Colporteurs, whose salaries, at the rate of £52 a year, each, and necessary travelling expenses, amounted, altogether, to £274 4s. 9d.; and that discount allowed by publishers on the quantity of books sold, with freight and charges deducted, amounted to £49 10s. 2d., which, being subtracted from the sum of expenses, leaves deficit to be paid from the Presbytery's fund, of £224 14s. 7d.

A petition was presented from Lobo, praying for the moderating in of a call from the congregation, which the Presbytery agreed to grant, and appointed the Rev. L. McPherson, and the Rev. W. R. Sutherland to moderate in a call there, on Wednesday, the 27th of August.

A petition for the moderating in of a call, was also presented from the north of Bruce, on which the Presbytery appointed the Rev. James McNaughton to moderate in a call there, on Wednesday, the 12th of September.

A third petition for the moderating in of a call, was presented from Kincardine; but as the call was intended to be in favor of the Rev. Neil Bethune, action in this petition was rendered unnecessary, from Mr. Bethune having accepted of the call from Thamesford.

A petition was presented from the village of St. Mary's, signed by the representatives of twenty-four families, praying that they might be organized into a congregation in connection with the Presbytery, and supplied with missionary service, until they might be able to obtain a settled pastor. The Presbytery agreed to grant the prayer of the petition, and appointed the Rev. Thomas MacPherson, and the Rev. John Scott, to organise a congregation there on the last Wednesday of September.

The Rev. John Ross, and Mr. William Clarke, were appointed a Committee on Finance, for the purpose of examining the Financial Returns, and corresponding with congregations that may have neglected any of the stated Synodical or Presbyterial Collections.

The business of missionary supplies having been taken up, the following appointments were given to missionaries:—

The Rev. John Gauld was appointed to Tilbury for four weeks, and in the case of Mr. Porterfield's resignation being accepted, thereafter to Plympton.

The Rev. Neil Bethune, between this date and the time of his induction, to Fingal and Dunwich.

The Rev. James Ferguson, to Bosanquet, for five weeks, and afterwards to Bear Creek for four.

The Rev. Daniel Clarke, to Lobo and Caradoc, for four weeks, to Dunwich East for two weeks, and to Wallaceston for three weeks.

Mr. McMullen's former appointment to Mitchell, was changed to Port Burwell.

To members of Presbytery the following appointments were given:—

For South Dorchester, the Rev. Lachlan McPherson was appointed to give the second Sabbath of September, and Rev. W. S. Ball to give another Sabbath at any time convenient for himself before the next ordinary meeting of Presbytery.

For Mitchel, the Rev. W. Graham to give a Sabbath sometime in September.

For Zorra East, the Rev. D. McDiarmid to give a Sabbath afternoon, and the Rev. W. S. Ball a week-day service, before next meeting of Presbytery.

For Wardsville, the Rev. W. R. Sutherland to give the first Sabbath of September, and the Rev. W. King to give two other Sabbaths before next meeting of Presbytery.

For Grey and Morris, the Rev. John Ross to give a week sometime in September.

The opening of the new Church on the Currie Road in Dunwich, was appointed to take place on the first Sabbath in September, and the Rev. W. Bethune was appointed to preach on the occasion.

The holy ordinance of the Lord's Supper was appointed to be dispensed at the following stations:—

At Wallaceston on the fourth Sabbath of September, by the Rev. W. R. Sutherland, assisted by the Rev. Daniel Clarke.

At Fingal on the second Sabbath of October, by the Rev. D. McMillan and Daniel Allan.

At Ridgerton by the Rev. Angus McColl, sometime before the next ordinary meeting of Presbytery.

The next ordinary meeting of Presbytery was appointed to be held at London, on the second Wednesday of October, at ten o'clock, a. m.

J. Scott, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in Toronto, on the 11th, and at Whitty on the 12th of September. The following sketch contains a notice of the principal matters before the Court:—

The Reports of Committees being called for, a note was read from Mr. Gray, Convener of the Committee, on Schemo of Presbyterial Visitation, intimating that the report of said committee was not quite ready.

Mr. Reid requested that the Committee on Examination of Students had examined Mr. G. Ferguson, and recommended him to prosecute his studies meanwhile, with a view to his entering Knox's College in November, of which the Presbytery approved.

Mr. Lowry, Convener of Committee on Sabbath Observance, reported to the effect, that the Committee had held communication with the Directors of the Northern Railway, remonstrating with them against railway traffic on the Lord's day, but, hitherto, with very little prospect of success. The Presbytery received the report and continued the Committee.

Dr. Burns brought before the Presbytery a matter for advice, from Rev. J. Black of Red River, being the case of a person who, having married a second wife while his first wife was still living, applied for the ordinance of baptism. After mature deliberation, the following motion was agreed to, viz:—

The Presbytery are unanimously of opinion, that Mr. Black and the session have acted right in declining to receive into fellowship Murdoch McDonald, in the circumstances of his case; and the Presbytery feel gratified in thinking that our Church is now represented in that remote settlement, by brethren who are prepared to maintain the interests of sound principle, and strict moral discipline at all hazards.

A case from the session of Knox's Church, Toronto, was referred to the Presbytery for advice, viz, as to whether members only, or adherents, also being seat-holders, are entitled to give in objections to the ordination of elders? After due deliberation, the following motion was agreed to without a vote, viz:—

The Presbytery are of opinion, that adherents having seats in Knox's Church, are entitled to give in grounds of objection of any kind to the ordination of elders elect.

The Session Records that had not been submitted to the Presbytery were called for, but only three were given in, viz: those of E. Toronto, Union and Norval, and Whitty. The following sessions who have hitherto neglected to submit their records to the Presbytery, are urgently requested to do so without farther delay, viz:—W. Gwillimbury, Vaughan, Acton, Streetsville, King, also Cooke's Church, Toronto, Markham, Brock and Reach.

Ministers officiating in vacant congregations and stations, were authorised by the Presbytery to act as Moderators of session, *pro tem*, whenever cause appears.

A deputation from Cooke's Church, Toronto, appeared, and requested the Presbytery to moderate in a call to the Rev. W. Richey of Coleraine, Ireland, which request was granted; and the Presbytery met accordingly the same evening, in Cooke's Church, to moderate in and otherwise aid further said call. Mr. Lowry preached and presided. In presence of the Presbytery a call to Mr. Richey, containing guarantee of stipend, was pretty numerously signed, and then submitted to the Court, and sustained. It has since been forwarded to the Clerk of the Presbytery of Coleraine, with the request that it be laid before that Court, and disposed of without any unnecessary delay; and the Rev. Dr. Willis, J. Bonar, Edinburgh, and W. McClure of Derry, have been appointed commissioners to prosecute Mr. Richey's translation.

Rev. A. C. Geikie, according to appointment preached before the Presbytery, from Nehe-

miah, vii. 2. The Presbytery were fully satisfied with the discourse. Whereupon, on a review of the whole of the conference with Mr. Geikie, the Presbytery on motion, agreed to the following deliverance, viz:—

The Presbytery having in terms of a former minute, obtained satisfactory evidence in regard to the good character and standing of Mr. A. C. Geikie, in the Congregational Church, and being fully satisfied with the result of the whole of their conference in reference to his views of doctrine and Church Government, and also in regard to his course of professional study, agree to record their entire satisfaction in the premises, and accordingly instruct the Clerk to write the circular letters required in such cases, with a view to Mr. Geikie's admission into this Church.

On Wednesday the 12th, the Presbytery met at Whitty, and resumed consideration of the case of Mr. Findlay's resignation; Dr. Burns preached and presided. Mr. Findlay and the parties formerly before the court, as also several others, were heard. Mr. Findlay being asked if he still insisted on the Presbytery's accepting his resignation, replied that he left the matter in the hands of the Presbytery.

After lengthened deliberation on the whole circumstances of the case, the Presbytery feeling a difficulty in coming to a final decision, agreed to meet again to take up this matter on Wednesday, the 3rd of October, at 2 o'clock, p. m., at Whitty; and at 7 o'clock, same evening at the rear station. The Congregations to be requested to attend—there will be sermon at both places.

At Mr. Findlay's request, the Presbytery appointed Mr. P. Anderson, Elder in Reach, to act as an assessor along with Mr. Haron, until more elders be ordained in Whitty.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery met at Perth, on the 4th of September. There were present eleven ministers and five elders. The following is a summary of the business transacted:—

It was found that the collection for the French Canadian Missionary Society had been taken up in all the congregations represented. The clerk was instructed to write to the absent brethren ancient this matter.

Committees were appointed for the examination of the students within the bounds, previously to their return to college.

Mr. Melville, agreeably to an intimation given at a former meeting, craved leave to demit his charge. The Presbytery, on a conjunct view of the reasons assigned by Mr. Melville, and the recommendation of the commission appointed to visit Pembroke, agreed to accept of the demission, and appointed Mr. Gourlay to preach in Pembroke, on the 16th instant, and declare the church vacant.

The Presbytery appointed Mr. Melville to labor, in the meantime, in Edwardsburgh, and instructed the clerk to give him a Presbyterial certificate, in the event of his leaving the bounds before next meeting.

A letter from parties in Lyn, was read. The Presbytery readily agreed to supply that station with missionary services, in connection with Yongo.

The following arrangement for supplying the vacant congregations and stations, was adopted:

Edwardsburgh, 16th September, Mr. McDonald; 23rd and 30th, Mr. Melville; Merrickville and Bellamyville; 16th September, Mr. Smith; 7th and 14th October, Mr. Troup—Yonge and Lyn, Mr. Troup, with the exceptions above made; N. Gower; Mr. P. Duncan, during the month of October; West Port, after 16th September, Mr. McDonald; Mansfield and Westmeath, September, Mr. P. Duncan; thereafter,

Mr. William Forrest, older; Pembroke; after 16th September, Mr. Straith; Cumberland and Lochaber, Mr. John McEwan.

The Presbytery, on the recommendation of Mr. Fraser and others, agreed to avail themselves of the services of Mr. William Forrest, Ronfrew, and appointed him to Fort Colouge, &c., as above.

The Presbytery resumed consideration of the Osgoode case. It will be recollected that parties in Osgoode applied at last meeting to be formed into a separate congregation. The matter was referred to a committee, who reported that they were "unable to effect an amicable settlement, although Mr. Lochead manifested a candid and conciliatory spirit." Thereafter, the whole case was adjourned till this meeting. It was now taken up.

An additional paper from the same parties, praying for missionary services, in connection with an adjacent district, was read. After lengthened discussion, the following motion and amendment were submitted:—

"The Presbytery having resumed consideration of the petition of the parties in Osgoode, disaffected towards Mr. Lochead, praying to be erected into a separate congregation, cannot, in view of the whole case, accede to their wishes, being persuaded, that to do so would be unfair to Mr. Lochead, against whom none of the charges preferred have been substantiated; and also, in the opinion of the Presbytery, a virtual sanctioning of divisive and schismatical courses; and further, the Presbytery instruct the mover and seconder of this resolution to correspond with the petitioners, intimating to them this decision, and explaining more fully, than can be done in any formal deliverance, the reasons that have constrained them to take this step."

It was moved in amendment by Mr. Fraser, and seconded by Mr. Gray—

"The Presbytery, while decidedly opposed to the formation of a second charge in Osgoode, under the circumstances in which the petition to that effect came before them, have, nevertheless, a hesitancy in coming to a final decision in the case, until certain statements as to numbers, &c., shall have been explained, and in the hope that time and reflection may lead to a course by which the views of the petitioners may be changed, or the call for the petition done away with."

The roll was called and votes marked, when eight voted for the motion and five for the amendment. The Presbytery accordingly declared in terms of the motion.

The petitioners in the above case, craved copies of certain relative documents, which the Presbytery, by a majority of votes, declined giving, except in case of an appeal.

Mr. Gray, and others dissented from this decision.

The clerk was instructed to apply to the Home Mission Committee for two missionaries.

Mr. John McEwan gave a most interesting report of his labours in Cumberland, &c. The Presbytery expressed much approbation. Mr. P. Duncan gave a verbal report of his labours during the summer.

The Presbytery took up the remit of Synod against the spiritual destitution of the lumberers on the Ottawa. Mr. Gray, Mr. Fraser, and Mr. Smith, were appointed a committee on this interesting subject.

The state and prospects of the mission station in the city of Ottawa, engaged the serious consideration of the Presbytery. An unusual degree of interest was expressed in favour of this attempt to meet the increasing destitution of that rapidly expanding city.

The clerk was instructed to correspond with the session of Ottawa, and communicate the willingness of the Presbytery to give supply for at least three months. Every member at once agreed to this agreement.

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

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Picton, on the 21st August. Mr. Chesnut reported that, after due notice, he had moderated in a call from the united congregations of Roslin and Melrose, which was unanimously given to Mr. Samuel J. McCaughey.

The call, duly attested, was laid upon the table, and the Presbytery agreed to sustain it, and put it into the hands of Mr. McCaughey.

The call was then put by the moderator into the hands of Mr. McCaughey, who requested time for consideration, before coming to a final decision. This was granted.

A letter from Mr. Rogers, of Demorestville, was read, asking leave of absence for three months, which was granted. The Presbytery instructed its Home Mission Committee to take steps towards supplying his pulpit on each alternate Sabbath during his absence.

The Presbytery instructed Mr. McCaughey to labor during the remainder of the summer in Storrington and Ballinahinch, and Mr. Thom in Roslin and Melrose.

The clerk was instructed to call the attention of the different congregations to the recommendation of Synod, respecting the payment of expenses of ministers and elders attending Church Courts.

The Presbytery took into consideration the subject of Mansees, and appointed a Committee on the subject, instructing them to take such steps as they may think proper, to bring the subject before the different congregations—the committee to consist of Rev. Mr. Wilson, (Convener,) A. McAlister, Jas. Stewart, and John Dick, Esq.

The next meeting was appointed to be held in Kingston, on the fourth Tuesday of October, at ten o'clock, A. M. Mr. McCaughey was appointed to preach in the evening of that day, in Chalmers' Church.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

INDUCTION OF REV. A. F. KEMP.

This Presbytery met in St. Gabriel Street Church, Montreal, on the 4th September, and finding that the regular steps had been taken towards the settlement of the Rev. A. F. Kemp, and having received the Commission of the Free Church Colonial Committee in his favor, proceeded to his induction in the usual form.

The Rev. D. Fraser preached and presided. The address to the new pastor was delivered in terse and appropriate terms, by the Rev. Robert McArthur. The Rev. David Black had been appointed to address the flock, but the Rev. David Inglis, of Hamilton, having arrived in the course of the services, was called on, as the late pastor, to take this part, which he did with excellent effect.

The Presbytery adjourned to meet at Martintown, on the 19th September, for the moderation of a call from the united congregations of Martintown and Williamstown. The Rev. John Crombie was appointed to preach on that occasion.

D. FRASER, *Pres. Clerk.*

INDUCTION AT WINSLOW.

[FOR THE RECORD.]

The Presbytery of Montreal met at Winslow, on the 1st of September, for the special purpose of inducting the Rev. E. McLean, ordained missionary, into the pastoral charge of the congregation in this place. The Rev. John Anderson of Lancaster, Moderator.

The edict having been duly served, and no objection being made, the Rev. Duncan Cameron of Lochiel commenced the services of the day,

and preached an excellent and suitable discourse from Prov. xxiii, 23.

After sermon, the usual questions were put to Mr. McLean, who, having returned appropriate and satisfactory answers, was set apart by prayer to the pastoral oversight of the congregation.—Mr. Cameron then addressed the minister, and Mr. Anderson, the people, on their reciprocal duties. The congregation was then dismissed with the apostolic benediction. On retiring, the people gave their minister a cordial affectionate welcome.

