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# THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian



Church of Canada.

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

**VOL. XVI.**

**TORONTO, NOVEMBER, 1859**

**No. 1**

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**COLLECTION FOR SYNOD FUND AND BUXTON MISSION.**

This collection should have been taken up in all the congregations of the Church, on the 3rd Sabbath of October.

**THE RECORD—INCREASED CIRCULATION.**

In our last number it was mentioned that a circular was to be issued and sent to the ministers, and agents of the Record in the various congregations. The following is the circular which has since been issued. It is earnestly hoped that it may have the effect of leading to a considerable increase of circulation. We are most desirous of obtaining an agent in every congregation. To prevent disappointment the names of new subscribers should be sent in before the end of October.

The next volume of the Record will be printed in clear distinct type somewhat larger than the present type, although the reading matter will not be materially lessened.

The price of the Record will be 2s. 6d. if paid strictly in advance, or before the end of the second month, otherwise the price will be 3s. 1½d.

12th August, 1859.

**CIRCULAR.**

DEAR SIR,—The Synod's Committee on the Record having met, resolved to address a circular to the ministers of the Church, in behalf of their monthly organ of religious intelligence. The Record is the only channel of communication between the church and her members; and it is exceedingly desirable that it should be kept up efficiently, and on a scale considerably beyond its present extent of circulation.

The number of copies printed monthly is 4,700; but of these about 4,300 only can be considered as paying copies, and as the price has been reduced to half a dollar, a surplus profit on the sale to any great extent cannot be counted on, and yet it has always amounted to at least £75. The Committee do not advise any change as to the price, but they are decidedly of opinion that by a united effort all over the church, an addition of from seven hundred to a thousand subscribers might be made, and the profits raised to £150 or £200.

We send you enclosed the list of subscribers from your congregation as it at present stands, and we earnestly ask your assistance in a careful inspection of it, with the view of such additions being made to it as may be proportioned to the actual number of members and adherents on your roll. Should you see meet to employ an agent for this

purpose, he will, as a matter of course, be allowed a gratis copy for his own use; and you will oblige us further by letting us know the name and address of the agent so employed. By your own attention, and by the aid of a judicious friend, whom you may select, a very valuable service will be rendered to the Church.

We are duly sensible of the valuable service which ministers and agents have already rendered to the cause, and we return our thanks for the promptitude with which, in not a few instances, remittances at the proper time have been made. But we cannot shut our eyes to the fact that many accounts remain from year to year unsettled; and we fondly hope that a friendly appeal to the persons thus in arrears will produce the desired effect. Any information on this matter, over and above what may be furnished by our agent's book or your own knowledge, it will give us great pleasure to supply.

While we thus earnestly appeal to the ministers, and agents of the church in behalf of the circulation of the periodical and its finances, we are also authorised to solicit the kind assistance of the friends of our church, in the way of occasional contributions to the pages of the journal. In this view of the subject short papers of a pointed and practical kind, descriptive sketches, biographical, historical, and missionary notices, especially those of local interest, suitable suggestions for the general good of the church and of the province, will always be acceptable. Nor will any hints be disregarded that bear a friendly aspect on the substantial improvement of the Record. As the Church extends her bounds, and enlarges her membership, she may be provided with additional channels of communication with the public. But at present every consideration of duty and expediency calls for one united effort to render her Monthly Record still more acceptable to all that take an interest in the progress of the Evangelical truth whether in our or in other churches.

With the October number will be completed volume fifteenth of our Periodical, and its pages will present to future times the only authentic and authorised annals of the rise and progress of the Presbyterian Church of Canada, since the eventful era of 1844. With the volume which opens in November, 1859, we are desirous that our new and enlarged subscription list should commence; and with this view we beg earnestly that this circular may meet with your prompt and favourable notice. In name of the Synod's Committee on the Missionary Record.

Respectfully yours,

R. BURNS, *Concener.*

**PRESBYTERY OF COBOURG.**

The next meeting of this Presbytery will be held at Cobourg, on Thursday, 10th November, for the induction of the Rev. John Laing.

JAMES BOWIE, *Pres. Clerk.*

**PRESBYTERY OF HAMILTON.**

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

JAMES MIDDLEMISS, *Pres. Clerk.*

**PRESBYTERY OF TORONTO.**

The next ordinary meeting of the Presbytery will be held at Toronto on the second Tuesday of November, at 11 A.M.

W. GREGG, *Pres. Clerk.*

**PRESBYTERY OF BROCKVILLE.**

The next ordinary meeting will be held at Lyn, on first Tuesday of November, at 10 A.M.

J. K. SMITH, *Pres. Clerk.*

**REMOVAL OF OFFICE.**

The General Office of the Church has been removed to Knox College. Letters and moneys may be left at Mr. Bain's, King Street East, immediately under the former office.

## NOTICES OF RECENT PUBLICATIONS.

**Christ and His Church in the Book of Psalms.** By the Rev. Andrew A. Bonar, Author of "Memoirs of Rev. R. M. McCheyne." New York: R. Carter and Bros. Sold by D. McLellan, Hamilton; J. C. Geikie, Toronto; and other Booksellers.

In this well got up volume we have the text of the Psalms, with notes critical and expository. These notes are generally brief, forming little more in many instances than an analysis of the several Psalms. But they are often of great use in throwing light on the meaning of the Scriptures; and are evidently the result of extensive reading. As the title of the book indicates, the author recognises in most of the Psalms, Christ and his Church. While occasionally the student may dissent from the views of the author, he cannot consult the work without deriving from it spiritual improvement.

**Little Lychetts, and other stories.** New York: R. Carter and Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

This neatly got up, and handsomely illustrated, volume is full of interesting stories, and well fitted to produce good and wholesome impressions on the minds of the young. It is one of the best class of story books.

**Ellen Randolph: or the Good Part.** By Kitty Neally. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

This is another of Carter and Brothers excellent publications for the young. It is one which will be eagerly read by such young people as may have access to it, and will be read too, we believe, with interest and profit.

**Rills from the Fountain of Life: or Sermons to Children.** By Rev. R. Newton, D.D. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

It is no easy task to write or preach sermons which will attract or interest the young. Dr. Newton, however, succeeds in this most important, although very difficult department of work. The sermons are really of a kind which cannot but arrest the attention and excite the interest of the most volatile. They are well worthy the attention of all who take an interest in the young.

**Magdala and Bethany.** By the Rev. S. C. Malan, M.A. New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

This delightful little volume is from the pen of the eldest son of the Rev. Cesar Malan, D.D., of Geneva, who after filling for a short time the chair of Oriental Languages in the Bishop's College, Calcutta, and subsequently travelling extensively in the east is now settled as Rector of a Parish in England. The work abounds in beautiful illustrations of Scripture, and especially of the life of Him who taught on the shores of the sea of Galilee, and who often turned aside to the home of Lazarus and his sisters at Bethany.

**May I Believe, or The Warrant of Faith.** By the Rev. A. Hamilton, D.D., Philadelphia; Presbyterian Board of Publication. Sold by D. McLellan, Hamilton.

**Little Words and little talks about them.** Scenes in the Indian Country. Anna, The Leech Vender, a narrative of Filial Love. Charlie Grant, or How to do Right. Lame Letty, or Bear ye one another's Burdens. Every day Faults, illustrated, in brief narratives.

We notice together these publications of the Presbyterian Board of Publication. They combine in an admirable way interest and instruction, and form a good addition to the literature for the young, so large a portion of which has been provided by the Board.