This settlement promises to be a happy and prosperous one. Mr. McLean is no stranger to his people. He has laboured among them for some time, and has gained the esteem and attachment of his flock. The field is a most interesting one. Not many Townships in Canada have filled up so rapidly as this place. A few years ago Winslow was but a dense forest, but now there are upwards of two hundred families in the Township connected with our church. No less than two hundred emigrants have entered the settlement a few weeks ago, all attached to our cause, and it is expected that an equal number will follow them next year. The Government has given a grant of fifty acres to every family, while the people can add as many more upon very reasonable terms.

The Township is well watered with rivers and brooks which flow from the hills and mountains with which the place is adorned. These can furnish an almost unlimited water power, to drive any kind of machinery. Mills are even now on the way of being ready for work; and although the roads, through the settlement, are at present new, and in some places impassable, yet the Government is about to spend the sum of £2000 upon them, which will make them more agreeable to the traveller.

The settlers, are, mostly all, from the Isle of Lewis, in Scotland, and not a word of English is spoken among them. Their place of worship is inadequate for the immense multitude that attend it, though it is a great credit to the people, for there is not a stick in the building but what was dressed with the axe. But the large assembly of devoted people that meet the ambassador of Christ in this house, and the grave sweet melody of the congregation, are things which we do not frequently enjoy in this land of our adoption, and we trust that Mr. McLean's settlement among this interesting people, of whom many are his own acquaintances in former days, will prove a blessing to many souls.

Had we now an efficient Gaelic-speaking minister settled at Lingwick, we should feel ourselves highly favoured. This is a Township adjoining Winslow, where there is a large and most interesting congregation connected with our church. The people are comfortably settled, and are quite able and most anxious to support a stated minister among them. May the great Shepherd of the sheep soon send them a pastor after his own heart, who shall feed them with knowledge and understanding.—Com.

INDUCTION.—THAMESFORD.—The Free Presbytery of London met on Thursday of last week, at Thamesford, to induct the Rev. Neil Bethune into the pastoral charge of that large and long vacant congregation. Rev. Mr. Doak of Port Stanley presided and preached from 2 Cor. V. 18. The edict having been returned as duly served, and the various steps taken with reference to the call having been enumerated, the usual questions were put to Mr. Bethune and satisfactorily answered by him, and Mr. Bethune was set apart to the office of the ministry, and received the right hand of fellowship of the Presbytery.

Thereafter the Rev. Mr. Ball, of Woodstock,

addressed the Minister, and Rev. Mr. MacKenzie the people. At the close the newly inducted minister was warmly welcomed by his people.

We congratulate our friends at Thamesford in this unanimous and happy settlement. They have long waited for a minister. We trust they have now one over them, who will prove a faithful, zealous and successful minister, and that their lonely days of destitution of the gospel will be more than redeemed by the full enjoyment of precious privileges for the future.

A SERMON

ON THE CHURCH'S GRAND DUTY AND PRIVILEGE OF TAKING POSSESSION OF THE WORLD FOR CHRIST,

Preached before the Synod of the Presbyterian Church of Canada, at its opening, on the 14th of June, 1855,

By REV. HENRY GORNON, GANANOQUE,
And Published at the request of the Synod.

JOSHUA, xiii. 1.—Now Joshua was old and stricken in years, and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

Joshua sustained the double character of leader in war and civil ruler of God's chosen people.—He had been employed by God, to secure by conquest a considerable part of the land of Canaan, destined for their possession; but in order to the accomplishment of the Lord's purposes, very much of it yet remained to be possessed.—This honorable warrior and statesman having reached his *hundredth year*, the Lord solemnly reminds him that before resting from his labours and going to his reward, no time should be lost in doing with all his might what yet remained to be done of the *Lord's work*. That work was, under God's directions, to make a division of the land conquered among the different tribes of the Lord's people.

Now all acquainted with the Bible know, that the taking possession of the land of Canaan was but one in a series of preparatory steps towards the accomplishment of that plan which Jehovah has been pursuing from the foundation of the world.—the plan to establish the *kingdom of Christ*—that *spiritual kingdom* of which the Lord Jesus Christ is the divinely constituted Head and King—a kingdom into which all the subjects have been translated out of the kingdom of Satan, out of a state of sin, rebellion, enmity to God, spiritual death, into a state of justification, adoption—made heirs of eternal life, in its beginnings and progress here on earth,—its consummation in Heaven's weight of eternal glory hereafter.

In defiance of all the opposition already made, or to be yet made by earth or hell, to Christ's kingdom, it is destined to hold on its majestic career—even until its triumphs shall be at last so complete, that all other kingdoms, nations, things, shall be brought under its subjection—even until its happy subjects shall be numerous "as the dew-drops from the womb of the morning"—shall accumulate to "that great multitude which no man can number."

Applying the text, then, to the obligation and privilege devolving on all Christians and Christian Churches, to put forth their utmost possible and unceasing efforts to *win over human souls in spiritual conquest to Christ*. In divine dependence let us consider I. The claims which the whole field, the world, has on our utmost Christian efforts. II. The claims which that part of the field has where God has cast our lot. III. The practical conclusion which the subject suggests.

As Canada, the more immediate field of our labours, claims the prominence—that vast sub-

ject—our Christian debt to the world—must be brought within a narrower compass than is convenient.

But, Fathers, Brethren, Friends, met as we are this day, in Synod, as a section of the Church of Christ, for the professed purpose of laying ourselves out to devise and execute the best measures for the glory of God, and happiness of man; would to God, that under his direction I could strike such a key-note as might at the very entrance on our duties, wake up our spirits to the sacredness of the duty and glory of the privilege of making conquest of souls for Christ wherever the field lies.

Now, believing that we can never act our part rightly to our race, whether near to us, or distant from us, until we come to see and feel that most peculiar position assigned to us on the creation and purposes of God, by being born unto this world, in speaking to the claims of the world, we shall endeavor to press home these two questions:

1. Have we ever realised the solemnity of our position as having been born into this world, and as professing to be Christian Office Bearers, Members of Christ's Church?

2. Have we ever realised the amazing privilege and encouragements of the position?

1. All the worlds made by God, have no doubt their own characteristics, and you know that the grand distinguishing characteristics and features of this world are, *Sin and Redemption by the Lord Jesus Christ the Son of God*;—man seduced into sin "the transgression of God's law" by the devil, and ruined—Jesus the Son of God coming to *destroy the works of the devil*—to vindicate and satisfy God's broken law and save. This is the Bible in little.

Now, this world's having been made the stage for Redemption—the battle-field of that stupendous moral contest for the vindication of the divine law, has stamped a significance and importance upon human condition and destiny, that never can be overrated. Indeed, in certain respects, the thing done by God on this earth never has had, nor ever can have any parallel.

True in point of *material extent*, this world is little more than a speck among the vast and magnificent worlds which the omnipotent arm of Jehovah has launched into the boundlessness of space.

But be it ever remembered that "God is a Spirit" and that, therefore, the material must always be infinitely inferior in nature to the spiritual and moral—that be material worlds and systems as glorious and stupendous as they may—they can only be means subservient to spiritual and moral ends, to God's sublime benevolent purposes in calling into existence, spiritual creatures of a nature like to his own—made happy by being made holy.

Be it ever remembered that, God's moral law is infinitely dear to him—that it must ever yield the sceptre of supremacy in creation, be the creation as wide and boundless as the power of God. Be it remembered that, his law is that eternal rule of the right, the holy and pure, the fair, lovely, and good, in which the blessed God eternally found his own blessedness before there was any creation at all—and that without conformity to his law, that is, without being holy, it must be eternally impossible for any intelligent creature to be happy. Yes, sooner, infinitely sooner, will God suffer all creation to rush back to chaos, to nothingness, sooner suffer, than his law to be set at naught.

The bright sun be extinguished, and the stars Wander forth dazling in the eternal space, Wayless and pathless, and the icy earth Swing blind and blackeaving, in the moonless air.

For, saith the Saviour, *it is easier for heaven and earth to pass, than one tittle of the law to fail.*

But the contest of which this world is the

battle ground concerns this law, and so involves the honour of God's character and moral government, the order of the universe, the interests and happiness of all intelligent creatures.

Then the deed! The deed done on this earth, the stage to vindicate the law. *Calvary, Calvary!* For the victory is now won; though the contest still goes on, which is to decide on what side found. Yes! this is the thing which makes this world so peculiar. We cannot toll what may have been the deeds of glory of Jehovah among the archives and chronicles of the history of the past, or what they are to be in the history of the future. But wide as the consequences and effects of the Redemption over the whole moral universe may be, and the Bible indicates are, still this must be certain that there can be but one world that can say, it is the world of the Incarnation—of the Cross, where the great God became Incarnate—*The Son of God died; and that world is ours*. We see then that the destiny of human beings is entirely wrapped up in Christ Jesus the Son of God. "The destinies of other creatures, fallen or unfallen, seem to be fixed—But ours hang in suspense,—tremble in these eventful scales, for Christ, or against him—If found for, by falling in with the gospel's free offers, neither tongue of angels or of man has yet told the half, or given any approximation concerning the glory and blessedness of that heaven which Christ's blood has earned for us;—if found against—concerning the horrors of that hell—awaiting despisers of that blood. There is no middle ground lying between—for, or against.—"If ye believe not that I am He, ye shall die in your sins"—There is not, and in the very nature of things, cannot be any neutrality. "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

Fathers, Brethren, Friends, the double weight of our own salvation, and the salvation of others presses upon us. First, let us see to it, be sure of it that we ourselves are among the *For*. We find from Paul, (and that is high authority,) that not only Christian Professors, but Ministers of Christ, may be *castaways*. The thought, we find, led to the most earnest soul solicitude,—the most close self-inspection and self-watchfulness. But we as Christians, and Office-bearers of the Church of Christ, are charged instrumentally with the salvation of others as well as of our own. We are Christ's representatives and ambassadors, to win over the world to Christ. How indescribably solemn our position.

But while it is well to feel the full weight of our responsibility, so that we may be thrown upon our Divine Master, with the imploring cry, "who is sufficient for these things? think on me; undertake for me," we shall never succeed in gaining over souls for Christ, unless we look up to the Throne of Jesus, as well as his cross. What a full tide of hope flows in upon all our Christian efforts, when we realise our Lord and Master's *universal dominion*.

2. Have we ever made the proper use of this Bible truth—That all things were made not only by, but for Christ?—That Christ, along with the Father and the Holy Ghost, is not only the Author, but as Mediator and Saviour, the very object and end of Creation? That whatever may be the ulterior of Divine purposes in creation with which it would appear from the Bible, Redemption is closely connected, the key to the grand idea of creation, is to be found so much in Christ, that not only was this world made for Him to be a stage for His work of Redemption, but all worlds, and all agents and things in them, were destined to be put under His Mediatorial sceptre and providential management, to subserve Him, and minister to the accomplishment of Redemption.

These are affirmations so large, that the mind sinks oppressed under their magnitude. But let us see how completely the scriptures sustain them. In Col. I, 16-18 Paul, after describing the person and work of Christ, its greatness, and the

wonderful privileges of believers, makes this statement: "For by Him (Christ) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were created by Him and for Him; and He is before all things, and by Him all things consist; and He is the Head of the body the Church"—v. 16, 17, 18. At the 20th verse, it is stated, that Redemption in respects known to God, has most important bearings on the interests of the universe. Then, respecting this universality of Christ's Mediatorial dominion, other scriptures speak very distinct. "He hath given Him power over all flesh. He hath put all things in subjection to Him." Whom he appointed Heir of all things—Heb. i. 2.—Among Christ's last words on earth, to animate his disciples, he claims this universal sceptre. "All power is given to me in heaven and earth"—Matt. xxviii. To his beloved John, exiled in Patmos, he says, "I have the keys of hell (invisible world) and death." "For he must reign till He hath put all enemies under His feet."

Standing out, then, as it does, so undeniably clear, that Jesus sits now enthroned, swaying the sceptre of *universal dominion*—that all agency for the conversion of the world that can be needed or expected, is at his command,—why does it drag on so slowly? It is indeed matter of rejoicing that more has been done in the way of missionary effort within the last half century, than, perhaps, in the thirteen centuries preceding. But let any one cast an eye on "the state of the world as at 1851," presented in the appendix, (see Appendix No. 1.) and it will be seen how urgent is the need of a hundred-fold accelerated speed of action.

Fathers, Brethren, Friends—The millions shall be suffered to go on dying—no adequate help given them, until we come so to realize and act on the soul-animating, arm-sustaining fact of our Lord and Master's *universal dominion*, as to trust it and draw upon it as confidently and freely as the merchant who draws on his bank account, when he knows it to be full,—as the child counts upon supply of food and raiment from its parents. But as we purpose to say more of this in the conclusion of the discourse, we, in the meantime, gladly pass to the claim of Canada, entitled as it is to Benjamin's portion of regard.

II. Possessed as we now are of the Bible key, which explains to us the great secret of our world's creation—of the Bible cue which only can guide us happily through it—let us take up the map of the world, and with those peculiar yearnings of love to "the bounds of our habitation,"—that we may fan the flame of the only true glory and ambition, well-pleasing to God, *thirst of conquest of human souls for Christ*,—let us fix an eye of keenest and most searching inspection on the world's map, to discover what that part of it fast rising into public notice and interest, called Canada, is likely to bring to the world's universal contributions to Christ!

The year 1851, we can all remember, has become illustrious in our world's annals, for that entirely new and noble conception, no less nobly executed, "The World's Industrial Exhibition"—the compressed world in London. Representatives of the different nations of the world; specimens of their different products, of the arts and sciences, inventions and discoveries, of honest industrial labour—all were gathered together for the purpose of cherishing good will among the various nations of the earth, and for generous rivalry and competition, exhibiting what they could severally do with their minds and hands, for the comfort and improvement of the world. Now, poor and mean as this memorable Exhibition is, to be compared with that glorious era of the world to which we are to apply it, it is as lively and expressive an emblem as can easily be found;—we mean of that

universal reign of Christianity, when the world will come with its rich and manifold contributions, and lay all joyfully at the feet of Jesus, the universally acknowledged King. Yes, as sure as God hath spoken, the time is coming when Jesus shall sway the sceptre of dominion and love, not only as now of right, but in *actual possession*. "The kings of Sheba and Seba shall offer gifts; all kings shall fall down before Him, and all nations shall serve Him. He shall have dominion from sea to sea, and from the river, even to the ends of the earth." Men shall be blessed in Him, and all nations shall call him blessed."

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him:
His praise all people sing.

Dim must be all attempted pictures to represent the realities of this most glorious day of a *whole world's consecration to Christ*—so entire, that the prophet Zechariah tells us consecration shall be written on the very bells and bridles of the horses—on the very household utensils in common use—Zech. xiv. 20. But, as it has an exalting, purifying, refreshing influence on our souls, let us make use of that marvellous magician, or rather, we should say, perfect optician, *faith*, and bring these Bible-promised days near.

See then Europe has come with all her rich multifarious gatherings of many centuries. Her offerings of soil and climate are not mean, but her proudest are those of *mind*—of science—of the useful arts—of honest industry—in brief, her justly earned intellectual and moral ascendancy over all the other nations of the earth. Behold Europe, lying low at the feet of Jesus the King, consecrating all she is and all she has with this inscription, "All things come of thee, are for thee, and of thine own have we given thee."

Asia has come. Asia, the cradle of our race, and seat of the oracles of God, containing the land where Jesus was born, and over whose acres once walked

"Those blessed feet,

Which, eighteen hundred years ago, were nailed,
For our advantage, to the bitter cross."

She has many, many rich offerings to present. Her diamonds, her pearls, her various precious jewels, her gorgeous silks, her spices and other rare luxuries, her teeming hundreds of millions of population now redeemed, and all her accursed countless idols, set up in the place of Jesus, dashed for ever to pieces. But the offering, the dearest of all to the heart of Jesus, is the returning of his long long lost and scattered people—"to whom pertaineth the adoption and the glory."

Now they lie here at his feet, confessing the deep and aggravated guilt of their long rejection, and joyfully do they kiss his royal benignant sceptre.

Africa has come with her gold, frankincense, and myrrh—with her infinitely more acceptable contribution of all her emancipated sons and daughters, laying the chains, worn for long dismal ages, at Jesus' feet; joyfully ascribing to him all the praise and the glory of their emancipation, and of one infinitely more glorious, even that by which the Saviour "maketh his people free."

Oceania, that last discovered, and spacious part of the world, has come. She has her mines of gold, and products too. But the most marvellous thing is, that she too acknowledges and ascribes to the King in songs of praise, that in answer to the prayers and self-denying efforts of devoted missionaries, He sent her the Holy Spirit in Pentecost—like fellness, and transformed her once degraded sons and daughters into holy devoted Christians.

America has come. We might speak of the wonders of her history—of the suddenness of her

starting up from the depths of the unknown, and being baptized with the proud but appropriate name of "the New World"—of her pilgrims—of that character for energy, boldness, enterprise, love of free and liberal institutions, formed by a combination of her Anglo-Saxon origin, and her being thrown by circumstances to seek her fortune in a vast, trackless continent—of the readiness with which she stretched out her strong arm, and welcomed to her land the stranger and the oppressed. We might speak of the astounding rapidity of her career; and if her history were before us, the strange contradiction between her so much boasted charter of human liberty and equal rights, and her holding so many immortal beings in bondage, could not escape notice.

But what now claims all our interest in the glorious spectacle of her coming,—all reproach upon her good name is for ever wiped off. She lies in profoundest adoration, humility, gratitude, at Jesus' feet—ascribing all her amazing career of success entirely to Him, and presenting glorious numbers of converts to His kingdom. "Not unto us, Oh Lord, not unto us, but to thy name give glory."

Such scenes as these are awaiting the world—see them who may. But what share in the contributions to Jesus, is Canada to bring? She is yet in her infancy, and instrumentally the product may much depend on us: for her forming, moulding period is placed under our care. Respecting her natural capabilities, they are not a little promising, as we shall now see.

I. Population is the first thing demanding enquiry. What are Canada's capabilities in material extent, soil, climate, power of production for supporting life? By one of the latest and most reliable estimates, Canada, Eastern and Western, contains an area of 346,000 square miles, or is six times as large as England and Wales together;—Lower Canada, 205,000, and Upper, 141,000 of that area. Its present population is over two millions. Its soil, according to the opinion of competent judges who have examined it, is excellent, not surpassed by any tract of land, of equal extent, on the American continent. The best agriculturists speak in highest terms of its *agricultural capabilities*. The climate, though subject to extremes of heat and cold, and sudden changes, is salubrious, and, by increasing cultivation, is fast improving. Its resources from its forests—its mines—its waters, are already very considerable, and give solid prospects of being rich, abundant. Just take these facts as specimens of its rapidity of progress in population, to which, if any, there are few parallels in the history of the world. The population of Canada, at its surrender to Great Britain in 1760, was 60,000; in 1850, it was 1,205,000, so that it had increased its population no less than twenty-six times in ninety years. It has been increasing since 1850 so rapidly, that it is believed now to be over two millions. By comparing the progress of its population, with the progress of the population in the eastern part of the United States, it appears that the Canadian progress has at least equalled the so much famed progress of the *great west of the United States*. In supposing Canada therefore to be equally capable of sustaining a population as Britain, one hundred millions of immortal beings could live in it, and it be the object of ambition to conquer for Christ. But suppose that from so much of it lying in a northern latitude, the half, or, in the most unpromising view, the third only could be counted on, that would still leave more than the population of that part of the world, Britain, to which, in times past, God has given the ascendancy, to hold in its hand the destinies of all the rest. Should not then our spirits be stirred within us, as we think of the millions of immortals that may yet people this land? And should not our bosoms pant with a joyful yet trembling interest, in the special station assigned to us in

the conquest of the land for Christ? But it is not mere territorial extent or population that gives value and importance in the question, who are to have most share of the honor and responsibility of taking possession of the land for Christ? A country's relative position in the map of the world, may be comparatively favourable or unfavourable. (See Appendix No. 2.)

2. How stands Canada, then, as to its position in the globe?

Canada is the richest already, and the most populous, and from physical circumstances, promises to be much the most populous part of the British North American Colonial possessions—possessions which occupy nearly one-twelfth of the earth's surface, and are 3000 miles more in extent than all Europe. God has thus, we see, cast our lot in a daily rising colony of the British Empire, to which the high momentous destiny for centuries has been committed, of wielding more influence among the nations and for Christ, than all others; and we are placed also in *juxta* position with that American nation,—Britain's sons and daughters, who occupy the larger part of that vast continent, or now world, which is about a third of all the land of the earth's surface. The name of this great nation, for energy, enterprise, and wonderful rapidity of growth, has gone through all the earth. And such is their expanding progress, that if it go on at the rate it has been doing, by estimates which have been made, a population greater than the millions of China, could find abundant sustenance. Now Canada, by her very location, must share in all the advantages of that great nation. For example, that most colossal and magnificent of all the gigantic schemes of the last thirty years, the "Pacific Railroad," which has been projected, (and judging from the past and present progress of this century, there is no good reason to doubt the accomplishment of it,) would open up a route to China, India and Asia, in general, which would give us the means of reaching that great division of the world, in fewer weeks than it at present occupies months, to speak within bounds. So momentous would be the change in the intercommunication and commerce of the world, by the carrying out of this stupendous project, that it might become an advantageous course even for the inhabitants of Europe to take Canada in their intercourse with Asia. Then Canada being already, and becoming every year more and more a receptacle and asylum for the redundant population of the nations that have grown old,—in looking at her prospects, her happy position, in participating in all the benefits of the improvements in the march of progress, must always be kept in view. Nor can we part with the cheering hope, that Britain, the common parent of America and Canada—of America, once her colonial child, and of Canada, still her colony, and still rejoicing in the closeness of the relation—that they will form a triple cord of alliance, not only in political and commercial views, but in all Christian efforts to fulfil God's grand design in creation in general, and of this world in particular—that is to bring the world under conquest to Christ; and it certainly does tend in no small measure, to brighten this prospect, to see some of the master spirits of the north beginning to gird on their armour, to annihilate the slave system in the south, which has been so long a reproach to the good name of the nation, and which, until swept away, must necessarily be so fearful a barrier in the way of Christian progress and Christian enterprise.

Whoever has noticed the late large and stirring influential anti-slavery meeting, held at New York, and the manly, argumentative, thrillingly eloquent, and Christian-like address of Honorable Charles Sumner, has reason to hope that a new era is setting in, and that the American mind of the North is now beginning to shake off its slumbers, and to go forward with that anti-slavery enterprise, the successful issue of which can alone vindicate the sincerity and consistency

of the declaration, in the much boasted *Magna Charta of American Freedom*—that every man is entitled to life, liberty, and the pursuit of happiness.

Fathers, Brethren, Friends—There are certain things in the history of this part of God's world, where our lot and duties are cast, of a character so peculiar, so sublime, so soul impressive—there are foot-prints of an all-ruling God so strong and deep, that pious spirits see handwritings and hear voices coming forth, and laying a sacred necessity upon them to possess the land for Christ.

For thousands of years does this land seem to have lain without one note of intelligent praise ever being lifted up to its Creator. But all the while most marvellous preparations were silently making, that were one day to speak out, and most explicitly to all for whom Canada was intended. None can tell how long Niagara (that has no parallel in all the world, of its peculiar class of the wonders of the Great Wonder-worker,) thundered, and its waters played their giant like feats, when there was no ear but the ear of God to hear—no eye but the eye of God to see. But so rare and peculiar, so sublime and stupendous, and at the same time so lovely and beautiful a piece of work as the cataract of Niagara,—whether originally created as it now appears, or gradually formed, is not only among the *all things for Christ*, but must surely have been destined for some great special purpose.—All readers of the Bible are familiar with the constant use it makes of the material world to represent the person of Christ, the work of Christ. But the Creator, when he contrived the wonders of Niagara, knew full well it would draw to it the world's wondering eyes; and now that it has come forth from the mysterious hiding and secrecy of long centuries to be gazed on, can *Christian eyes* see nothing in it but a wonderful specimen of nature's scenery. Can they read no more significant meaning—nothing more specially pointing to Christ? Have Christians not discovered, in the throne of its awful waters, the type of God's sin-avenging violated law; and have they seen nothing close to the throne like to the benignant gospel of the grace of God? Did not God mean in Niagara to picture to and impress the souls of beholders with the Bible revelation of law and gospel. In looking on the terrible cataract, can we not realise the description of Amos: "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down."

But on looking round, there comes that beautiful rainbow that cheered the heart of Noah, that gladdened the beloved John at Patmos, for which, of all the visions he saw, was sweeter to him than "the rainbow which he saw about the throne in sight like unto an emerald."

The man of mere natural religion will explain away all by his "natural laws." But the Christian who believes that all things were made for Christ, when he sees that, Mount Sinai excepted, there is not, in all the wide world, an object of the same power to represent the law, and it is questionable whether there is exactly the same phenomenon as Niagara's perpetual rainbow, will not think it any straining to believe, that all things being made "for Christ," Niagara was made to preach, "curse is every one that continueth not in all things," written in the book of the law, to do them; "there is now no condemnation to them that are in Christ Jesus." But if these things be considered more imaginary than real indications of God's purposes in Christ, there are other facts in abundance, that the least imaginative Christian in the world cannot reject, which most strikingly proclaim, that during all those thousands of years, when this land was untried by any human foot, it was all the while with Divine skill, preparing to be possessed for Christ. For what else could be the ulterior end and meaning of such facts as these? All appear-

ances indicate, and it is the general belief of the closest observers of the works of God, that the great part, and in all probability the whole of what is now dry and fertile land, had been once submerged, and that some convulsion in the material world, revolutionised things to this *wondrous result which now stands out before our eyes*,—namely, so to proportion and distribute the land and the water, as to make Canada fit to become a land on which numerous millions can live—a land that has all the adaptations for becoming a mighty nation—all the means, facilities, appliances that can be desired for carrying on, on a large scale, operations for the kingdom of Christ. Let us mark well, for well it deserves it, the curious handiwork of the Divine Contriver, for adapting Canada for Christian operations. This requires us to glance at what may be called Canada's peculiar distinguishing physical characteristics.

You are all aware that her chain of lakes has no parallel in the world, inasmuch that they receive the name of *inland seas*, and serve all the useful purposes of sea navigation; that is, from the eastern to the western boundary, they run an almost uninterrupted navigable course of 2,300 miles, finding an outlet through the River St. Lawrence into the Ocean. But this is not all. The Creator has so contrived things, that scarcely is the human body more adapted to circulate the life-blood from the heart through all the arteries and veins, than is Canada so laid out in her lakes and seas, and various rivers intersecting the country, as happily fit to carry on commerce, and turn her luxuriant productions to profitable account; and to crown all, as respects her material interests, the scream of the whistle sounding from her lakes, and terminating points of her railroads, are now to be heard in places which once were waste and lifeless—unless when silence was at long intervals broken by the sounds of the red man's canoe, birds, and beasts of the forest; and now the telegraph speeds its way, wafting mind to mind, through paths where once none but the vulture haunted—where there was not a human being to tell Canada that its maker was God; far less that it was made specially for Christ.

Then who that has read the history of the war, and means by which Canada came into the possession of Britain, can fail to see God's hand in it all? But for that strange trance of unwatchfulness into which the sentinels fell, the landing of the British army at Quebec never could have been effected. But for the insatuated, mysterious rashness of the brave, and still then considered wise Montcalm, in leaving a fort, in those days considered impregnable, coming down to give battle, on equal terms, on "Abraham's plains," and this, too, before large reinforcements came, which arrived just in time to be too late, it is the general belief, that Quebec could not have been taken; and so the cry, "*they run, they run*," which made the British hero, Wolfe, die happy, might have been on the side that would have given an unspeakable bitterness to his dying hour.

Is God's finger not visible here, that God designed Canada for Christ, and that we shall prove traitors to the high trust committed to us, and deserve to have it taken from us, if we bestir not to secure it for our Master.

Can any one that has drunk in the spirit of the Protestant Reformation—the spirit of the Bible—the spirit of "the truth as it is in Jesus," dare to stand forward, and say that it was a matter of no moment for Canada—no moment for Christendom—no moment for Christ, whether Canada should remain with a nation, not holding the truth in gospel purity, or whether it should come the actual result achieved by God's special interpositions of providence, Canada should come unto the possession of the British nation—a nation to which, with all its sins, and they are many, and deep, and aggravated, God has so long committed so preponderating an influence

on the destinies of Christianity. How much longer the sacred trust may be continued, must depend on her present and future conduct and use made of her privileges.

We cannot then, fathers, disregard these sacred calls in creation, in providence, to go forward with all earnestness, self consecration, unshaken determination, single-eyed faith, to our part of the work of possessing the land for Christ, without betraying our sacred trust—without being chargeable with blood guiltiness—without incurring the eternal loss and shame of having had the honor, and the privilege given to us, but by our unfaithfulness, taken from us and given to another.

III. In the practical application of the discourse, the following things were presented, and most earnestly sought to be pressed home:—

1. The absolute necessity that Christians, in their several spheres as office-bearers or members of the Church, should realize and act out their personal responsibility for the conversion of the world to Christ.

That was not only a great, but a just and practical idea, which prompted a large hearted American merchant to offer a prize for the best Essay "On the Responsibility of American Merchants for the Conversion of the World to Christ." An excellent Essay, entitled "Merchants and Missions, by John A. Jameson, Esq., Merchant, Freeport, Illinois," has appeared, and adds to this present year a valuable contribution to the cause of Missions, by its illustrations of the necessity of Christians making the conquest of this sin-ridden world for Christ, so much the grand definite end for which we were born into it, as to feel it to be as much our business to use most personal efforts, as the husbandman feels that he must plough and sow, the merchant buy and sell.

The preacher urged it upon himself and his audience, that long now had it been proved, by the stern, incontrovertible evidence of facts, that the would-be wiser than God and the Bible philosophers' speculations, on the simple aboriginal condition of our race exempting them from the sins of civilization; on the salvation of the heathen based on their natural conscience, were all a fiction. The facts of the wholesale murder of children by parents—of exposure by children of their aged, helpless parents to the death of pining starvation, or being made the prey of tigers or panthers; of human sacrifices in cruel profusion to appease their accursed gods; of Cannibals gutting their unnatural appetites with human flesh, these facts had been long before us. In brief, Paul's dark and appalling picture in 1st chap. Romans had, by the most reliable testimony of missionaries from all quarters of the earth, been most abundantly confirmed.—Then, how often have we maps with black sable ground, fit emblem of the millions fast descending into "the blackness of darkness for ever." How often is it tried to reach our sympathies by Heathen statistics in figures. Millions are dying every year, thousands every day, hundreds every hour. One soul, which the Saviour says, though only one, is incomparably more precious than all the material worlds which space could contain, to give the power of individuality to the subject, is passing to its account every click of the clock. Still the cry rings in our ears—

"Behold we die—we perish—we all perish.