## PRESBYTERIAN ALMANAC FOR 1859 AND 1860.

We earnestly call attention to this Publication, which will soon be ready. It will give a condensed view of Presbyterian Churches, both in America and Europe. All who have seen the Almanac for 1858-9, will have some idea of the nature of the work. The forthcoming volume will have many additions and improvements. We earnestly recommend to Ministers, Elders, and others, to forward their orders. It may be obtained of Mr. McLellan, Hamilton; and Dawson & Son, Montreal.

## NEW BOOKS JUST RECEIVED.

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

Sermons by Guinness.....	\$1 10
Spurgeon's Sixth Series of Sermons.....	1 10
Paul the Preacher, by Dr. Eadie.....	1 28
Spurgeon's Smooth Stone.....	0 66
Beecher's Life Thoughts (cheap edition)	0 63
Newton's Rills from the Fountain.....	0 83
Malan's Bethany and Magdala.....	0 45
Dr. Hamilton's Life of Wilson.....	1 10
Bonar on the Psalms.....	2 00
Life of Mrs. Winslow.....	1 10
Ellie Randolph or Good Part.....	0 83
Unica, by Author of Uncle Jack.....	0 27
Hugh Miller's Popular Geology.....	1 38
Mansel's Limits of Religious Thought..	1 10
Life of John Milton Vol. 1.....	3 00
Sir W. Hamilton's Lectures on Metaphysics	3 25
Ryle's Exposition of Luke.....	1 10
Jacobus do Acts.....	0 80
Our Ch. Classic's by Dr. Hamilton 4 vol.	4 50
Dr. Hodges on 2nd Corinthians.....	1 10
Bishop Taylor's life of Christ 2 vol.....	2 20
Life of Captain Bates.....	0 80
The Best Things by Dr. Newton.....	0 80
Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol.....	0 70
The Accepted Time by Christian.....	0 70
Waleh's Martyred Missionaries of India..	1 63
Dr. Guthrie's Saints' Inheritance.....	\$1 00
Prime's Power of Prayer.....	1 00
Newcomb, Harvest and Reap cr.....	0 63
The Earnest Christian, Mrs. Jukes.....	0 75
Leighton's Complete Works 1 vol.....	2 00
Dr. Alexander on Mark's Gospel.....	1 25
London Lectures for Young Men, 1858.	1 00
The Free Church Essay.....	1 75
Memorials of the late Dr. Love.....	3 50
General Havelock's life, with Portrait....	0 75

New York Pulpit, 1858, Dr. Alexander, &c 1.60  
Olshausen's Commentaries, vol. 6th..... 2.60  
Dr. Fairbairn on Typology..... 4.75  
Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.  
Dr. McRie's Works, complete, 4 vols., 30s.  
Dick's Christian Philosopher, new and enlarged edition, 5s.  
Lorimer's Manual of Presbytery, 3s 9d.  
Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

## KNOX COLLEGE—BURSARIES.

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

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

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

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

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

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

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

By Order.

Toronto, 15th April, 1859

## To Merchants

## THE MONTREAL WITNESS

Emanates from the Commercial and Financial Metropolis of Canada, and contains twice a week a Commercial Review, carefully compiled from the best sources of information, by the undersigned, who, on account of his business as a Commission Merchant, is intimately acquainted with the Produce Trade. It should, therefore, be considered a necessary aid to business by every Merchant, whether in cities or country places; and it possesses the great advantage that, when it has served its purpose in the Counting House, it will be found eminently suitable for the family.

Terms of Semi-Weekly Witness Two DOLLARS per annum, in advance; and the paper stops when the time subscribed for expires.

JOHN DOUGALL,  
Proprietor

**DR. WALTER B. GEKIE,**  
GERRARD ST., WEST

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

# The Record.

TORONTO, NOVEMBER, 1859.

## COMMENCEMENT OF THE SIXTEENTH VOLUME.

With the present number, the *Record* enters on the sixteenth year of its existence. In the course of the past fifteen years many changes have taken place in our own and other lands. Many of those who, fifteen years ago, were taking a leading part in the affairs of the Church and of the community, have passed away, and others are now occupying their places. Time hastens on. Our days for improvement and usefulness are fast passing away. There is need for increased and ever growing diligence and fidelity, that we may all do the work given us to do.

We enter on the labours connected with another volume of the *Record* at a peculiarly interesting time. As a people we have been passing through a time of severe trial and depression. The rod, we believe, has been felt, and men will be more ready than before to own the hand of God, and to recognise Him as the Governor among the nations. May we never forget the lessons which we have been learning for the past two years. May we not, in our prosperity, again become worldly and forgetful of God. May we not, Jeshurun-like, wax fat and kick against the authority and laws of God. The present time is peculiarly interesting, in view of the remarkable revival of religion which is so extensively experienced in the parent countries, a revival which has impressed the minds even of worldly and ungodly men. We shall seek, from time to time, to present to our readers intelligence of the progress of this work. We trust that there may be a work of revival among ourselves also. We need such a revival. In the course of the past fifteen years we have increased in numbers from about twenty ministers to about one hundred and forty.—But we need the out-pouring of the Spirit of God, to give efficacy to the means of grace, and to give real strength to the church. Let us trust that, in answer to the prayers which we doubt not are offered up by many, the Lord may cause His work and power to appear unto his servants. Let us all pray for this and labour for this, knowing for our comfort, that God is through all generations the same, that His arm is not shortened, nor His power diminished, but that He can still do as glorious things for his church and people as “in days of old and as in former years.”

## THE DAY OF THANKSGIVING.

It is surely a fitting time for this Province to recognise, in its national capacity, the duty of giving thanks to God for his great goodness, and we doubt not that the christian people of this land will gladly avail themselves of the opportunity afforded of reverently giving thanks to God for the countless blessings of the year.

A glance at the history of the past few years may prove a useful introduction to the few remarks that we have to make on this subject. In so far as the affairs of Europe are concerned, we are placed at so great a distance from the scenes of action, that many are disposed to regard themselves as unconcerned spectators—as placed in a position whence “through the loopholes of retreat we may see the great Babel and not feel the crowd.” But, apart from the consideration of the ties of blood and of interest which bind us to our fatherland, on the broader grounds of a common christianity and a common humanity, we are deeply concerned in all that affects the commercial, religious, and social well-being of Europe. The history of the past few years presents a dark back ground—a history of tears and blood. Against this background the current history of God’s kindness and forbearance may well stir all our sensibilities of gratitude and joy. It is now nearly six years since, after thirty years of peace, the sword was again unsheathed, and we were startled by the intelligence of war—of war not threatened, but actual—of war, not limited and local, but which seemed to involve the whole civilization of the old world. Then, too, came the fearful pestilence, stealthy and silent, scattering its fatal arrows broadcast over the earth, and seemingly exhausting its quiver upon our own western homes. Then the blood was chilled, and the sympathies harrowed by chapter upon chapter of disaster by sea and land, one of the most terrible occurring at our very door. Next came the frightful outbreak in India, with its saddening reports of atrocities perpetrated upon our countrymen, their wives and children. In close proximity to this, came the commercial crash, bringing down many mercantile houses, shaking most established credit, overwhelming the most prosperous fortunes, and throwing thousands of the people out of employment. This last year closed in gloom and sadness. The first part of the present year still left the community upon the rack of trembling anxiety. Famine did not, indeed, prevail as a wide spread calamity, but from some districts in our own country sad intelligence of suffering from lack of food reached us, and every-

where pinching want invaded many homes. After a winter of unusual mildness, men looked hopefully to the coming harvest, and began to speak of things looking brighter, when the late frost in the beginning of June, seemed again to threaten us with a period of unexampled calamity and distress. Some of our farmers, panic-struck, plowed up their wheat fields, and it appeared to men generally as if the march of our prosperity were reversed, and that the Province had gone many degrees backward. At this point we must pause and mark the goodness of the Lord. It is believed by many, that the crops of this year were saved by this very frost from the ravages of the weevil, and other insects. Be this as it may, the labours of the husbandman have been abundantly rewarded. God has crowned the year with His goodness. What is now our position? Health prevails within our borders. A rich harvest has been safely gathered in. Commerce and manufactures are rapidly recovering from the prostration into which the late commercial embarrassments and bankruptcy had thrown them, and amid general peace, we enjoy all the blessings of civil and religious liberty, the means and opportunities of grace. These are general mercies common to us all—and what do these comprehend, and how astonishing the love by which they are granted and continued to sinful and rebellious men!—Over and above these, each one has received special and peculiar mercies—how great the sum of them! “O that men would praise the Lord for His goodness, and for his wonderful works to the children of men.”

That the nation should openly acknowledge its dependence upon God, and publicly worship Him in thanksgivings and praise, is the dictate of natural conscience. It is base ingratitude to receive blessings without number, as a nation, and to return no public national and united thanksgivings. As for Scriptural authority in regard to this duty, we have not only many examples of such national worship being rendered in the reigns of the good kings of Israel, but we have many distinct promises that such national worship shall be rendered in the times of the Gospel. We do not yield to the temptation to argue the point after the true Scottish fashion of demonstrating matters which no one denies. We verily believe that with eager readiness the community will respond to this call, and gather themselves together to praise and magnify the Lord.

In connection with our giving of thanks for present mercies, it becomes us to seek

that the obvious lessons of God's past dealings may be more deeply impressed upon the consciences and memories of the people. Let us glance at two or three of these. And first we begin with the lesson of:—

#### *Dependence upon God.*

We have been vain-glorious of the advancement we have made in prosperity and civilization. He would have been regarded as a dyspeptic dreamer, who had ventured ten years ago to express the opinion that war had not ceased among the civilized nations of the earth. Self-interest seemed to forbid it everywhere, and this appeared to be backed by the diffusion of knowledge, and the perfection to which diplomacy seemed to have attained. Yet, how has the earth been desolated with battle after battle, unexampled in bloody ferocity! And we now come to learn afresh the old lesson, "Trust not in princes, nor in men's sons," and all back upon the sovereignty of God, and upon the power of His Gospel, which alone can secure solid and permanent peace, because, it alone can subdue those evil passions from which have come all the wars and fightings that have disgraced humanity, and afflicted the world.

Yet again, men fancied, that by the diffusion of knowledge, and the enterprise of commerce, a history of unexampled prosperity lay before the civilized nations of the earth. A single year of commercial distress served to dissipate this fond expectation, and to reveal such disgraceful and shocking immorality, in the world of business, as shows with terrible force, that every success of enterprise engenders vices destructive of all that is lovely and of good report. And again, it becomes us to turn in simple faith to God, and to the Gospel of Jesus Christ, assured, that apart from His blessing and His grace, there can be no well founded and secure prosperity.

Once more, in the way in which we have been led—alike in the calamities that have befallen us, and in the merciful deliverances that have been signally manifested, the wisest among our statesmen and the shrewdest men of business have been constrained to acknowledge themselves at their wits' end. Save for the exercise of God's mercy and forbearance in giving us a plenteous harvest, nothing could have saved us from threatening entanglements, and multiplied perplexities; and how plainly is the hand of a merciful God seen in the remarkable way in which our fears were disappointed, and the labors of the husbandman rewarded. Let this be acknowledged with joy and thankfulness. Let all the people learn to put their trust in Jehovah!

Next we have the lesson of:—

*The value of a high standard of public morals.*

Suffering follows in the train of sin. National sin brings national judgments. Canada assuredly needs reformation in respect to its public morality. Through all ranks of the community, a spirit of wild speculation had spread itself, and in the fever of this speculation men came to regard everything as honorable, provided it were but successful. We are not bringing out the past state of things among us in bold relief when we say that legalized gambling had usurped, to a large extent, the place of honorable traffic: and, as results of this, luxury and dissipation usurped the place of social comfort and good neighbourhood. The ultimate result was the commercial crisis—which revealed the wide spread demoralization, and which brought in its train multiplied perplexities, extinguished hopes, scattered households, and broken hearts. Is the crisis past? Are our hopes brightening? Then, let us as a people learn righteousness. Let us demand of our statesmen that they be honorable, upright, just, and true. Let the people beware how they applaud and approve of men who use their official station for personal and party purposes at the expense of the public good, who make moral integrity subject to any principles of selfish expediency, and thus dishonor and demoralize the whole community. In the commercial world, let men learn to avoid the reckless speculation and extravagant expenditure which stimulates all that is unholy, and brings discredit on commerce, in itself so honorable and essential to the well-being of man. Let the community frown not only upon shameless frauds and impostures, but upon everything like taking dishonorable advantage of the position in which a man may be placed, or the skillful overreaching of the ignorant or the necessitous. All our interests are bound up together, and that which alone can bind, us in permanent and true prosperity is the prevalence of righteous, honorable, religious, principle. Let this principle rule in the government of the Province, in the administration of justice, and in the private dealings of man with man, and we may expect a true and increasing prosperity under the blessing of our God.

We would address a word in closing to the people of God in reference to the revival of His work in our land. Seek in earnest such a manifestation of the power of the Spirit as shall result in exalted apprehensions of the power of God's free grace. Then would man be forgotten, and God in Christ would be everything; a divine energy would be diffused through the church; a living alacrity, a marked conformity to the image of Christ; words and actions would bear witness to the living power of faith, and so would the name of the Lord be honored in our land.

#### PRAYER IN BEHALF OF THE COLLEGE.

In our last number we directed attention to the duty recommended by the Synod, at the meeting in Toronto. We doubt not it will be attended to. The day recommended is the 3rd of November, the day appointed by the Government of the country as a day of thanksgiving.

We feel that it is not necessary to urge reasons for prayer in behalf of the Theological Institution. It is enough to remember that its success is peculiarly dependent on the blessing of God. However learned the Professors, however talented the students, and however great the application and diligence, yet if God's blessing is withheld, if His grace is not communicated to the hearts of those who are to be the ministers and teachers of the people in future years, the great work is really not done. An earnest, pious, devoted ministry is the great want of the age, and it is by the special blessing of the Great Head of the Church that this is to be enjoyed.

Neither do we feel it necessary to specify at great length the topics which should on such an occasion be principally kept in view—the special blessings which should be sought in prayer. The out-pouring of God's Spirit on Professors and students—self-consecration to the ministry on the part of pious young men—a spirit of interest and liberality in behalf of the College on the part of the people—wisdom and faithfulness on the part of those intrusted with the direction of the affairs of the College—these, and similar topics may appropriately be dwelt upon. There have been occasions when special prayer for Colleges and Theological Institutions has been apparently instrumental in a work of revival. May it be so on the present occasion.

We may state in connection with this subject, that the session was opened according to previous appointment on Wednesday, 5th October. The introductory lecture was delivered by Professor Young, the subject being a review of Mansel's Limits of Religious Thought. The subject was treated with the acuteness and clearness, which so remarkably characterize all the Professor's lectures. A considerable number of new students have come up, and not a few are taking a regular University course before entering the classes at Knox's College.—Several are also taking their preliminary course at McGill College, Montreal.