Oh, Christians on our rescue fly.

Preach Jesus to us ere we die."

But nothing like adequate help is stretched out. Why is this? Because the conversion of the world for Christ is not realised as our personal work, for which each in his own place is personally accountable to Christ.

2. The absolute necessity of realising that while Christ devolves, the work of the world's conversion on his disciples and Church, He puts in their possession all-sufficient means for the accomplishment of it.

Most true, indeed, it is Christ's work. So much must all the efficient power come from Him;—so essential is his dispensing the indispensable agency of the Holy Spirit, that without this, not one single right thought in the sinner can be awakened, (to say nothing of turning the whole bent of the soul and habits of the life in a Godward direction,) more than we can create a world. But in perfect consistency with all this, the instrumental part of the work is, of Divine constitution, so committed to Christians, that by God's plan, souls are not converted irrespective of, or apart from human agency. That is a wonderful saying of Christ, and as long the last of his sayings on earth, (but He himself assigns the reason, namely, that the great period for numerous conversions, according to Divine arrangements, was not to begin until the atonement was made, and Christ ascended to the Mediatorial throne—until the reign of the Holy Spirit commenced.)—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father"—John xiv. 12. The works of miracles, first referred to here, which Christ did, were, in a great degree, allowed to be done by his apostles, but greater than Christ's miracles they certainly were not. But the historical fact, that, as instruments employed by Christ, their ministry, resulted in immensely more conversions, is beyond all doubt; and bearing in mind the fact, that nothing could be done without, and all was done in the name and power of Christ, there was nothing dishonoring to him in the matter. At the great gathering of the nations at Pentecost, all the number of disciples mentioned as present, is 120. The fruit of Peter's sermon was 3000—2000 soon after followed, and in a few years, converts were gathered all over the then important part of the world. Christ's conquests had reached to and subdued the proud Romans: yea, found their way to the household, the very palace of the Cæsars.

Let us not dream of new astounding agencies for the conversion of the world to Christ, yet coming, not yet received. This is a great hindrance to the world's conversion—has a most injurious effect. What more is wished for? What more can be needed that is not already in our hands? There is the soul-converting word. There is prayer. There is Christ the Divinely constituted Mediatorial administrator of Providence, opening doors in all directions for admission for his gospel. There is the King of the Church vested with a universal dominion—all space, all beings in it—all worlds and all agents and agencies, and instrumentalities in them, absolutely, totally under his control, for the purpose of being wielded for the furtherance and accomplishment of his work of redemption. Above all we are placed under what the apostle Paul calls the ministration of the Spirit, which he so much magnifies, (see 2 Cor. 3, 8,) and which the Saviour solemnly declares, is better for us than his living amongst us in outward person,—John xiv. 16, 17.

When we shall have used all the means for the world's conversion to their utmost given permitted power, it is time enough to complain of their insufficiency, and ask for more.

3. Let no lurking narrowness and selfishness of spirit ever tempt us to set the interests of souls abroad and at home, at war. The work of human salvation is one, and God's resources are strong enough, and he has put them in possession of the Church in abundance enough, if the spirit be willing, to meet simultaneously the claims of both.

It were unnatural and unscriptural to neglect our flesh and blood at home, under pretence of supplying the wants abroad. On the other hand, it were a monstrous folly and cruelty to say, "let the millions accumulate and accumulate—let them go on dying, unbaptised with the gospel, until the thousands and hundreds

that have had the gospel ever so long, feel disposed to accept." On such a Satan-delighting policy as this, we never should have seen the modern Pentecost yielding to Christ in the birth of kings and subjects—tens of thousands at the South Sea and Sandwich Islands.

But God in his arrangements to make all things for Christ, has taken special care to establish the most perfect harmony between interests, domestic, and abroad. Facts piled upon facts show that such is the connection between the good of the parts and the good of the whole, that in proportion as we put our Home Churches into a healthful working condition, can we help the dying millions abroad, and just in proportion we put forth efforts abroad, does prosperity attend us at home. Nothing has so much given an impelling power to piety, to enlargement of mind, to large-hearted expansive Christian schemes of doing good at home as missions.—Yea, so hath God united ministerial labour at home, and missionary labour abroad to each other, that Christ might have conquest, that the extension of the Church abroad instead of draining off her labourers for home supply, has multiplied labourers. The history of that pre-eminently Missionary Church, the Moravian Brethren, is a most striking proof of this. They commenced, with their Bible Christian band of 600, their missionary efforts little more than a century ago, and now this is the result abroad and at home.

Abroad, about 300 Missionaries; about 100 Stations; about 80,000 Communicants; at home about 100 Congregations.

We see then that it is in the spiritual as in the natural kingdom, a golden law in both of double blessing, in giving and receiving. The earth sends abroad to the Heavens, her exhalations. The Heavens return them with usury in copious fertilising showers.

Fathers, brethren, friends, let the grandeur of my subject pardon my having dwelt on it so long. Let the consideration, that only once in a whole lifetime is the privilege given to a brother to address his brethren on so important an occasion as this. In conclusion, we must however remind ourselves and you, that if any thing possibly can rouse us to be up and doing, it must be that three-fold crisis let me call it; 1. the crisis of Christ's affairs; 2. the crisis of Canada; 3. our own personal crisis.

1. The crisis of Christ's affairs cries out "let not the Church sleep; let all Office-bearers and Members be at their post, for Christ expects all and each to do their duty." What a motive is here. We have seen, that on Christ hangs the destiny of the world, yea of the universe. And His affairs at a crisis? Yes there are peculiar eventful periods, crucial junctures even in the affairs of Christ; the Crucifixion is a great one; Pentecost was another; the Millennium: is to be another. Now whether we be on the very skirts of that glorious era or further off, we cannot tell; but this is most certain, the present times are pregnant with some great results. An activity in material interests in the world, unexampled; new astounding secrets of nature transpiring; inventions lifting forward physical progress by amazing strides; old systems waning, dissolving; doors for the gospel suddenly opening by which hundreds of millions are presented as objects of conquest for Christ. God's working in Providence is on a scale of increasing magnificence and grandeur—to live then in times such as these, and be idle and unwatchful—(for manifestly a most searching, sifting process, to try spirits, to reveal who are true-hearted for Christ and truth, and who false, is at hand, yea, in a measure begun,)—is doubly guilty.

2. The crisis of Canada's affairs cries out for energy, wisdom, Heavenly-minded, far-sighted discernment.

Canada is now at her forming period—the dew and freshness, the vigour, the buoyancy

and elasticity of youth are now hers. What her future character and manhood are to be, must under God depend on the mould now given to her by her Teachers and guides, especially the Christian guardians and formers of her character—Then there are many evil influences working, which nothing but simple hearted faith in Christ, prayer and painstaking combined, can ever meet.

Not only has the Man of sin been from her very birth, a mariner of her progress, intellectual and spiritual; but her rulers, and even spiritual guides of the nominally Protestant Church, have by the tendency of their deeds, leagued with him, and fostered him; and that essential Romanism, wearing the Protestant mask and livery, is doing much to cause the springtime of Canada's hopes with their deadly blight. In plain terms, Romanism, Puseyism, Political corruption, are the enemies against whom we are called to take the field; but let "Jehovah Nissi, the Lord my banner," be ever emblazoned on our Christian flag, and engraven on our hearts and all our movements, and sooner or later conquer we must.

3. Our own crisis cries out. That is, by our very nature, death is so much a part of us, that when we put forth an effort *to-day*, he it for Christ or not, (it must be either for or against) we never know but that we may die *to-morrow*. It has been said of that blessed Man of God, Richard Baxter, that his whole life seemed a "70 years' deathbed," and that he did a giant's work, as it were in his shroud. This description has so far a literality about it, that he was always a sickly man, but in the spirit it applies to man as man, *always*, inasmuch that it has been strikingly said, "our very heart's pulse, sixty times every minute, asks the question, whether we are to live or die?" But let our heart's pulse and our active life's pulse only follow the law of creation in beating for Christ and His kingdom, and whether our life be short or long, it will be eternal gain for us.

But the Lord's monition to Joshua to hasten his work, because his time was nearly run, ought to wake up each of us as not only *may* but *must* soon die, to more earnestness of action. God knoweth that the memory of our past slackness more and more loudly cries out, that we should, ere our account is demanded, do "something more and something better for Christ and souls than we have done."

And, fathers and brethren, methinks I hear solemn, pathetic voices from our departed brethren, saying, "quicken your pace—the sun is fast going down, and the shadows lengthening."

Two Joshuas of our Canadian Church, both of whom I am proud to call my intimate friends—William Rintoul, than whom our Church never had a more faithful friend, a more judicious counsellor, a more patient, persevering actor; Henry Esson, the accomplished scholar, the generous, benevolent promoter of every liberal thing, and who bore so prominent a part in the witnessing to Free Church, or rather, I should say Gospel Church principles, in 1844—both have disappeared from the earthly stage, though I am happy to say their memory is kept alive by the tablet to be seen in St. Gabriel's Church of which they were ministers in succession. Then that wise, able, pious minister, and amiable man, Alexander Gale, died; during the currency of his Moderatorship, the second time that against custom he was called to that honor, in token of the sense which the church entertained of his eminent services.

Such voices as these, most impressively call upon us "whatever our hands find to do, to do it with all our might."

It lifts up my spirits to think that the stage is to be occupied by young ministers of such promise, after we that are older are gone.

In Canada, believe it my younger brethren, you have a noble field, a field which you will find ample enough to call forth your every energy. May Christ the King and Head, and whose

troop, we trust shall ever be seen shining resplendent on this church's banners, bless us, prosper us, and rain down upon us, copious supplies of "the Lord the Spirit," without whom we never can go forth conquering and to conquer. Amen and amen.

APPENDIX No. 1.

Supposed State of the World, as at 1850-51:

| | |
|---|-------------|
| Nominal Christians, including Romanists as well as Protestants..... | 270,000,000 |
| Mahomedans | 100,000,000 |
| Brahmins..... | 70,000,000 |
| Buddhists..... | 365,000,000 |
| Other Idolaters..... | 160,000,000 |
| Jews | 5,000,000 |
| | <hr/> |
| | 970,000,000 |

Protestants, or those holding by profession, a sound form of the faith, not a tenth of the whole population of the world.

From the year 1854 to 1855, the whole amount contributed for the whole world, unopposed of the gospel, by Protestants, was £1,506,000

| | |
|-------------------|------------|
| By Catholics..... | 157,000 |
| | <hr/> |
| | £1,703,000 |

A few rich merchants can raise as much easily for building a few splendid steamboats, as all christendom contributes for the salvation of from six to seven hundred millions of perishing souls. A nation can raise fifty times the sum for war—a city far more for alcoholic drinks or tobacco.

The number of missionaries diffused over these millions, is supposed to be about 3,612, only. From six to seven hundred millions are without the gospel, while that part already in possession of the gospel, say a fifth in numbers, have about 100,000 laborers.

APPENDIX No. 2.

Canada in 1850.

Canada West, in proportion to her population, expended on common schools, a considerably larger amount than had the State of New York in 1849.

| | |
|---|-----------------|
| In 1849, Canada's total amount of exports, was..... | £2,3275,64 12 8 |
| Of imports..... | 3,002,599 12 6 |

As illustrative of success of settlers in Canada, it appears by an official statement, published by the Canada Company, that immigrants had remitted, through that Company alone, from 1844 to 1850 inclusive, no less an amount than £92,655 4s.

The number of ministers of all denominations had, from 1828 to 1850, increased from 236 to 900.

At the World's Exhibition in 1851, Canada earned a good name, and carried off several important prizes. It comes off also well at the Paris Exhibition of this year.

By the Report of the Home Mission Committee, submitted to the Synod of June, 1855, it appears that there are nearly fifty congregations ready to receive and support pastors, while there are about forty more urgently requiring missionary labour—the number every year rapidly increasing.

HENRIANA.

When our strength is gone, it will be a comfort to remember that we have used it well. They who honor their sons more than God, and who keep them not under good discipline, thereby forfeit the honour they might expect from their sons.

Children, that are indulged, learn to be proud and ambitious, and that is the ruin of a great many young people. The way to keep them humble, is to keep them under.

It evinces a very base and wicked mind, for children to insult their parents, because of the infirmities of their old age.

Even religious exercises are often used to patronise unrighteous practices. They, who oppose Christ, are commonly such as serve their own belly, and make a God of it.

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, OCTOBER, 1855.

THE RECORD.

The present number of the *Record* completes the eleventh volume. Eleven years have elapsed since it was established as the organ of the Presbyterian Church of Canada. In the course of that period, while several of the fathers of the church, who bore the burden and heat of the day, have been called away, our numbers have greatly increased, the number of ordained ministers being now five times as great as it was when the church was organized eleven years ago. In the course of these years, the circulation of the *Record* has been gradually increasing. It is now highly respectable, but not at all what it should be, and what it might be. We have the Statistical Tables for last year now before us, and we observe that while there are several congregations where the *Record* is pretty widely circulated—where there is at least one copy on an average to every two or three families—there are other congregations, and some of them large, where there is not one copy to ten or even twelve families. Unquestionably, a very slight effort would add largely to the present circulation of the *Record*, and we trust that Ministers and Elders and other friends will adopt some practical measures to secure this object. Our numerous and pressing duties render it inconvenient and inexpedient for us to be long or frequently absent. But we purpose from time to time visiting various sections of the Church, with the view of promoting the circulation of the *Record*, as well as of directing the attention of congregations to the schemes of the church generally. We trust, however, that ministers and other friends, will of themselves, adopt measures for bringing this subject before their congregations. One of the first measures should be the appointment of some, intelligent, active, zealous agent in each congregation. We have not a few such agents, but in many congregations they are still wanting.

We believe many advantages would be pointed out as resulting from the extensive circulation of such a periodical as the *Record*. It would tend

to make our members and adherents more acquainted with the general schemes of the church. It would tend to stir up greater public spirit among our people. It would be a most valuable auxiliary to ministers and office-bearers in the discharge of their duties among their people, and would give them a most favourable opportunity of introducing subjects connected with the spread of Christ's kingdom, both at home and abroad.— There are, then, many special reasons which should induce ministers and sessions to strive to promote the circulation of the *Record*; and we trust that the present season will not be allowed to pass without an effort, especially in those congregations where its circulation is at present limited.

What we would suggest to Sessions is, to take their roll, and consider what number of copies would be necessary to give a general circulation among the families belonging to the congregation, and then to endeavor to get the requisite number subscribed for. When several families reside near one another, they might take a copy amongst them, and thus make the expense the less. It should be borne in mind, that now that the postage is removed, the expense is materially lessened.

The *Record* will be conducted on the same general plan as formerly. A supplement will occasionally be published. If there should be a large addition to the subscription list, such supplement would be published the more frequently.

The following are the terms of the *Record* :—
 Single Numbers sent by mail or delivered from the office,3s. 9d. per vol.
 Parcels containing 10 Numbers, sent to one address,3s. 6d. per vol.
 " " 24 " " 3s. 4d. "
 " " 50 or more 3s. 0d. "

It will, however, be distinctly understood that in these cases *payment must be paid in advance*. Those who do not pay in advance will, as formerly, be liable to pay 4s., or if not paid until the end of the year, 4s. 6d.

Subscribers are earnestly requested to make payment of arrears now due.

N. B.—Ministers, missionaries and others, wishing a number of copies for gratuitous distribution in destitute localities, will be supplied on favourable terms, which may be learned on application to the Publisher.

COLLECTION FOR THE BUXTON MISSION AND SYNOD FUND.