#### THE SYNOD'S FOREIGN MISSION.

A meeting of the Synod's Foreign Mission Committee was held in Knox College on

the 5th of October. Twelve members of Committee were in attendance, and, by request, Principal Willis and Professor Young favored the Committee with their counsel. The subject of consideration was the sending of Missionaries to Vancouver's Island and British Columbia. After lengthened deliberation, it was unanimously agreed, "that inasmuch as the contradictory reports respecting the state of British Columbia render doubtful the propriety of sending two Missionaries in the first instance, the Committee endeavour to obtain in the meantime one Missionary who will have for his object the forming of a Mission in the most suitable locality, and obtaining information respecting British Columbia for the future guidance of the Committee." For the carrying out of this resolution, a Sub-Committee was appointed to correspond with parties who might be considered qualified to act as pioneers in this very important work. The field is in many respects one *sui generis*. The isolated condition of a Missionary in that region renders it essential that he be a person capable of practising much self-denial, as well as one animated with zeal for the glory of the Lord in the salvation of sinners; while at the same time the interests of the present residents and occupiers in that part of our continent are so very different, if not conflicting, as to render it equally necessary that the Missionary should be a man of great prudence. As a part of his work will, for a time, be the collecting of statistical information, he should likewise be a person of business habits, and also, to some extent, of excavating powers. It is very desirable that the friends of our Church, ministers, members and others, should allow this subject to engage their attention, chiefly with a view of carrying it in their public and private prayers before Him, who not only knows all hearts, but also has them in His hands,—beseeching that the parties entrusted with this business and those with whom they may correspond, may be able to see clearly the path of duty, and act simply with a regard to the glory of our God and King.

REVIVAL IN SCOTLAND.

LETTER FROM REV. D. FRASER.

We had prepared for insertion in this number of the *Record* an article on the religious movement which is now becoming general in Scotland. Our space, however, has made it necessary to omit it. In the absence of this, we have great pleasure in inserting the following letter from our former brother, the Rev. Donald Fraser, of Inverness, Scotland. From this letter it will be seen that the re-

vival is extending to various quarters throughout Scotland. Let us earnestly pray and labour that it may, ere long, gladden the hearts of Christians here:—

Dear Sir,—I am sure that the friends of the Redeemer in Canada feel a deep interest in the remarkable work of grace now in progress in Ireland, in Wales, and in various parts of Scotland. The newspapers have contained many notices of the religious interest which has appeared in Glasgow, and the neighbouring towns. Although little has been said of the North of Scotland in the published reports, I rejoice in the Lord that drops of mercy fall on this region also. On some spots there are even showers of blessing. In the towns of Wick and Tain, many hearts have been pricked and roused to seek the Saviour. I have received reliable private intelligence to day of the evident beginnings of a similar spiritual movement at Elgin and at Nairn.

In Inverness the mighty operation of the Holy Ghost has wonderfully appeared within the past three weeks. I have, myself, conversed with about a hundred and twenty inquirers after pardon and peace in Christ. New cases come to our knowledge every day. The prayer meetings are crowded and earnest. Many young children seem to be under the power of the truth. I now see here things which I desired to see in Canada, and was not permitted. I wish to join in your prayers, that the good Lord may grant times of refreshing to you all.

Allow me, through your columns, to offer my kindest remembrances to E. brethren and friends in Canada. I long to hear that my late flock in Montreal, who are very often in my thoughts, are again provided with a Pastor. I shall then feel quite settled and satisfied here, where my health is in a great measure restored, and my labour is made, through the marvellous grace of God, so easy and sweet.

I am, dear Sir,  
Yours sincerely,  
D. FRASER.

INVERNESS, 3rd Oct., 1859.

CALIS, &c.

GUELPH.—The Rev. D. McVicar has been ordained and inducted as pastor of the congregation at Guelph.

WILLIAMSBURGH.—The Rev. James Thom has been ordained and inducted as pastor of the congregation of Williamsburgh.

COBURG.—The Rev. John Laing is to be translated from Scarboro' to St. Andrew's Church, Coburg.

WELLESLEY.—The Rev. James Boyd has been inducted as pastor of the congregation at Wellesley.

STORRINGTON.—The Rev. T. S. Chambers has been inducted as Pastor of the congregation of Storrington.

NEWBORO'.—On Sabbath, 9th October, a new church was opened at Newboro', one of the stations under the charge of the Rev. Arch. Crawford. The services were conducted by the Rev. J. K. Smith of Brock-

ville. On the Tuesday evening following, there was a social meeting of the congregation, when appropriate addresses were delivered by the Rev. J. K. Smith, of Brockville, Rev. N. Paterson, of Merrickville, Rev. A. Crawford, the esteemed minister of the church, and others. The church erected on a site kindly granted by the Hon. G. Crawford, M. L. C., is a neat and commodious one, and through the exertions of the congregation and the liberality of friends in other places, it is opened almost without debt.

DEPUTIES FROM IRISH PRESBYTERIAN CHURCH.—In answer to various inquiries, we have to state that no intelligence has, as yet, been received as to the time when the respected Deputies may be expected in Canada. They have met with a most enthusiastic reception in New York and Philadelphia. We trust that they may still be able to spend some time with us in Canada.

STRATFORD.—Mr. R. Donaldson has kindly consented to act as agent for the *Record* in Stratford. Parties in Stratford and neighborhood will please pay their subscriptions to him. We hope soon to be able to publish a list of agents for the various congregations throughout the church.

WIDOW'S FUND.—We again remind ministers that the annual rate of two pounds is now payable.

MARTINTOWN.—The Rev. J. Greenfield, has accepted a call from Martintown.

RED RIVER.

Mr. McTavish, after remaining a few weeks at the Red River Settlement, has again returned. His stay would have been longer, but owing to the stopping of the steamer in the Red River, and the danger of not getting another opportunity, it was necessary for him to return. Mr. Black is on his way. He has met with difficulties and discouragements in travelling; but we trust that by the good hand of God, he will be carried safely to his journey's end. We expect a communication from Mr. McTavish for next number, giving an account of his journey, and of his impressions as to the state of things at Red River.

ITEMS OF GENERAL INTELLIGENCE

DEATH OF EMINENT MEN.—Several men of eminence in literature and science have lately been removed by death. Professor Nichol, of Glasgow, eminent for his astronomical knowledge; Sir James Stephen, Professor of History, at Cambridge, and formerly Under Sec-



relary for the Colonies, and the writer of various able essays; Sir J. K. Brunel, the eminent Engineer with whom the idea of the Great Eastern originated, and Dr. W. P. Alison, formerly one of the most eminent Professors in the Medical Faculty of the Edinburgh University, have all been removed in the course of a few weeks. Dr. Alison was universally beloved for his benevolent and Christian character. We have lately heard also of the death of the Rev. J. A. James, of Birmingham, a minister who, by his writings, such as "The Anxious Enquirer;" "An Earnest Ministry;" "The Church in Earnest;" &c., &c., has been the means of doing very great good to the Church and the world.

**SIR JOHN FRANKLIN.**—Captain McClintock who has just returned from the Northern Seas, has brought indubitable evidence of the fate of Sir John Franklin and his companions. Sir John died 11th June 1847 and there is reason to believe that those who sailed with him died one by one after abandoning their ships. It is to be hoped there will be no more similar expeditions sent out, since they have proved so disastrous and so comparatively useless.

**SIR GEORGE GREY.**—The recall of Sir George Grey from the Governor-Generalship of the Cape of Good Hope, has excited general regret. Some of the native tribes have presented touching petitions for his continuance. Latest accounts state that he is to be re-appointed.

#### ADJOURNED MEETING OF IRISH GENERAL ASSEMBLY.

DR. COOKE ON POPERY.

An adjourned meeting of the General Assembly of the Irish Presbyterian Church, took place on Tuesday, 27th September, in May Street Church, Belfast. The opening services were conducted by the Moderator, the Rev. Professor Gibson. Several important matters left over from the last ordinary meeting in July, were considered. A Report was presented by the Committee on tenures and trusts, and a report was presented also on the Mission Trust Fund, the annual income from which is about three hundred pounds. The subject of the validity of the ordinances of the Church of Rome was postponed till the annual meeting in July next, as also the consideration of the subject of a "Representative Assembly." There was also a discussion on the subject of Presbyterian Chaplains for the troops. The Committee on Popery presented a report which was approved. We subjoin the remarks of Rev. Dr. Cook in moving the adoption of this report. They refer to a state of things in Ireland, a counterpart to

which it would not be difficult to find in Canada:—

"He said—Moderator, I do not feel it at all necessary to occupy you for any length of time in moving the adoption of that admirable report—(hear, hear,)—which Mr. Maenoughtan has just brought before us. In truth, it recommends itself, and I am only sorry that we have not a larger audience in the gallery to hear it. (Hear, hear) I am delighted to see so many of the brethren who have shown such great interest, after the long sederunt of the day, come back in the evening to manifest their interest in the subject. If I say anything at all, it is simply out of respect to the cause itself, and not because I think I can add anything to the report, or anything to urge the important views that are brought before you in that report. There are two or three points to which I would direct your attention, out of respect to the reporter, and out of respect to the Assembly itself. And, in the first place, I would wish you all to hold in view that, wherever there is bad government, it is a Popish Government. Will any one tell me that he knows of a good Popish Government? (Hear.) Is it Naples? (Laughter.) I beg pardon of the Pope. If the Pope were a good governor, he would have loyal subjects, and he would not be afraid of his person. Our gracious Queen goes away to Scotland, almost unguarded, and walks about with her children among the hanging crags of Balmoral, and she goes away altogether unintended to the Church at Crathie, to worship like a good Presbyterian, as she is, while she is in Scotland. (Loud applause.) And if any one were to touch our Queen, believe me she would find right stalwart Highlandmen to take care of her. (Applause.) She does not need to dress herself up like a servant-maid and run away; but when a Pope wants to take an airing, he must dress himself as a courier, and steal away from among his holy and beloved subjects. (Laughter and applause.) I have said that Naples is the worst Popish Government, but I do beg pardon of the Pope—his government is evidently the worst, if you judge by the marvellous affection his subjects bear to him. Let him be delivered from the thunder of the Austrian cannon, and from the steel of the French bayonets, and I wonder where the Pope would go. (Laughter.) Very likely, to Trastevere—a quarter of the city where they are good worshippers of the Virgin—they might keep him for a while; but as to his leaving it for the other bank of the Tiber, it is out of the question; and unless he could gain a protection under the cannon of Civita Vecchia, I don't know a spot where he would be safe. I wish the Roman Catholics would lay this to their hearts—if the Holy Father is a holy father, how is it that his government is so bad? How does it come to pass that his people are the worst subjects in the world? I know that if a schoolmaster have bad scholars, I suspect he is a bad teacher; and if the Pope has taught his people no better than how to hunt him out of Rome—(laughter)—it is because he has been a bad teacher. Again, is there any other country, with a fine sky overhead, and a fine soil under their feet, that would allow the malaria to come up to the very gates of the city? (Hear, hear.) Why, the Campagna di Roma is neither more nor less than becoming a desert. I wish you would all read Dr. Wylie's book on the subject, and he will tell you that the real reason of the misery of the Campagna di Roma is the nuns—(laughter)—so that where nunnery and monkey are, there are misery and malaria. (Great applause.) Next to Rome, undoubtedly is Naples; and any one of you who has read the accounts of the unfortunate men who suffered in the living tombs of Naples, must know what is the excellence of the Popish Government. All of you have heard of the Madiai, and how

a decent Scotch lady, Miss Cunningham, because she had a Bible in her hand, and liked to put it in other people's, was imprisoned by the Grand Duke of Tuscany; and you remember too, how our Scotch friends, intending a visit to Syria, were sent in double quick time out of Tuscany, because they had Bibles and tracts. (Hear.)

I appeal to the Roman Catholics of Ireland, and ask them—What would they say if we would treat them and the Douay Bible, and Rhemish Testament, and Key of Paradise, and above all others, that blessed book—"What Every Christian Man should Know and Do." by the Most Rev. Dr. Cullen—(laughter)—suppose we should proscribe them, because they had such books, and put them into the Belfast prison, though it is not like the prisons of Florence, or other Italian prisons—what an outcry would they make against the intolerance of Protestantism? (Hear. And as to this wonderful book of the Most Rev. Dr. Cullen, let me tell you what he says you must do. Suppose you were a servant of Johnny Groats, and made six shillings a week, you may steal from Johnny Groats three farthings; but if you come to our Moderator—(laughter)—you may steal from him five shillings, because as three farthings are to Johnny Groats, so are five shillings to the Professor. (Renewed laughter.) And if you live with one of the prince-merchants of Belfast, you may steal from him a pound note or five pounds, if you will—for as Johnny Groats was to three farthings and the Professor was to five shillings, so is the Belfast prince-merchant to five pounds. (Laughter.) I have the book in my room—I look at it every morning for my edification—(a laugh)—I keep it lying before me, and take a look at it, and say, "There you are, Father Cullen—(laughter)—and you say the sun, or the moon—I don't know which—is three feet broad, or perhaps they say you make it broader, at all events, Father Cullen, I have it under your hand that, to steal three farthings from Johnny Groats, and 5s. from a professor, and £5 from a prince merchant, is a mere venial sin; because Johnny Groats can live minus the three farthings, the professor can live minus the 5s., and the Belfast prince-merchant minus the £5." I say that that is a considerable reason why really we should not be particularly sorry that Popery was away. (Applause.) We have a religious awakening amongst ourselves. When will Popery awake from her sleep? When will the sleeping souls of the Irish Roman Catholics awake, and hear a voice from Heaven tell them, "Thou shalt not steal?" It is not, according to Dr. Cullen, "Thou shalt not steal 1s. from a man that can only spare a half-penny, or 5s. from a man who can only spare three farthings, but, 'I shall not steal at all.'" (Applause.) The infamous distinction—the eternally infamous distinction—between venial and mortal sins is a mark on the forehead of Rome. (Applause.) It tells me she is the apostate. And now, forsooth, Dr. Cullen and the Prelates assembled in solemn Synod, are determined to have the education of a certain number of millions of Irishmen into their own hands. All very well if they would educate them themselves; but they are determined that we shall pay for it—that this Protestant nation—for it is still a Protestant nation—(applause)—shall pay for teaching and examination in the book to which I have referred—that you may rob this man, and rob that man; and if you think in your conscience that you can bear it, you may go on as long as you like; and it is for this teaching that they claim first, a University of their own; secondly, two Queen's Colleges and then they give the teaching of our "Shorter Catechism," and "Larger Catechism," and "Westminster Confession of