According to appointment of Synod, the annual collection in behalf of the Buxton Mission and Synod Fund, will be made in all the Congregations and Mission Stations of the Church, on the third Sabbath of the current month. Ministers and Missionaries will of course give due intimation, and seek to stir up the people to a right appreciation of the objects for which this collection is taken up. In some instances it may happen that circumstances may render it impracticable or inexpedient to take up the collection on the day appointed, but in such cases it should be attended to on the first convenient Sabbath thereafter.

In looking at the last Statistical Returns, it will be seen that several congregations neglected entirely to take up this collection, while in not a few instances the collection was not at all in proportion either to the ability of the congregation, or the importance of the object. We trust all this will be remedied this year, and that there will be no instances of neglect or a mere formal attention to the collection, while the importance of the object is not appreciated, and no adequate measure of christian liberality exhibited.

One object for which this collection is required, is the support of the missionary establishment at Buxton. This Institution continues to flourish. There are now within the limits of the settlement about eight hundred souls, to which number additions are, from time to time, being made from the United States. All these, however, do not profess to be Presbyterians, or to be under the spiritual charge of Mr. King. His congregation however, embraces generally, 200 hearers, while there are on the Communion Roll forty members. They are now beginning to do something for the support of ordinances amongst themselves, and for the maintenance of the schools, and at the same time take up the various Synodical collections. The institution is in every respect, prosperous. Seventy boys and twenty girls are attending school at the Mission Institution, while fifty or sixty children besides, attend other schools in the settlement, or in the neighbourhood of it. The temporal condition of the settlers is improving, and there is reason to hope that ere long they may be able, in a great measure to be self-supporting. But when we think of their deliverance from the degradation and horrors of slavery, we need not be surprised if they are not at once in a self-supporting condition. Mr. King has manifested great devotedness and self-denial in his work, and is well entitled to the support and encouragement of the Church at large. For the maintenance of this important missionary establishment, and for the sake of the sacred cause of the slave, which will unquestionably be affected by the success or failure of our institution, we earnestly call for a liberal collection on this occasion.

But this collection is chargeable also with the various expenses connected with the annual meeting of Synod, such as reporting the proceedings of Synod, printing of the Synod Minutes, Salary of Clerk and Agent, &c. These necessary expenses the various congregations of the church are bound to bear. This year these expenses have been somewhat larger than usual, on account of a considerable sum having been paid, in order to have a full report of the proceedings of Synod, for the more general information of our people, and in order that they may know more perfectly what was done at Synod. These reports, and the Minutes of Synod, have been circulated throughout the church without charge. We trust this will be borne in mind on the occasion of the collection being made.

We earnestly trust that ministers and missionaries will do their duty in bringing these objects before their congregations, and that the

people will cheerfully and liberally respond to this call. We have had another year of general prosperity. The ability of our country congregations especially, is far greater than it was a few years ago. We trust that God will give them all a disposition to give liberally, as God hath prospered them—and that having freely received, they will freely give.

WHAT ARE WE TO DO WITH OUR HOME MISSION FIELD?

This is a question which claims our immediate and serious consideration. Let any one take a map of Canada, (and several neat and correct maps containing all the recently surveyed Townships, may be easily procured,) and cast his eye especially over the west and north west portion of it, and he can form some idea of the extent of new missionary ground which we are now called to cultivate. In the County of Grey, the County Town of which is Sydenham, while there are fifteen Townships, most of which are, though new, fully settled, we have only one settled minister. In the County of Bruce, containing eleven Townships, we have only one minister.— In Huron, containing fourteen Townships, we have two ministers. In Perth, containing eleven Townships we have two ministers. In Lambton, with ten or eleven Townships, we have now only one settled minister. In these Counties, Presbyterians are very numerous; in some of them the population consists to a great extent of Presbyterian settlers. We might have gone over several other counties, such as Essex, Kent, Wellington, and Simcoe, and others, and have pointed out the very great disproportion between the extent of the field, and the number of labourers. We lately went over only a part of the County of Grey, and in that portion, we believe, four ministers could be immediately settled.— There is besides great destitution in other parts of our bounds, especially in Glengarry and other portions of the Presbytery of Montreal. Indeed there is not a Presbytery where several ministers could not immediately be settled. In these circumstances, it becomes us as a church, seriously to ask, what are we to do to meet the emergency?

We ought, of course, to use all competent means to increase the number of our laborers, by correspondence with the churches in Scotland and Ireland, and by looking out and encouraging promising and pious young men in this country. But, besides this, we must look the matter in the face, and with the force at our disposal, consider what can be done to meet the existing destitution. We shall briefly suggest, for the consideration of our brethren, some things, which in our view, would tend to the prosperity and enlargement of the church in this department.

1. In the first place, we would suggest that, without unnecessary delay, the Synod should make new arrangements of Presbyteries. It will be seen that some portions of the field, such as the Counties of Grey and Bruce, &c., lie very remote from any Presbytery seat. Again, part of Grey belongs to the Presbytery of Toronto, and part to Hamilton, while these separate portions ought most naturally to be joined together. When a large portion of the mission field lies at

a great distance from the Presbytery seat, and from the charges of most of the settled ministers, it is naturally liable to be in a measure overlooked, and not to attract so much attention as it deserves, being in fact, comparatively unknown. Now that there are a few ministers in the Northwest, we think that soon at least one new Presbytery should be formed, embracing the more northerly portions of the Presbyteries of London and Hamilton, and part of the Presbytery of Toronto. Other new Presbyteries might advantageously be formed, indeed the whole matter of the arrangement of Presbyteries should engage the attention of next Synod.

2. We would recommend also, that Presbyteries should give, in the arrangement of their business, greater prominence to their missionary arrangements. Some Presbyteries may do this, but we know they do not all give the subject such a prominent place as it should have. We could suggest that each Presbytery should take up as its first business, the consideration of its Home Mission work. Instead of this being done, we know that in some cases, the appointments in regard to mission stations, &c., are considered at the very close of the Presbytery's business, and when perhaps there is barely a quorum present.

3. It is our decided opinion, that it would be well if each of the larger Presbyteries had a minister of standing and experience, as a missionary at large, whose duty it would be, under the direction of the Presbytery, and consultation with it from time to time, to visit and explore the newer settlements, and organize congregations and ordain elders, where this might appear expedient. It is of immenso importance that we have our missionaries amongst the people at a very early stage of their settlement. We should not wait until they apply to us. We should seek them out and carry to them in the wilderness the glad tidings of salvation. This would save the people much trouble and uncertainty as to their ecclesiastical connexion, and it is, we believe, the true way of carrying on missionary operations. It is of very great importance too, that as soon as possible, at least without unnecessary delay, congregations should be organized, and have elders appointed, and sealing ordinances dispensed. In some quarters, we feel satisfied that our cause has languished, or at least not made such progress as might have been expected just because this has not been done. All this might of course be advantageously performed by the employment of an ordained minister acquainted with the country, as a missionary at large. Where this might be found impracticable or inexpedient, deputations of ministers might be sent by the Presbytery, one after another, as is done already by several of the Presbyteries. In this way the work would be done, and the various ministers and mission stations would become acquainted with and interested in each other.—In whatever way the object is accomplished, we think it of the very first importance that the mission stations should be early looked after and organized, and that systematic and regular visits should be paid. If this should be done by the

settled ministers of the Presbytery, it would, we believe, be in various respects, useful to all parties. We are satisfied that our settled congregations would not complain on account of being vacant for a few Sabbaths in the course of the year.

Various other suggestions we might make, as for instance, the employment of Colporteurs, a measure of great importance, but at present we forbear. We have a wide field. There is very much land still to be possessed. May the Lord stir us up and strengthen us for the performance of the great work to which we are called. May He send out many faithful labourers unto his vineyard. May He send a plentiful effusion of the Spirit, that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.

THE DIVINE LAW OF BENEFICENCE.

Most of the ministers labouring in Canada, probably received by mail a copy of the work whose title is given above—a present generously furnished to them by a respected Episcopal clergyman in the States, who, with becoming modesty, has concealed his name.

There exists among our ministers and people, a morbid sensitiveness on the point discussed in the above named tract. It is scarcely to be wondered at that our ministers should feel some degree of delicacy in handling a duty that is so closely linked with their own personal support. No little misapprehension is moreover found throughout the Christian Church, regarding the proper position, which the duty of giving for Christ's cause ought to occupy. Just as the Sabbath has been lowered by man's acts, so has this duty been cast down to a low earthly platform from the lofty seat which it occupies in the world. There it stands not in the market-place, but beside the cross, where Paul is seen holding it in the one hand, and in the other poising the heavenly standard by which its requirements are to be regulated. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich."

It is not one of those inferior virtues, that may be exercised or not, at the discretion of the believer, but it is classed with the highest Christian graces—yea, the Apostle Paul shows that without it, our circle of Christian graces is incomplete. We are Christians imperfect in our Christian conduct, and stunted in our growth. "Therefore, as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here are believers abounding in everything, and distinguished for faith, utterance, knowledge, diligence, and love. Yet one thing is lacking to perfect their Christian character,—a more liberal bestowal of their substance on the Church of God.

Again, what is it that most effectually secures the divine blessing upon our substance, and enables us to enjoy it. Prayer might be the answer if not a few. But, says our Lord—

"give alms of such things as ye have, and all things shall be clean unto you." That duty is thus placed side by side with man's most exalted privilege, prayer.

No feeling produces such a thrill of pleasure through the heart, as thankfulness, and Paul points how it is most easily produced, "for the administration of this service not only supplieth the wants of the saints, but is abundant through many thanksgivings to God." What an instinctive craving exists in man's bosom for happiness, and what increasing efforts he puts forth to obtain it. The duty of alms-giving offers an easy and effectual means for securing it. It is more blessed, says our Lord, to give than to receive.—With what ease might rich and poor gather to themselves a harvest of happiness, by acting on the principle thus enunciated by the Saviour.

These are but a tithe of the passages, which might be quoted, to prove the elevated position assigned to this duty, in the oracles of God.

There are two important questions, which often suggest themselves to God's people. How much of our time, and how much of our substance ought we to devote to the service of Jehovah? The answer is obvious all our time, and especially one day in seven, the holy sabbath; all our substance, and especially some definite portion, which we have set apart in the light of God and conscience. But, as there is a law regulating the specific time to be consecrated to divine worship, so may we reasonably look for some law, regulating the amount of our substance to be devoted to his cause. Such a law clearly existed from the earliest ages till the appearance of Christ. From the offering of Abraham to Melchisedec, and from the vow of Jacob at Bethel, it is evident that a tenth constituted the divinely appointed portion. This law was incorporated by Moses into the polity of the Jews, and was rigidly enforced till the time of Christ. Have we any ground for believing that it was then abrogated? So far as it was a positive enactment binding upon the conscience, it fell to the ground along with the entire Jewish polity, but far as it afforded a standard, by which believers might regulate their contributions to Christ's cause, it remains fixed and unalterable. It is, moreover, proper to bear in mind, that the charity of the Jew was not bounded by the tithe-offering. It only formed the centre around which the other claims of God upon him periodically revolved. The first fruits of the flocks and fields, the redemption of the first-born, the leaving of the corners of the fields uncreaped, the remission of debts, and the leaving of the fields untilled every seventh year, the half-shekel for the sanctuary, the three journeys every year to Jerusalem, and the numerous sacrifices in the temple swell up to such a height, that at least one-fourth of the income of every Israelite must have been devoted to religious and charitable purposes.—Now, under the Christian dispensation, we might expect the enforcement of the same principles of benevolence, though somewhat modified in their practical operations. In so far as the privilege of the Christian exceed those of the Jew, does God expect that he will give more liberally

and more abundantly. The rule prescribed for the Jew is the lowest, which he can possibly adopt, and even then he is overlooking the obligations, superadded by the gospel. A higher standard is consequently demanded of him—It is not a tenth, or even a fourth, but “as God has prospered him.” His prosperity is to constitute the test by which he is to distribute his substance. Taking, then, a survey of our Church, how many will be found, who have come up even to the lowest Jewish standard? We can safely declare that there is not one in a hundred. And as our denomination is, perhaps, through the goodness of God, the most liberal in the Province, what low views must be entertained by Christians in general, of this most important duty. No wonder if there be crying and sighing over the abominations of the land. We are sowing sparingly, and must reap in a corresponding degree.

But another test, still more convincing, may be applied. During the past twelve months, the wealth of the country has increased to an enormous extent, and by comparing the Financial Returns of the past with the present year, it can be easily ascertained, whether or not there has been a corresponding increase in the contributions furnished by our people for the cause of Christ.—The total sum contributed last year was about £17,500, and for this year, about £19,000.—However gratifying this increase may be, is it at all what might have been expected? Does it in any way correspond with the increased wealth, or increasing numbers of our gain. It is only what might be looked for, from a church that has added 1500 to its membership. Ought we not to blush, when we are reminded that one-half of our ministers are struggling against poverty on the scanty pittance of £100 a-year. We are as yet but on the outskirts of the domain of Christian liberality, doling out an occasional sum at rare intervals, and distributing pence instead of pounds. The time has arrived for asking what steps ought to be taken to call forth increased liberality on the part of our people. The most effectual plan would be for some influential layman, to agitate the question, by means of the circulation of Tracts, similar to that prefixed to this article, by addresses, and visitation of congregations. Such a duty might perhaps be most efficiently and successfully performed by devoted energetic laymen, such as we think might be found in some quarters of the Church.

One other suggestion we offer before closing. Our Synod appoints Sabbath, Revival, and other Committees, might it not be advisable to appoint one on Systematic Benevolence?

May the Lord in his goodness, raise up many cheerful givers among our people, and in return for temporal things, bestow rich spiritual mercies. In the meanwhile, we earnestly commend the excellent little work of Mr. Cooke, to the attention of ministers and people.

ANNUAL PAYMENT—MINISTERS' AND WIDOWS' FUND.

We beg to remind all ministers of the church that their annual contribution to the Widows' Fund, falls due on the 1st November.

For the information of those ministers who have lately come to the country, we publish the regulations of Synod with regard to the Fund.

We would remind all ministers, also of the repeated and strong recommendations issued by the Synod, that all the ministers of the church should place themselves on the list of contributors to the Fund.

It is hoped that answers will be sent without delay to the queries lately issued by the authority of the Widows' Fund Committee.

REGULATIONS OF SYNOD.

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labour as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

4. Each widow or orphan family shall receive their annuity half-yearly, by equal instalments, on the 1st May and first November—their warrants in each case for drawing such annuity, being the certificate of the Presbytery Clerk or Minister, or Session Clerk of the congregation to which they may belong. The claim of the widow shall date from the first term following the death of her husband, and the annuity cease at the term next following her death or marriage. The claim of each orphan child shall terminate at the completion of its fourteenth year.

5. Payment of Annuities shall be made directly into the hands of the annuitants, or of persons duly authorised to act for them, upon the production of the certificate of the Presbytery or Session Clerk, in such manner as annuitants may desire. Children's annuities shall be payable to their natural, legal or authorised guardians, only on the Committees being satisfied that such annuities will be administered with due regard to the best interests of the children.

6. Ministers coming from other churches, of the age of 45 years, and under 60, shall not be admitted to share in the benefits of the Scheme, except upon the annual payment of £6; nor can any minister from any other church, whose age is 60, or over, be admitted.

THE FOREIGN MISSION.

It is cheering to know that the proposal to organise a Foreign Mission has taken a strong hold of the conscience and affections of our church. The Committee of Synod, appointed in charge of this matter, does not deem it consistent with precedence to publish prematurely arrangements that are incomplete. It may be proper however to state, for the information of many who are interested, that after consultation on the most desirable fields of missionary labour, the views of the committee are directed to some parts of the Bengal Presidency of British India. The following extract from a letter addressed to the convener by a missionary who has returned from India, well enforces the claims of that country. “There is room enough in Hindostan

for thousands of faithful and devoted missionaries. There are larger districts containing millions, where a missionary has never been; and in Dungal, there is a tract of country with a population of six millions, where the gospel has never been preached. As a church, you ought to take a deep interest in that land. It belongs to an Empire of which you form a part—great changes are in progress—the gospel has been already influential for great good—the missionary has easy success to the nations, and is protected in his labours—the language is comparatively easy—and with proper care and prudence the climate, though at times debilitating, may be said to be healthy for most constitutions.”

Such considerations as these have appeared to the committee to deserve the most of our attention.

As to the missionaries to go forth to this good work the committee can only state at present, that a correspondence is in progress with a view to secure the services of two highly esteemed ministers, one of whom is of the Free Church of Scotland, and the other of our own Synod. The only impediment in the way arises from the circumstance, that the minister first alluded to desires to labour in a country different from that to which the mind of the Canadian Church has been directed. Let supplication be made continually, that the Lord may dispel present hindrances, and separate two faithful men unto this work, and that meanwhile a warm glow of missionary zeal may animate our church in all her borders, calling forth hearty prayers and liberal offerings.

The promotion of a Foreign Mission is dictated by sound policy as well as by christian love and the principle of allegiance to the ascended Saviour. It is good policy for the church. The great Home Mission work will not be neglected by the friends of the Foreign Mission; and the support of the Home Ministry, and the Theological College will not be weakened, but rather advanced by each new effort that has a tendency to widen the ideas and cultivate the liberalities of the people. We are confident, that when the Foreign Mission Committee is prepared to come before the church with a definite and judicious plan, it will meet in all quarters with an intelligent sympathy and a cordial response.

D. FRASER

REV. H. GORDON'S SERMON.—We would call the attention of our readers to Mr. Gordon's sermon published in this number of the Record. Mr. Gordon's special object is to call attention to the immense importance of Canada as a mission field. A number of copies will be struck off in a separate form.

We are still left without regular files of papers, &c., from Europe, in consequence of the recent most absurd and pernicious Postal Regulations. By the last mail we did not receive a single paper. If the regulations are not altered, the effect must be gradually to diminish the interest and attachment at present existing between Britain and this Colony.

CALLS, &c.

KINGSTON, CHALMERS' CHURCH.—We understand that the congregation of Chalmers' Church, Kingston, have resolved to unite in a call to Mr. Pioree, assistant to Rev. Mr. Clarke, Quebec.

COOKE'S CHURCH, TORONTO.—A call has been given by this congregation to the Rev. W. Ritchey of Coleraine. We earnestly trust that this highly esteemed minister may be led to see it to be his duty to give a favourable response to the call.

ST. GABRIEL STREET CHURCH, MONTREAL.—The Rev. A. F. Kempt, has been inducted as Pastor of this congregation. An account of the induction will be found in another column.

PUSLINCH.—The Congregation of West Puslinch have given a harmonious call to Rev. A. McLean, lately licensed to preach the Gospel, by the Presbytery of Hamilton. The Congregation of East Puslinch are also to give a call to Mr. McLean.

PERTH—OPENING OF NEW CHURCH.—The new and commodious church erected by the congregation of the Rev. J. B. Duncan, was opened on the 9th ult. The services were conducted by Rev. D. Fraser, of Montreal, and the Rev. T. Wardrope of Ottawa.

CORRECTION.—In the statements of moneys contributed in aid of the Manse Fund, at Amherstburgh, the amount received at Quebec should be £29 5s. 7½ instead of £20 5s. 1½d. as in last Record.

GANANOQUE—OPENING OF NEW CHURCH.—The handsome New Church recently erected in Gananoque, was opened on Sabbath 16th. The Rev. Mr. Smart, and the Rev. Mr. Gregg, of Bellefille, conducted the services.

PLYMPTON.—We understand that the pastoral tie between the congregation of Plympton and the Rev. Mr. Porterfield, has been dissolved.—Mr. Porterfield's resignation having been accepted by the Presbytery of London.

LECTURE BY REV. PROFESSOR YOUNG.—At the close of the last session of Knox's College, Toronto, Professor Young gave a lecture on the development of Sir W. Hamilton's theory of Sensitive Perception, which was published afterwards in the *Globe* newspaper. The estimate formed of this lecture by Sir William will be seen in the following note addressed to Professor Young, which appeared in the *Globe* of the 11th instant:

AUCHTERTOOL, Fife, 23d Aug., 1855.

Sir,—I duly received the copy of the *Daily Globe* of Toronto, containing your outline of my doctrine of Sensitive Perception, and beg leave to return you my best thanks for so indulgent, no less than able, a criticism. Indeed, I have seen no writing in which that doctrine is more intelligently and independently treated; and with acknowledging my personal obligations and my high estimate of the article, I beg you will excuse me if I should take the liberty of quoting it.

Believe me, Sir,

With great respect,
Your most obedient servant,

W. HAMILTON.

To the Rev. Prof. Young, Toronto.

EVANGELICAL CONFERENCE AT PARIS.—Interesting accounts have been received, of the recent

Evangelical Conference at Paris, although we have not received our own papers containing an account of it. It appears that most of the leading evangelical denominations in Britain and the United States were represented. On the Sabbath day, two hundred sat down at the Lord's table. Much good will no doubt result from this friendly conference of evangelical christians.

MEETING OF AMERICAN BOARD.—The forty-sixth Annual Session of the A. B. C. F. M., was lately held at Uuca, N. Y. A large number of members were in attendance. The receipts for the past year were \$310,127 while the expenditure was 318,893.

VISIT OF QUEEN VICTORIA TO FRANCE.—Queen Victoria recently paid her promised visit to the Emperor Louis Napoleon. A writer, in advertent to this event says:—

Since the middle ages nine kings of England have come to France, without reckoning William the Conqueror, who left it to fight Harold the Dane, and never returned. Some of them came as enemies, others as fugitives, and very few as allies. John Lackland appeared for a short time in 1203, to the misfortune of the young Duke Arthur of Brittany; Henry III. lost in France the battle of Taillebourg in 1212; Henry VI. was crowned in France in 1431, in contempt of the rights of Charles VII. of France, and of the Salic law; Henry VIII. competed in magnificence with Francis I. at the Camp of the Cloth of Gold, in 1520, and that interview only led to an alliance which was exceedingly precarious, because not disinterested. For one monarch of the race of Hugues Capet, whom the events of a disastrous war sent to die in London, fate willed it that four kings of England should find a last asylum on the Gallic soil; Henry II., (Plamagenet,) excommunicated for the murder of T. A. Becket, Archbishop of Canterbury, and driven out by his subjects, died of grief in the town of Chinon, in 1189; his son, the heroic Richard Cœur de Lion, was killed by an arrow before the town of Chalus, in Limousin, in April, 1199; Henry V. of Lancaster died at the Chateau of Vincennes in 1422; and James Stuart II. terminated, in 1701, the Chateau of St. Germain-en-Laye, a life full of misfortunes.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

COURTENANCE TO POPERY BY THE BRITISH GOVERNMENT.—We are pained to observe that permission has been granted by the Government to the Roman Catholic Priesthood, to celebrate mass in prisons. This permission, which shows the spirit of the Government, has been granted by the Home Secretary, beyond the spirit and letter of the law.

NATIONAL EDUCATION IN IRELAND.—By the late report of the Commissioners of National Education in Ireland, it appears that on the 31st December, 1854, 5178 schools were in operation, attended by 556,551 children: there had been an increase of 155 schools during the year. The salaries, &c., amounted to £24,000 16s. 5d.

MANUFACTURE OF 'IDOLS' AT BIRMINGHAM.—It appears by some of the English newspapers, that the manufacture of idols for India, is carried on briskly at Birmingham. What must be the opinions entertained by the Hindus of English Christians.

THE REV. DR. MCKAY.—The Rev. D. McKay of Melbourne, (formerly of Danoon) lately

received a call to Sydney. Dr. McKay having expressed a preference for his present charge, the Synod refused to translate him.

THE CASE OF ARCHDEACON DENISON.—It is stated that the suit against Archdeacon Denison for Puseyite doctrine and practises is still to be pressed.

MISCELLANEOUS MISSIONARY ITEMS.

AFRICA—REV. MR. MOFFATT.—Several missionary journals contain an interesting account of the visit of Rev. Mr. Moffatt to Moselekatso, one of the most powerful chiefs of the interior of Ireland. For a considerable time the chief would not permit Moffatt to preach, but at last gave him liberty to do so. The chief conceived and manifested a powerful attachment to the missionary, and presented him with what was more than sufficient for his travelling expenses.

DUKE TOWN.—The loss sustained by the recent destruction of the missionary services at Duke Town, is being gradually repaired. The Rev. Mr. Anderson states that several gentlemen trading in the river, and other friends, have assisted in constructing a temporary erection until a permanent mission house can be erected.

CARE OF GOOD HOPE.—Sir George Grey, Governor of the Cape of Good Hope proposes to expend £30,000 a-year on missions, believing that the religious instruction of the people would be the best means of averting another war.—Various religious bodies at the Cape have availed themselves of the offer.

DEATH OF A MISSIONARY.—Intelligence has just been received of the death of Rev. R. Nisbet, of the Free Church of Scotland, in India.—Mr. Nisbet died at Bombay, of cholera. He had been for twenty-seven years a laborious and faithful servant.

NOTICES OF PUBLICATIONS.

CANADA; PHYSICAL, ECONOMIC, AND SOCIAL.—By A. Lillie, D. D. Toronto: Maclear & Co. Sold by the Booksellers generally.

The respected author of this volume, published in 1852, two or three lectures on the Growth and Prospects of Canada, which were received with great favour by the public. His mind was thus for a considerable length of time directed to the subject of Canada, and accordingly, when Prize Essays were called for with the view of making this Province more generally known in connexion with the Paris Exhibition, Dr. Lillie felt it to be his duty to write, and forward to the Executive Committee, the essay now before us.—The examiners on the ground of the difficulty of deciphering the handwriting, did not enter on the task of examining it. We regret that it was thus passed over, both on account of the author, and for the credit of the Province. For in our mind, the essay would have borne a most favourable comparison with those which carried off the prizes.

The Essay describes Canada under three aspects, viz: Physical, Economic and Social. Dr. Lillie appears to fear that an undue portion of the work has been devoted to the subject of Geography in connexion with the local descriptions.—

Perhaps for general readers, this part of the work is somewhat unduly extended; still we do not think that many will regret it. In treating on the Economic and Social aspects of Canada, Dr. Lillie brings forward a large amount of accurate and well arranged statistics, from an examination of which one can easily see the very rapid progress which our Province is making, both in the development of its physical resources, and in the advancement which it is making in regard to education, &c.

We observe an error or two not included in the 'errata,' but these are comparatively unimportant. We should have liked if there had been an index or table of contents, and we think such an addition would have increased the usefulness of the work. On the whole, however, we are delighted with this essay, and would recommend to our readers, not merely to purchase and peruse it, but, as we purpose doing ourselves, to send a few copies to friends in Britain. The wide circulation of such a work will unquestionably tend largely to benefit our country.

THE BIBLICAL EXPOSITOR. Containing accurate translations from the original Hebrew of select passages of the Old Testament, &c. By Jacob M. Hirschfelder. Toronto: H. Rowseell.

From the specimen number of this work which we have examined, we are led to believe that it will be useful and interesting to the Biblical students; and we trust the author will receive sufficient encouragement to induce him to continue the work. According to the prospectus which has been issued, the *Biblical Expositor* will be published weekly, in numbers of eight pages each. The work will contain an introduction, in which will be discussed and explained, a number of those passages which have been held up by Infidels and Rationalists, as containing inconsistencies or contradictions,—a short Essay on Hebrew Poetry,—and accurate translations of select passages of the Old Testament, chiefly those which are prophetic of the Messiah. The work will be published by Mr. Rowseell.

A DAY OF THE SON OF MAN. Being a report of the communion services in the Reformed Presbyterian Church, Alleghany, May 27, 1855. Cincinnati: J. D. Thorpe.

On the occasion of the last meeting of the Synod of the Presbyterian Church in the United States, the sacrament of the Lord's Supper was dispensed, and in the little volume before us, we have a report of these solemn services. The sermon which was preached by the Rev. Mr. Clark, and the several table addresses which were delivered by D. McLeod, Dr. Wilson and other leading ministers of the communion, as might have been expected, were evangelical and solemn, and in every respect to the occasion.

SEEK CHRIST EARLY. Cincinnati: J. D. Thorpe

This is a sermon addressed to children, from the text "I love them that love me, and they that seek me early shall find me.—Prov. 8. 17." The author has the art, which comparatively few possess, of writing for children in an interesting and attractive style. The tract is well worthy of circulation, and may be obtained from

the Publisher, at the rate of twenty-five copies for one dollar, by mail, free to the lines.

A CALL TO THE GOSPEL MINISTRY.—WHAT CONSTITUTES IT. By Rev. W. Neill, D. D. **ADDRESS TO STUDENTS.** By Rev. J. Hamilton, London. Philadelphia: Presbyterian Board of Publication. Sold by A. Kennedy, London.

These are two little works published by the Presbyterian Board of Publication, which we should rejoice to see largely circulated among our pious youth, who may have been brought to a sense of the preciousness of Christ, and whose minds may be directed to the subject of the gospel ministry. It is to be lamented that so few, comparatively, give themselves to the Lord in this work. By the circulation of such works by ministers and others, it may be, that the minds of many may be impressed, and that many young men may be led to come forward, saying—"Here am I, send me." We subjoin a few paragraphs from Dr. Hamilton's Lecture on personal devotedness to the service of Christ.

"Should your mind already be made up that the Bible is the word of God, lose not a moment in devoting yourself to God's immediate service. So long as you live to yourself, you live in sin, and you only commence a truly happy and noble life when you begin to live to God. And for his dear Son's sake, a holy and merciful God is unpeakably willing, not only to receive you into his service, but to make you something more than a servant, even his own Son. And happily for you, whatever may be your tastes or talents, there are endless fields in which you may exercise them, and still be serving God. The great thing is personal devotedness. It was this which hurried Martyr and Thompson away to the missionary work, and which made Spencer and McChesney such burning and shining lights at home. It was this which shed such a halo round jurists like President Forbes and Sir Matthew Hale, and which interwove its fragrant myrtle with the laurel crown of Haller, and Hope, and Boerhaave. It was this,—the feeling that their pen was not their own, but that they were bound to glorify God in their authorship, which inspired Foster's iron energy, and Cowper's enchanting elegance, and has imparted to their books more than human perpetuity and power. And though they never passed forth to active life, it was their undivulged devotedness, that relation to a beloved Redeemer, which they neither vaunted nor concealed, which gave a lustre to the college life of students like John Urquhart and James Hailey, and gave to genius the momentum and majesty of pervasive piety. And, my dear friends, is there any thing else for which you are content to live? College honours? Hear a senior wrangler: 'I obtained my highest wishes, but was surprised to find that I had grasped a shadow.'—(H. Martyn.) A seat in the English Cabinet? Hear a Secretary of State, (Lord Melville) when a friend wished him a happy New-Year: 'This year had need to be happier than the last, for I do not remember a single happy day in it.' The Chancery of England? Hear him who longest held it, and most dearly loved it, (Lord Eldon) 'A few weeks will send me to dear Enoch as a resting-place between vexation and the grave.' Fame? 'They came from all lands to hear Solomon,' but the famous philosopher summed it up, 'Vanity of vanities, vanity of vanities, all is vanity.' But pray the Lord to teach you a nobler end, and a more excellent way. Pray that he would make you zealous for himself, and enable you to diffuse his glory through the earth. And do not rest till you feel in your secret souls that something grander prompts you than the love of money, the love of title, or the love of power.