Faith" to Belfast College. (Applause) There is nothing in the wide world like filling a man's mouth with an empty spoon—(applause)—and this is what they propose. But I do trust that the Protestant spirit of England, and Scotland, and the North of Ireland, and the South of Ireland too, will be too strong for the pretates in this matter. O! if we had a pilot to weather the storm! (Hear, hear) I have long admired Lord Palmerston, and I trust that he will resist these audacious claims. (Applause.) What did they tell Lord Palmerston? "We have certain subjects in Parliament"—they used to be called the Brass Band—(laughter)—I don't know whether they are brass or iron—I suspect this is the age of iron rather than brass—they tell Lord Palmerston plainly, "Here are a number of our subjects in Parliament, and they are bound to obey us, and we tell them that if you will not grant us what we want, we will turn about and kick you out, and take in somebody that will serve us." (Applause.) I don't know who would serve them least or most, but, Lord Palmerston, I say, you are a noble fellow—(great applause)—stand up like a man and tell them that, rather than be dictated to by anything external to Parliament, you will resign your place to-morrow. (Immense applause) Let Lord Palmerston only say that, and the Protestant spirit of England, and Scotland, and Ireland will rally behind him, and he will be able to tell Dr. Cullen and the assembled heresiarchs—instead of hierarchs—(laughter)—that he defies their threats. I hope that Lord Palmerston will have the courage to do it, and if he does not, he is not worth his meat—(a laugh)—and if he do it, he will rouse the Protestant spirit of these three kingdoms, and they will sustain him. (Applause. In telling these men, you are external to the House of Commons, and you say, here are my subjects true to obey us, and turn you out, but I tell you I put you at defiance—the Protestants of England stand at my back, and I do not regard you, be I, book, and candlestick. (Great applause.)

### THE EVANGELICAL ALLIANCE IN BELFAST—THE IRISH REVIVAL.

The Evangelical Alliance held their annual meeting in Belfast in the end of September. The first public meeting took place on Wednesday, 21st, under the most auspicious circumstances. The Bishop of Down and Connor presided, and in very happy terms introduced the Rev. Professor Gibbons, Moderator of the the General Assembly of the Presbyterian Church, openly recognised by the Bishop as a "sister church," who delivered the opening address. This address, which was able and eloquent, set forth and vindicated the great principles upon which the Evangelical Union is based, and pointed out the duty of the Christian Church in general. After devotional exercises, John Henderson, of Park, was called to preside, in the absence of Sir Cullen Eardly in consequence of ill health.

Our space will not enable us to give anything like a full account of the meeting. The discussions and conversations embraced the state of religion in France and Switzerland, the religious awakening in Sweden

and Norway, the present demands of Popery, and especially the religious revival in Ireland. On the evening of Wednesday, there was a *conversazione* in the Music Hall, when the Mayor of Belfast presided. Eloquent addresses were delivered by Dr. Cooke, Rev. Mr. Bedwell, from America, Rev. Mr. Arnot of Glasgow, and others.—The meetings of the Alliance were numerous attended by ministers and members of various evangelical churches in Britain and the Continent of Europe. Several were present from America, and some from Canada. We might mention the names of the Rev. Wm. King, the Rev. Lachlan Taylor, and A. McKellar, Esq., M.P.P.

We have mentioned the present demands of Popery as one topic of discussion. Eloquent speeches were delivered by the Rev. Blackwood, the Rev. Dr. Urwick, the Bishop of Down and Connor, Rev. Mr Macafee, of the Wesleyan Church, and Rev. Dr. McCosh. All the speeches denounced in strong terms the grasping spirit manifested by the Romish Bishops, especially on the subject of education. The following was the resolution adopted by the meeting on this subject:—

"The attention of the Alliance having been called to the resolutions of the Romish hierarchy on the subject of education in Ireland, in which they claim to have exclusive control of two colleges, of a set of intermediate schools planted in the principal towns, and of the vast majority of the elementary schools throughout the country as supported by State endowment.

"That this Conference cannot but see in this claim another illustration of the grasping spirit of the Papacy, and of its fixed determination to regain, if possible, its ancient ascendancy in the British Kingdom, especially by bringing the youthful mind of the country under the influence of their pernicious principles, and express, therefore, its deliberate opinion that the required concession cannot be made but greatly to the injury to our national Protestantism and its earnest hope that it will meet with the united opposition of the whole Protestant community of the realm."

The subject of the revival occupied a large space of the attention of the Alliance. The Rev. Mr. Seaver, the Rev. Mr. Canning, Rev. Dr. McCosh, the Bishop of Down and Connor, the Rev. Mr. Moore of Ballymena, and others delivered, or read addresses on the subject. The venerable Lord Roden, who presided at some of the meetings, also spoke in affecting terms of the present religious movement. We subjoin the remarks made by the Bishop of Down and Connor:—

Mr. Chairman, and Christian brethren, I had not intended to have taken any part in the discussion of the subject of the revivals, which so profitably occupied your time this morning; but on consideration, and consider-

ing the official position in which it has pleased Providence to place me, I thought it better in a few words to express my opinion on the matter. In doing so, I will say I give my cordial, my entire, my full—I do not say adhesion, for that word would imply that at one time I held a different opinion—my entire concurrence in those valuable papers which were read this morning. (Great applause.) I approve of them and of their language. I endorse them in their sentiment. I have made this official statement with all the weight of responsibility which I naturally feel attached to it from my office. I almost feel I might be excused from saying one single word more, (hear, hear,) but I think it is the duty of us all to add ever so little to the common stock of our information, that we should gather up the fragments of our common knowledge, that nothing be lost to the Christ an Church. (Hear, hear, and applause.) It is with this view that I offer one or two words, and that solely with regard to the points of these religious awakenings. And you will excuse me if I allude more particularly to the fruits which have been produced in that Church with which I am myself connected, and that more especially with the view of giving my reverend brethren of my own Church, who are here from a distance, the facts which have come under my own immediate observation—for it is best to tell of what we have seen with our eyes in these matters. (Hear, hear.) And while I shall speak more particularly of my own Church, I feel satisfied that different other Christian Churches could show quite as much fruits as I claim in mine own; for I rejoice to say that this movement has not taken a sectarian character; for it is like the dews of heaven falling upon all lands and causing them to bring forth fruit. I must, in the first place, refer to one of the features in connexion with the movement, as an instance of its fruits. It has been my habit hitherto to hold an annual confirmation in Belfast, but, on this occasion, from the number pressing forward, instead of holding one confirmation, I must hold five. (Applause.) I held one in the church of the Rev. Mr. Campbell. The annual number, in previous years, averaged 24, whilst, on the recent occasion, I confirmed in that church, of young people belonging to the same district included in former years, no less than 122. (Great applause.) And what is more gratifying still, 117 of these young persons remained to partake of the Lord's Supper. In the church which is ministered unto so faithfully by my brother, the Rev. Mr. Seaver, whose admirable paper we all listened to with so much pleasure to-day, the average number in past years was ten, and this year I confirmed in that church fifty-five. I mention these instances particularly to show you that this religious awakening is producing fruits. (Hear, hear, and great applause.) There are various other results which I could show as the fruits of the revival, but I rejoice to think that they are as patent to all within the Province of Ulster, that they hardly require to be alluded to. Now, can you or any one suppose that this springs solely from hysteria, from any fear, or from an epidemic, or that it had its origin in these secondary effects? They were only the accidents of it. The husbandman has sown the seed, and the tares spring up, and you ask me why? I answer in the words



of my Master—"An enemy hath done this." [Hear, hear, and applause.] I will read to you portions of a letter which I have received from a beloved brother of the Episcopal Church of America, Bishop McIlwaine, Bishop of Ohio:—

"Cincinnati, Ohio, Aug. 2, 1859.