Let that motive urge you which fired evangelists and strengthened martyrs, to which earth owes its most splendid virtues, and to which heaven owes all its earth-born citizens. Let the love of Christ constrain you, and then you can neither live too long, nor work too hard, nor be summoned from the earth too soon."

THE PRAYER OF FAITH. A Sermon by Rev. W. McAlister, Metis. Montreal, J. C. Becken, 1855.

The sermon before us, was published in Coto Street Church, Montreal, on Sabbath, 17th of June last, during the Session of Synod of the Presbyterian Church of Canada. It was heard by not a few of the Ministers and Elders, and at their earnest request has been published.—The sermon is a very excellent one, and worthy of being widely circulated, and thoroughly perused and pondered. In discussing the text, 'ask and it shall be given you'—the author considers 1st the promise, 2nd the promiser, 3rd the persons to whom the promise is made, and 4thly the condition on which they may expect its fulfilment. It were well if both our ministers and people pondered the solemn truths brought out in this sermon, and were more impressed with a sense of the all importance of prayer. Let both ministers and people ponder the following sentences:—

"Is there much effectual prayer even amongst ministers? Alas, many, too many of them, are quite up to the improvements of the age. They fancy that much earnest prayer is not needed, and because unfashionable, they really think that it is not desirable or becoming. It is not at all improbable that some ministers would feel quite ashamed if the portion of their people, whom they respect, and on whom they are most dependent, supposed that they were often in their closet, or as frequently on their knees in their study, as at their desk. Other ministers, though very sincere, and disposed to be very faithful, have really no time for effectual prayer, because their people are seldom with God, have no delight in his presence, and could not spend the Sabbath without much weariness, if they could not hear two or three sermons during the day. To meet their case, ministers must be prepared to interest them during the dull hours of the Sabbath. They must not only have two, or perhaps three sermons, but these sermons must be eloquent as well as sound; and besides preparing two, if not three, eloquent sermons during the week, the ministers must visit the sick, the poor, and the dying, and do a great deal more outdoor, extra work. Now, where in the midst of all this work, and the perplexity of mind that it must occasion, can ministers have either the leisure or the heart for long and earnest prayer? Effectual, fervent prayer, though very rare, is exactly what we need. It is the very thing which is every where most urgently called for; if not speedily obtained, the ministry and Church shall be rained as well as the world. We, most distinctly and most earnestly, say that the prayer of faith is the thing most needed by the ministry."

THE DEAD IN CHRIST. THEIR STATE; PRESENT AND FUTURE. By John Brown, D. D., author of an Exposition of First Peter, &c. New York: Carter and Brothers. Sold by D. McLellan, Hamilton.

This delightful volume from the pen of the venerable Dr. Brown, will be highly prized by all christians who have been bereaved of christian friends. We most cordially recommend it to christian mourners, believing that by the blessing

of God it is well fitted to guide them to those precious wells of comfort and consolation which are opened up in the scriptures of truth. The volume consists of two parts, one treating of the present state of the 'dead in Christ,' and the other of their future state, the whole treatise being an expansion of the text which is prefixed as a motto—"I would not have you to be ignorant brethren, concerning them which are asleep,"—"comfort one another with these words."

THE PRIEST, THE PURITAN, AND THE PREACHER.
By Rev. J. C. Ryle. New York. R. Carter and Sons. Sold by D. McLellan, Hamilton.

We have had occasion from time to time, to call attention to the evangelical and mostrous and impressive tracts which have come from the pen of Ryle. In the volume before us there are six Tracts viz., 'Bishop Latimer,'—'Baxter and his Trials,'—'Life and Labours of Whitefield,'—'Twelve Hints to Young Men,'—'Be Zealous,' 'I have somewhat to say unto thee.' They are all specially intended for young men, and are peculiarly adapted to be useful to them and indeed to all who read them. There is a strain of deep and earnest piety in these and all the other writings of Ryle, but there is something more,—there is intellectual vigour,—deep thought as well as liveliness of style; and what particularly pleases us, there is an entire absence of that exclusiveness and bigotry which is so common in writers of a certain class. We earnestly commend these writings to our readers.

THE YOUNG COMMUNICANT'S CATECHISM. By Rev. John Willison, late Minister of the Gospel at Dundee. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The writings of Willison belong to a class which did much to mould the spiritual character of Scottish Presbyterians. His treatise on the Sabbath, and the Communion, and his Afflicted Man's Companion, were in former days to be found in many Scottish houses, and no doubt exerted a powerful influence for good when the pulpit was less orthodox and influential than at the present day. For the object intended, we know of no short treatise more valuable than this catechism for young communicants. The ordinance is plainly and familiarly explained, as well as the preparation which is necessary. We beg to call to it the attention of Ministers and Elders.

THE CYCLOPEDIA OF BIBLICAL LITERATURE. By John Kitto, D. D. Sold by J. C. Geikie, Yonge Street, Toronto.

Few men of the present day have given greater attention to Biblical studies than the late Dr. Kitto, and few have been more successful in throwing light on what might have otherwise remained obscure. Even if his views may not in every particular command our assent, we cannot but admire his research, and diligence, and ability in illustrating the Holy Scriptures. We might extract many passages which might interest and interest our readers, but we content ourselves with simply recommending the volume to all who are desirous of obtaining an intelligent acquaintance with the word of God.

THE KORAN FALLING BEFORE THE BIBLE.

The following gleanings from a variety of sources, throw light on the progress of the truth in Turkey, and show how the war is being made subservient to the introduction of the kingdom of Christ into those regions which Satan has long possessed as his own. We have frequently alluded to the remarkable work of evangelization in progress among the Armenians, which the efforts of our American brethren mainly have been blessed to begin. It appears that, through the Armenian mind, the Turkish mind is also becoming affected. The scorn of the Mohammedans for the Christian name arose from the idolatry which the Christians practised, and which was held in abomination by the Mohammedans, whose system had remained for ages as a protest for the Divine unity and spirituality. In proportion as Mohammedans become acquainted with the Christianity of the Bible, so do their prejudices fade away; and more has been done to remove these prejudices within the last ten years, than from the time the Turks first crossed the Euphrates. The following anecdote, related by the Rev. G. W. Wood, of the American Board of Missions, at a recent "Union Missionary meeting" in Montreal, well illustrates this:—

There were multitudes of Turks, said Mr. Wood, whose minds were in the same condition as a Pasha going in a steamer from Constantinople to Smyrna at the same time as a brother of one of the missionaries at Smyrna. This gentleman, who, like many well educated Turks, spoke fluently in French and Italian, talking of several European States, expressed very liberal opinions with respect to them; but he at length said, "From what you have heard, you may take me for one of that class, unhappily becoming so numerous amongst us, who look upon religion with indifference. You are mistaken; I am honestly a Turk of the old school, but if I ever change I shall become a Protestant." There was some surprise expressed by the bystanders, most of whom were Roman Catholics; but taking down a Bible from a shelf in the cabin, he said, "I have read this book, and I know something of the Protestantism which is rising up among us, and this book teaches that Protestantism. When I read it, it strangely affected me here and here," pointing to his head and his heart. The conviction, indeed, is forcing itself on the minds of the Mohammedans, that their religion must perish.

Add to this, that in the capital of Mohammedanism, and under the very eyes of the successors of the Caliphs, the Bible may be freely circulated among all classes of the inhabitants in Turkey, there are now not fewer than fifty places where Protestant worship is maintained; and, in Constantinople, where, till lately, there was no Protestant preaching, save in the chapels of the English and Swedish Ambassadors, there are now fifty sermons delivered every Sabbath. The war appears to have made known one great fact to the Mohammedans, even that there is a Bible; and they have begun to manifest a remarkable desire to know what it contains, and what it really is that the English believe. To this effect are the following pregnant facts, recorded by a writer in the *Rock*:

The other day I was crossing a bridge over the Golden Horn which connects Galata and Constantinople Proper, and I noticed, on one side a number of open volumes spread out for sale. I soon found that they were Scriptures in the different languages used here, and that the seller was an Armenian Protestant young man, who, sometime since, was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find pur-

chasors. Nor did he come in vain. At the end of a week he had sold *twenty-four* copies of the Turkish New Testament, and *eleven* copies of the Turkish Psalms, besides several other books in other languages! It is marvellous with what new desire the Mohammedans are now seeking for the *Ingil* (Gospel). Such a thing was never known before. We can as yet only call it curiosity, in some cases, to see what the New Testament of the Christian contains, but even this did not exist before the war; and may we not hope that it is the precursor of a work of God's Spirit on many hearts? One of their own number has lately opened a book-stall in the centre of the city, for the sale of Turkish and Arabic Bibles alone—a thing which if it had been told us ten years ago, we should have said is utterly impossible.

I have a short and instructive sequel to my story about the bridge-peddler. I asked him if any of the Mohammedans, in passing by, had made any opposition to his work. He said that, up to that time, the only person out of all the crowds of every nation and faith that had crossed the bridge, who had expressed any displeasure, or made use of any abusive language, was a *Roman Catholic priest*! Thus Rome is everywhere the same, and always true to their principles, of unmitigated hostility to the Word of God!

I called at the Bible depot the other day, and sat there for two hours. In this interval, a Greek colporteur, employed by the American missionaries, came in twice to replenish his stock of books, and went out again. I inquired of the depository about the man and his success, for he had only lately begun this work. The reply was, "He appears to be a sincere and earnest Christian man, whose whole heart is bent on doing good. He goes through the streets, and bazaars, and khans of the city, peddling his books among all classes of people, and every day he brings in forty, fifty, or seventy piastres for books sold; and never has his day's sales been less than twenty piastres."

Thus the Lord has instruments of all sorts at work here—Americans, English, Scotch, French, Germans, Waldensians, Greeks, Jews, and even Turks, all labouring to disseminate far and wide the *Words of Eternal Life*. Is He not preparing to bless this land? Can we believe that all this machinery has been brought into existence and set in motion, by His Providence, in vain?

It would seem almost as if God had gathered together men from the leading nations of the world, who are denied religious liberty in their own country, and brought them to this place where they are free to receive and read the Word of God. Much of that seed may be lost, but some of it will be garnered up, and brought back to be scattered over the various countries from which this great army is drawn. What the Bible is doing silently in the camp may be guessed at from marking its effects in the hospitals—themselves a most interesting field of labour. Of this we give the following gleanings from a letter from the Rev. G. H. Johnston to the Rev. W. M'Lure, of Londonderry.

Kululi Hospital, June 23, 1855.

We have now in our hospital at Kululi only about 500. A comfortable bed comes with exquisite relish to a poor fellow who tells you, as I was told by a very respectful Belfast man, who is now getting on very well—"Well, sir, I have been eighty-three days in the trenches;" or to one who, with a great deal of natural eloquence, said—"This calm, and repose, and comfort are sweet, sir, to one who has been accustomed to be lulled asleep by the noise of the cannon, and to be roused up again by the same roar."

As to your chaplain, he is at one time called to the bed-side of a dying youth whom he has often previously visited, and to whom he has frequent opportunities of stating the truth, and is made to promise that he will write to the mother that her son *dies happy*—that he feels that he has been a great sinner, but that the Scriptures tell him of

the Saviour able to save to the uttermost, whom those that believe on shall not perish, but have everlasting life—that he rests implicitly upon salvation by grace, and *rejoices* in it. Again, a minister, as he goes from bed to bed here, has varied little starting points from which to commence to preach the truth. Paul had, at Athens, the inscription, "To the unknown God." You have the narratives of the soldiers themselves, uttered frequently with much feeling. One tells you of Sir Colin Campbell at Alma, how he rushed off from a distinguished personage who was commiserating the probable fate of the Highlanders when they were about to advance on those terrible heights bristling with cannon, to put himself at their head, saying—"Well, if they perish, I'll be among the first!" tells you of the devotion and the heroism of the fine old Scotchman. When the soldier's bosom swells with admiration of his leader, as he recounts his exploits, there is an opportunity, when still emotion leaves, when the man is yet in an admiring mood, of telling of that Captain—the Captain of the Christian salvation—who fought and conquered when of the people there was none with him, who faltered not in his combat with the powers of darkness when all forsook him and fled. Another, when you visit him for the first time, pours forth the following, in which fact, feeling, and comment all mingle in rich confusion. "My Bible, Sir, has always been by my companion. I have never let it go, through the whole campaign."

To give you another specimen of the way in which the minister can introduce eternal considerations to the sick man. You visit, early in the morning, a Highlander, who is left in a very precarious state by fever. You ask him, how he feels. He has just awakened from sleep, and has been dreaming. He replies, "I have been dreaming, sir. I thought, sir, I was hunting the deer through the Highlands. I had a fine hunt, and never new but it was all true till they began to open up the blinds there." How the brow expanded, the eye kindled, and emotion spoke in a fervent voice, as thus he talked of the manly sport of his youth, which, with the pure breeze of his native mountains, nursed that strength and pliancy of limb which climbed Alma in the face of lead and steel! But not more quickly does the flitting cloud blot out the glory with which an April sun has, for a moment, arrayed the landscape, then did he regret that the dream was not really sweep from the features all traces of joy; a sadness tremulously settled down. A bitter thing, indeed, it is to fancy yourself in possession of exquisite enjoyment, and to awake to find yourself the inmate of an abode consecrated to sighs and to-sings, to sleepless nights and wearisome days. Here was an opportunity of dwelling on the bliss of heaven, where happiness shall not be a dream—where man shall not awake from imagined delights to real misery—where man shall not dream of vigour and activity, and soon discover, in waking reality, a weak, prostrate, helpless invalid.

It is comfortable to be able to tell you that, up to the present, I have only met one Presbyterian who could not read. How important are Sabbath-schools! Many who now read, never would have read but for them. How inadequate to his task would the minister be, in large hospitals, if the sick could not read, if he could not call the tract and the good book to his aid! The Assembly's Shorter Catechism, of which I brought out a considerable number with me, I believe, is much prized. The parcel just arrived, contains, I am happy to find, some more of the same little books. A box of small bibles—as small as possible for carrying in the soldiers' knapsacks—with a Presbyterian version of the Psalms, would be most desirable. Most of the soldiers lost their Bibles in the campaign. It would be highly desirable that every man, whether he be sent home invalided, or return again to the seat of war, should bear a Bible away with him from our hospitals. I have had

some dozens of the Scotch metrical versions of the Psalms bound up separately in very small bibles. It is excellent where the soldiers may have a pocket Bible without the Psalms in metre.—*H. & F. Record.*

FRENCH CANADIAN MISSIONARY SOCIETY.

| | | | |
|-----------------------------|----|----|--------|
| Bristol..... | £1 | 18 | 2 |
| Dundas..... | 2 | 15 | 0 |
| Acton..... | 4 | 3 | 14 |
| Osgoode..... | £1 | 3 | 6 |
| Gloucester..... | 0 | 18 | 7 |
| Wakefield..... | 2 | 2 | 1 |
| Perth..... | 2 | 10 | 0 |
| Oron..... | £3 | 0 | 0 |
| Oro..... | 1 | 0 | 0 |
| Streatsville..... | 4 | 0 | 0 |
| Perth..... | 3 | 16 | 10 1/2 |
| Owen Sound, additional..... | 5 | 0 | 0 |
| Union and Norval..... | 1 | 8 | 2 |
| Chingacousy..... | 5 | 0 | 0 |
| Braetfeld..... | 1 | 8 | 0 |
| Yonge..... | 3 | 10 | 0 |
| Whitby, Front..... | 1 | 10 | 0 |
| Whitby, Rear..... | £1 | 1 | 3 |
| Stratford..... | 1 | 5 | 0 |
| Laguerre..... | 2 | 6 | 3 |
| Dundee..... | 3 | 0 | 0 |
| Port Lewis..... | 0 | 5 | 0 |
| Nain Church..... | 2 | 15 | 0 |
| Communsville..... | £1 | 14 | 3 |
| Woodstock, English..... | 0 | 17 | 3 |
| " " Sabbath School..... | 2 | 11 | 6 |
| Aldboro'..... | 4 | 0 | 0 |
| Keene..... | 4 | 0 | 0 |
| Westwood..... | 0 | 0 | 0 |
| Baltimore..... | £2 | 10 | 0 |
| Bramford..... | 2 | 0 | 0 |
| James McKay, Finch..... | 3 | 7 | 6 |
| John Fraser, Finch..... | 3 | 0 | 0 |
| John Fraser..... | 0 | 5 | 0 |
| G. Munro..... | 0 | 5 | 0 |
| H. McLean..... | 0 | 3 | 9 |
| Catherine McLean..... | 0 | 1 | 3 |
| English River..... | 1 | 0 | 0 |
| Amherstburgh..... | 3 | 0 | 0 |
| Saugeen..... | 1 | 0 | 0 |
| | 2 | 15 | 9 |

WIDOWS' FUND.

| | | | |
|----------------------------|----|----|---|
| Rev. R. Wallace, rate..... | £2 | 0 | 0 |
| Rev. J. Black, rate..... | 2 | 0 | 0 |
| Keene..... | 2 | 10 | 0 |
| Rev. J. Milne..... | 2 | 0 | 0 |

BUXTON MISSION AND SYNOD FUND.

| | | | |
|---|----|----|-------|
| Donation from a friend, Nelson Street, Toronto..... | £1 | 0 | 0 |
| Westwood..... | 1 | 12 | 0 1/2 |

FOREIGN MISSIONS.

| | | | |
|--------------------------------------|----|---|---|
| J. Wardrope, per Rev. A. McLean..... | £1 | 0 | 0 |
| Keene..... | 2 | 0 | 0 |
| Baltimore..... | 2 | 0 | 0 |

IRISH PRESBYTERIAN MISSIONS AMONG ROMAN CATHOLICS.

| | | | |
|--------------------------------------|----|---|---|
| J. Wardrope, per Rev. A. McLean..... | £1 | 0 | 0 |
|--------------------------------------|----|---|---|

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

| | | | |
|--|----|---|---|
| Lambton, for defraying expenses connected with supply..... | £9 | 5 | 0 |
|--|----|---|---|

KNOX'S COLLEGE FUND.

| | | | |
|--------------------|-----|----|---|
| Galt..... | £70 | 7 | 6 |
| Westwood..... | 2 | 0 | 0 |
| English River..... | 1 | 15 | 0 |

RECEIPTS FOR THE RECORD.

VOL. VIII.—A Rose, Otanabee.
VOL. IX.—Mrs McLaren, Cheltenham; R Short, P McIntyre, A Rose, R Shearer, Archibald McIntyre, J Short, Otanabee; H Beckett, A Esson, Asphodel.

VOL. X.—Mrs McLaren Cheltenham; W Waddell, Brock; H Millor, Demorestville; J Ironside, Newmarket; Rev R F Burns, St Catharines; G Munroe, Finch; J Fife, T Short, Esq, R Short, J Stark, A Wood, P McIntyre, A Rose, R Shearer, P Gillespie, Archibald McIntyre, A Lumsden, G Gillespie, J Short, Otanabee; R Harris, H Beckett, A Esson, Asphodel.

VOL. XI.—W Shirley, J Dods, A Taylor, A Stewart, Bristol; Rev W Lochad, Osgoode; R Adam, Chatham; Mrs McLaren, Mrs McLean, Cheltenham; Rev J Black, Red River; H McKenzie, Port Sarnia; Mr Waddell Brock; D Young, Chingacousy; S Currie, Norval; Rev J Rogers, S Smith, D Smith, H Miller, Demorestville; J Ironside, Newmarket; Rev R F Burns, St Catharines; W McKay, Niagara; C H Morgan, Cobourg; D McCormack, Archibald McLellan, Fingal; J Fife, D Drummond, T Short, Esq., R Short, John Stark, John Miller, A Wood, Rev F Andrews, A Rose, T Davidson, D McIntyre, R Shearer, John Short, Mr Borland, J Stewart, G Gillespie, Otanabee; R Harris, Asphodel; A McKay Bradford; Mr Skelton, Scarborough.

VOL. XII.—A Taylor, I Cuthbertson, G Gordon, J Duff, W King, Bristol; Thomas Poole, Smeeco; Mrs McLaren, Cheltenham; J Platt, Toronto; D Young, Chingacousy; S Currie, Norval, John Smith Ballsville; J Fulton, Niagara; C H Morgan, Cobourg; Rev W Donk, Bryce Thompson, Esq, J Macqueen, Esq, D. Daniel, E Cameron, Esq, Port Stanley; Rev N Bethune, Thamesford; Rev J Thompson, Trenton, J Fife, T Short, R Shearer, G Gillespie, James Miller, G Gillespie, junr, R Short, Otanabee; J Thom, Esq., Jas Thom, Toronto; Mrs Campbell, Scarborough.

KNOX'S COLLEGE.—BURSARIES FOR SESSION 1855-6.

BURSARIES will be awarded at the opening of the next Session of Knox's College, according to the following Scheme:—

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
 - 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
 - 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
 - 4.—The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq., for eminence in Latin and Greek, as proved by examination in the Grammars of both Languages: Livy, Book 1, 30 chaps.; Horace, 1st Book of Odes; Xenophon's Memorabil. in Collect. Major, Book 1st, chaps. 2, 3, 4; Herodotus—Pisistratus and Cyrus, in Collect. Major. II. i. 1st, Book 1st, 200 lines; Roman Antiquities, and an Exercise in Arnold's Latin Composition.
 - 5.—For the best Examination in Hebrew Grammar, the first thirty Psalms, and first ten chapters of Genesis, £5. Open to Students who have been two Sessions at Hebrew.
- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 6.—For the best examination on the Grammar of the Gaelic Language, with Readings and Shorter Catechism, £4.
 - 7.—For the best written exposition, in Gaelic, of the Lords Prayer, £6.
 - 8.—For the best Examination on the Class Lectures of the previous Session, and Brown's

Philosophy, first fifty-one Lectures. Open to Students entering the Senior Philosophy Class, £7 10s.

- 9.—For the best Examination on Locke's Essay on the Understanding, and Edwards on the Will. Open to Students entering on the first year of their Theological course, £7 10s.
- 10.—For the best Essay on the character of Christ, considered as an argument for the Divinity of the Christian Religion. Open to Students entering on the second year of their Theological course, £7 10s.
- 11.—*The John Knox Bursary*, (founded by Isaac Buchanan, Esq.)—For the best Essay on the Kingly office of Christ—including an analysis of John, xviii. 36, and of Romans, xiii. 1—5, and an Exposition of the bearing of these passages on National Responsibility, and Civil and Religious Liberty, £10.
- 12.—In Biblical Criticism—for the best Essay on the Greek article—and its value in the discussions on the Divinity of the Son and the Holy Spirit—including reference to Middleton's canons—with illustrations from the Greek New Testament, £5.
- 13.—In Church History—for the best Account of the Controversy on Imago Worship—the parties both in the Eastern and Western Church, who most favoured or opposed the practice—and the issue or result of the controversy, £7 10s.

REMARKS.

1. The Essays to be given into the Secretary of the Professors' Court, on or before the first day of November.
2. The days of Examination to be specified at the opening of the College.
3. The Essays must be correctly and legibly written, with mottoes on the title pages, instead of the names of the authors.
4. Brevity, when consistent with completeness in the particular treatise, perspicuity of style and appropriateness of illustration, will be esteemed an additional excellence. No Essay to occupy more than forty minutes in reading.
5. A student who may have obtained Bursaries Nos. 4, or 11, in any former Session, cannot obtain the corresponding Bursary a second time; though he may compete for it, and if deserving of it, his merit will be noticed.
6. Should the same student be successful in competing for more than one Bursary, his name will be mentioned first in the public statements, but not more than one Bursary will be assigned to him.

By order of Professors' Court.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

- FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.—
- Theism, Dr. Tulloch's Prize Essay, 5s.
 - Boston's Select Works, 1 large vol., 10s.
 - Ridgley's Body of Divinity, 2 vols., 20s.
 - Anderson's Light from Bible Lands, 3s. 1½d
 - Memorials of Mrs. Hamlin, Missionary in Turkey, 3s. 1½d.
 - Olmstead's Noah and his Times, 3s. 1½d
 - Mrs. Sigourney's Lives of the Great and Good, 3s. 1½d.
 - Life of Dr. McLeod, Author of Lectures on Revelations, &c., &c., 11s. 3d.
 - Spencer's Life and Sermons.
 - New Life of W. Witherforce, the late Statesman, 3s. 9d.
 - Filial Piety Exemplified, 3s. 9d.
 - Symington's Elements of Divine Truth, 11s.
 - Ryle—Priest, Puritan and Preacher, 3s. 9d.
 - Jacobus' Notes on Matthew, 3s. 9d.
 - Do. do. on Mark and Luke, 3s. 9d.

B E L L S !

FOR CHURCHES, ACADEMIES, FACTORIES, STEAMBOATS, ETC., made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly-improved Iron Yoke, which, by a detached plate, permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements, with those of 30 years, during which the establishment has been in operation, have gained for their Bells an unequalled celebrity for volume of sound and quality of tone, and for which they have just received, January 1854, the FIRST PREMIUM at the World's Fair, many from this country and from Europe being in competition, and which is the nineteenth medal they have received. Being located at the junction of R. R., Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular.

Address A. MENELY'S SONS,
West Troy, Albany Co., N. Y.

PUBLICATIONS OF THE PRESBYTERIAN BOARD AT PHILADELPHIA.

THESE Publications are very superior in diversified, rich and interesting matter. Among them are choice Works of Calvin, Owen, Baxter, Bunyan, Boston, Henry, &c., of former times; and of Edwards, Haddridge, McCrie, Alexander, Miller, Newman, Hall, McChoyne, James, and many others, of a later period. There are 140 vols. (which may be taken either in whole or in part,) expressly for Sabbath Schools, and 180 vols. for Congregational Libraries. To these Institutions a very liberal discount is given; also to Ministers. The Works are published genuine and unmitigated, and need only to be examined to recommend themselves. In the Collection are a variety of Catechisms, Scripture Questions, &c., for Sabbath Schools and Bible Classes; likewise a large series of important Tracts, doctrinal and practical. In short, they furnish an ample apparatus for communicating sound instruction to old and young. All the Publications can be readily supplied, and orders will be promptly attended to, by

ANDREW KENNEDY,
Agent for the Board, in Canada West,
at London.

The Biblical Repository and Princeton Review, an admirable periodical (quarterly) of Sacred Literature and Theology, well worth the perusal of ministers, students, and others, also supplied, at \$3 annually, to order, in advance.

INDEX TO VOLUME XI.

| | | | |
|--|--------------------|--|---------------------------------|
| American Tract Society | 70, 90, 105, 181 | New Zealand | 110 |
| Benevolence—Divine Law..... | 194 | Notices of Publications, 10, 26, 56, 71, 89, 107 | |
| Bible Society Anniversary..... | 121 | 122, 157, 175 | |
| Buxton Mission | 7, 67, 134 | Obituary Notices | 68, 85, 103, 172 |
| Cavan, Opening of Church | 4 | Open-air Preaching | 75 |
| Cornwall, Opening of Church..... | 4 | Parental Responsibility | 41 |
| Colportage | 8, 40 | Poetry | 3, 17, 49, 65, 81, 97, 145, 169 |
| China..... | 28, 43, 73, 180 | Presbytery of London..... | 3, 49, 114 |
| Clergy Reserves..... | 69, 87 | " Hamilton..... | 4, 50, 97, 116, 146 |
| Desecration of Sabbath on our Railroads ... | 154 | " Toronto..... | 18, 34, 81, 114, 170 |
| Dunwich, Opening of Church | 35 | " Cobourg, 33, 50, 66, 82, 129, 146 | |
| Durham, C. E., Opening of Church..... | 34 | " Kingston | 32, 129, 145 |
| Eastern Missions | 180 | " Brookville | 34, 66, 130 |
| France—Meeting of Synod | 123 | " Perth | 51, 82, 115, 170 |
| Foreign Missions—Duty of Church | 21 | " Montreal..... | 4, 18, 65, 115, 169 |
| Foreign Missions, Report on | 132 | Port Dover—Opening of Church | 35 |
| French Canadian Missionary Society .. | 135, 165 | Prohibitory Liquor Law | 54, 167 |
| Free Presbyterian Church in United States, 178 | | Protestantism and Popery | 60 |
| General Assembly of Free Church..... | 139 | Paslinch—Opening of New Church..... | 67 |
| Grand Frienere—Opening of Church..... | 82 | Philip O'Flaherty | 63, 94 |
| General Assembly of Irish Church..... | 171 | Protestant Association..... | 186 |
| Gordon, Rev. Henry—Synod Sermon..... | 189 | Presbyterian Liturgies | 173 |
| Hamilton—Opening of Second Church | 35 | Record, Circulation of | 192 |
| Henriana | 6, 39, 53, 143 | Religion, State of..... | 133 |
| Home Mission Committee | 18, 113, 130 | Rimoul, Rev. W., Monition for..... | 19 |
| Hints to Sabbath School Teachers | 111 | Richmond—Opening of Church..... | 19 |
| Items of Intelligence, 9, 42, 71, 107, 121, 156, 176 | | Sabbath Observance..... | 53, 133 |
| Italy, State of Religion in..... | 12 | Selections for the Young, 16, 62, 79, 126, 168 | |
| Intemperance, Witness-bearing against, 25, 76 | | 182 | |
| Individual Efforts, Importance of..... | 54 | Synod, Meeting of..... | 120, 136 |
| Irish Church, Missions of | 124 | Synod, Special Meeting of | 17 |
| Individual Dealing with Souls..... | 173 | Students' Missionary Society | 38 |
| Japan, Mission to..... | 165 | Statistical Returns | 152 |
| Knox's College | 23, 106, 120, 146, | Tokens of Esteem | 9, 42, 71, 88 |
| Knox's College Funds..... | 23 | Thoughts on God's Sovereignty..... | 167 |
| Kingston, Chalmers' Church | 116 | Thamesford, Induction at | 187 |
| Lancaster, Ordination at..... | 4 | Vankleekhill | 162 |
| Liberia | 93 | Union | 8, 25, 118 |
| Legislative Proceedings and Public Morality | 120 | Ure, Rev. R. Lecture on Union | 36, 161 |
| Madoc, Opening of Church at..... | 18 | United Presbyterian Church—Meeting of | |
| Ministry—Supply of Candidates | 7 | Synod | 140 |
| Missionary Intelligence, 11, 26, 57, 72, 91, 108 | | United Prayer—Proposal of..... | 140 |
| 123, 163, 179 | | Wallaceburgh | 19 |
| Ministerial Support | 24, 60, 143 | Widows' Fund..... | 8, 47 |
| Madagascar..... | 94 | Willis, Rev. Dr.—Notes of Tour..... | 29 |
| Maine Law | 101 | Waterdown—Opening of New Church..... | 31 |