"MY DEAR BISHOP—Why should it be thought a thing incredible that God should raise the dead? Why more incredible that he should raise the spiritually dead to newness of life by hundreds in a day, than, as we are too much contented to see, by one or two now and then, the little gift to our great unbelief? Why more incredible that He should so raise the dead as that they should come forth at once, decidedly, manifestly, exhibiting immediately the most striking evidences of newness of life, rejoicing in the change, not doubting its reality, full of the joy of life, than if the work were so unmarked and apparently gradual that it excited no notice, and could hardly be seen? Why more incredible that such rising from the dead should extend over all Ireland, and Scotland, and England, than that it should shake the dry bones of a few valleys of death in one of them? Oh! let us pray—let us pray expectingly. Let us believe more in the Holy Ghost. Let us escape more from our traditional ideas of what we may hope for from what we have been accustomed to see and receive; and let us gauge our desires, and hopes, and prayers by the promises—by the office of the Holy Ghost—by the fulness and mightiness of the grace of God. Be sure, my dear Bishop, you and all your clergy, and all the Churches of every name in Ireland, and all that love our Lord—all that have recently been called out of darkness into His marvellous light—and all that are set in spiritual death, have the prayers of a great multitude in this country of the people of God. We pray that God will abound with you more and more, and that the river of God which is now so gloriously making you glad in Ireland, may revive the whole land, and all Great Britain, till there shall everywhere be seen "the resurrection and the life."

"The effects mentioned as being seen often in bodily manifestations, such as exhaustion, insensibility, &c., are not new entirely. In President Edwards' account of the great revival in New England, in 1742, they are mentioned in very much the same terms. It is very conceivable that such powerful disclosures of a sinner's state under God's condemnation, may be made all at once, as by the flash of the sword of the Spirit—or, to say better, by its instant opening up of the whole evil heart—as that the body shall deeply sympathise in the overpowering impression—naturally, reasonably—just as the body might give way at a sudden announcement of some terrible calamity impending over our physical life. But as we should not think it desirable or advantageous to promote such an effect in the latter case, however reasonable; so should we not suppose that in the former case, the bodily effect, however reasonable, should be encouraged. Now, taking such cases into connection with all minor and less striking exhibitions of feeling or excitement of an outbreaking kind, and which our experience here has led us to be very jealous of, the snares of Satan and the beginning of perversion are seen in the growth

of a disposition to favour such things as means, and partly as ends, instead of being content to vindicate them as not unreasonable, however undesirable. The danger is that such things—no matter of what phase—because seen in frequent connection with previous blessings of the Spirit, shall get to be esteemed as so vitally identified with such blessings, that stress will be laid on them to the diverting of our trust from the Word of God, and the prayer of faith and the mighty power of the Holy Ghost, to a dependence, at least to a hurtful degree, on what at best is but the creature. I trust there will be great watchfulness of ministers and experienced Christians over the work begun in so many hearts; that it may grow and be protected against the trials it has to surmount in such a nature and world as ours. 'We have this treasure in earthen vessels.' We must always be careful of the earthenness of the vessels, and in proportion to the rapidity of the work, under which multitudes have been awakened—carrying by sympathy such a mixed company a certain distance with them of those who are only partially and not savingly affected—is always the need of the careful watching of the pastor and the Christian friend on behalf of those who hope they have been born again—at least, such has been my observation.

"Now, my dear Bishop, may the Lord strengthen you and your clergy, and give you all the wisdom and grace to carry forward, as His instruments, by his power, this glorious work; and will you have the goodness to write me about it, and tell me just how it appears to your view, for, of course, I have no accounts but such as appear in our papers.—I remain, my lord, your affectionate Brother.

CHAS. P. McILWAINE."

I will not say another word. I could not take from this advice; I could not add to it. Let us, then, my Christian friends, among whom God's Spirit has been poured in a remarkable manner, pray earnestly, and pray faithfully, that the work of that Spirit may be still carried on, and the time will certainly come, "when the earth shall be filled with the knowledge of the Lord as the waters cover the sea." (Prolonged applause.)

We may mention that at the close of these remarks one of the established clergy of Belfast, the Rev. William McIlwaine rose and expressed his dissent from the sentiments expressed by the previous speakers. The audience however showed that they had no sympathy with his views.

At a subsequent meeting the following resolution moved by the Rev. A. McEwan of Glasgow, seconded by the Rev. Dr. Cairnes of Berwick, was unanimously adopted, viz:—"That in the judgment of the Conference, the cause of Christian truth and godliness would be essentially served, and the great spiritual revival which is now in progress in this country be vindicated from many misrepresentations by the extensive circulation of the papers read on that subject, together with the speech of the Right Rev'd the Lord Bishop of the Diocese; and they request their Hon. secretary,

the Rev. Dr. Steane, immediately to prepare the publication of them with a suitable preface connecting them with the daily proceedings of the conference."

The meeting altogether was one of great interest, deepened by the impressions which many of those present had received from being in contact with the great spiritual movement now so extensively prevalent in the north of Ireland.

## Communications, &c.

### NEW YORK CORRESPONDENCE.

(FOR THE RECORD.)

The chief matters of interest in the city last week were the arrival of the deputation from Ireland, and the second anniversary of the far-famed Fulton Street Prayer Meeting. The two events were most happily united and blended in the public mind, each giving interest to the other. Some disappointment was felt when it was ascertained that Dr. Cooke was not coming, but the brethren who have come are all men of note and power. Edgar is a name greatly beloved and venerated. Its monuments and memorials are the Temperance Societies in Europe, of which Dr. Edgar was the Apostle and Founder—the Ulster Female Penitentiary at Belfast, a self-sustaining institution by which hundreds of unfortunate females have been restored to virtue and happiness—the Institution for the Deaf and Dumb and the Blind. In fact every benevolent and Christian enterprise which has risen in Ulster has, more or less, been indebted for its origin and success to his energy and zeal. On Thursday evening the public reception took place at the large hall of the Cooper Institute.

Dr. Murray, of Elizabeth City, the famous Kirwan, introduced the members of the Deputation with appropriate remarks.

Dr. DeWitt of the first Reformed Dutch Church presided with much dignity, and gave the brethren from Ireland the right hand of fellowship. The venerable Dr. Adams, of the New School Presbyterian Church, welcomed them in the name of the American Churches.

A committee of five ministers and laymen belonging to as many different denominations in Philadelphia, made their appearance on the platform. One of them, the Rev. Mr. Pratt, of the Episcopal Church, successor to the lamented Dudley A. Tyng, in a brief speech of most Catholic spirit, expressed the feelings of delight he experienced in seeing the Deputation, and welcoming them to the shores of America. Dr. Edgar followed in a speech highly characteristic—it was full of mingled wit and pathos, dwelling chiefly on the evils and dangers of Romanism. The Doctor was followed by the Rev. Mr. Cookman of the Methodist Episcopal Church, an energetic and able speaker, who very heartily re-echoed the welcome which had been given. The Rev. Mr. Dill, of Ballymena, who comes from the very centre of the present Revival in Ireland, gave an interesting account of its origin, progress, and results. He said that the effects of the Revival had been most beneficial in regard to temperance and public order, as well as in respect to the conversion of sinners. The

Anniversary of the 12th of July, which had formerly produced riots and bloodshed, had this year promoted unity and love among the people. There had been processions, but they carried not banners but Bibles. At Broughshane after the business of the great fair was over the multitude broke into two monster Prayer Meetings! "You think," said Mr. Dill, "that this is a large meeting, but we would not call it large in Ireland." In Ballymena the amount of money usually spent on intoxicating drinks every market day was formerly £100, but it has been reduced to 10s. 6d. Very many Roman Catholics have been converted. It is not yet possible to ascertain how many, but in the town of Ballymoney alone the number amounted to forty. The work has now passed over to Scotland with similar phenomena and results. It has appeared in Sweden and it seems likely to pervade Europe. May it but be the beginning of the millennial glory! The revival seems to be of a permanent character. It possesses lasting elements—the love of God and man—veneration for God's word—and a delight in prayer. The wood, hay, and stubble, of human iniquity shall be consumed, but the gold and precious stones of truth and holiness will adorn the world, and will forever adorn the crown of Immanuel. Mr. Dill believed that not one Presbyterian Congregation in Ireland was exempt from the influence of the Revival.

The Anniversary of the Fulton Street Prayer-meeting was held on Friday afternoon in the Church adjoining the usual place of meeting. The church was densely crowded. Dr. Leland, of South Carolina, presided. Dr. Tyng addressed the meeting. He said that on such occasions we are brought near to the great foundations, and we are made to realize the preciousness of Christian fellowship. The members of the Irish Deputation spoke briefly and impressively. Mr. Wilson, the youngest of the three, made a very touching allusion to the death of Dudley A. Tyng, and the feelings he experienced in beholding the father of that lamented young Christian minister. He hoped that he would himself be enabled to "stand up for Jesus."

The Deputation are soon to leave New York for Philadelphia where an enthusiastic reception awaits them. In due time they will visit Canada. They will no doubt be received there with open arms and with due liberality.

I am, &c.,

NEMO.

#### SKETCH OF A TWO MONTHS' MISSION TOUR, BY DR. BURNS.

MR. EDITOR,—

My impressions I gave you first—and now for the facts. The former are deepened by a cool and deliberate survey of the latter.

My mission from the Presbytery embraced, first the celebration of the communion at West Gwillimbury; but as the state of matters there has been frequently referred to in the *Record* before, I may simply state that the services from Friday to Tuesday were well attended, and were conducted in two languages—English and Gaelic. Mr. Grant from Owen Sound having kindly undertaken the highly interesting labours in the Celtic department. Every day demonstrates the need of a fixed pastor in

this settlement.

The third Sabbath in July having been fixed on for the celebration of the ordinance of the Supper at Nottawasaga, the Gaelic portion of duty was allotted to Mr. Stewart, of Oro, and the English to me. In view of the ordinance, there were services at Sunnidale on Thursday, and at the Scotch Corners on Friday and Saturday, when there was also an ordination of elders. The Lord's Day witnessed an assemblage of at least 700 hearers, the majority being Gaelic speaking persons, and they assembled for worship in a small grove of trees rear at hand; the rest meeting in the newly erected but not yet finished church. On Monday there was service in both languages, and thereafter the congregation having elected Mr. Russell to the chair, passed a cordial vote of thanks to the Presbytery and to the ministers who had dispensed among them the bread of life.

There can be no doubt that the cause of religion and of our Church in Nottawasaga is greatly indebted to Mr. James Mair, who has for fifteen years discharged the duties of a lay missionary in the district. His public addresses in English and in Gaelic, his visits to the sick and aged, his judicious management of private fellowship meetings, and his consistent walk and conversation have contributed greatly to the maintenance of true godliness in the locality. But his health has been often infirm, and he has felt the burden to be too much for him. The Church ought to have interfered long ago in the way of regular systematic organization. A faithful pastor, having both languages, ought to have been there settled. How this is to be remedied now, is a grave question. The field is still very wide but the number of our adherents is comparatively small. My impression is that an union would require to be formed betwixt this district and the adjoining stations in Sunnidale.

In the township of Osprey two different stations which had been visited by Mr. Nisbet, of Oakville in March last, were revisited on the present occasion, and congregations varying from 50 to 400 assembled to hear the word. On the last of these occasions, the ordinance of the Lord's Supper was dispensed to about sixty persons, the number of members in the district in all being eighty, of whom seventeen were admitted on the present occasion for the first time. The day was delightful. Ample accommodation was provided in a large barn, the use of which Mr. Hunter, the proprietor, though not of our communion, granted us. The occasion was every way most solemn and impressive. During the summer, first Mr. Eslic, and then Mr. McLennan, Gaelic student, were employed as missionaries here, and their labours have been most acceptable and useful. In deed, no mission tour has impressed me more deeply than this one, with a conviction of the value of a pious missionary's residence and labours. And this was only one illustration out of many. My two months' mission brought me into contact with at least a dozen of our promising students, in different localities, whose faithful labours were deservedly prized. I am satisfied that these labours interfere less with the peculiar avocations of the student in theology, than any other work that could be assigned to him.

Osprey, though part of it was surveyed and settled eight years ago, may be considered as a new settlement, the greater portion having been occupied during the last four or five years. The opening of the Northern Railway made access to it comparatively easy, and the soil, generally speaking, is good. A considerable number of settlers from King and other localities near, have purchased bush farms, and thus Osprey is peopled by toils already gone through, and experience already acquired. The settlers vie with each other in their tokens of kindness, and my earnest desire is, that a faithful pastor or itinerating missionary may soon be resident among them. Two villages, Singhampton and Foversham, begin to rise in the midst of the forest, and the fact of each having already its post office, and the additional fact of a fine road having been opened up from this locality direct west towards Durham and Lake Huron, mark the prospective importance of a range of country which had been, till very recently, shut out from observation. The roads in many of the localities are still very rough. The cross paths from settlement to settlement seldom admit of waggons of the ordinary kind; and this obstacle in my way did, in one instance, occasion a most serious disappointment, for which, however, I afterwards made up by availing myself of the kind services of a quiet and sure-footed quadruped of the horse species, unencumbered with any appendage in the shape of buggy, or cart, or waggon of any kind.

Artemisia lies between Osprey and the Garafaxa road, and contains much good land but recently occupied. It is crossed diagonally by what is called the Toronto road, from our city to Owen Sound, by Mono and Orangeville, in length 80 miles. On the northern part of that road towards Owen Sound, there are many settlements of Scotch and Irish Presbyterians. I spent some days amongst them, and preached to attentive audiences in five crowded school houses.—The number of persons in this township who claim membership with us, or were ready to give in their names as applicants, was about forty; and there seemed to be among those several pious and intelligent men who might be set apart as elders over them. On submitting this matter to the Presbytery, they were so much satisfied in regard to it as to authorize an application to Messrs. Cameron and Grant, of Sullivan and Owen Sound, though within the bounds of the Presbytery of Hamilton, to give their assistance in organizing a congregation, electing elders, and dispensing the ordinance of the Lord's Supper amongst them. All this has been done, and Artemisia now holds the rank of a recognised congregation. By an union with some of the adjoining districts, a pastoral charge might be formed, but it must remain at present as a missionary station. It is a considerably older settlement than Osprey, but both are one and the other a sad and painful specimen of what meets a Canadian missionary where he goes—the evil that inevitably arises from the neglect of the Presbyterian Church to look after her scattered members early, and to throw over them the shield of a kind guardianship.

Our excellent young missionary, Mr. Eslic, by his information and tact, aided me much in my visit to Artemisia, and it has

been the result of my experience in this as in former instances, that our Pre-byterian "succession," in the way of guides and friendly helps knows no interruption—no gaps—for just when about to part with Mr. Endie and other friends here, Mr. Andrew Elliot, an intelligent and pious elder in the neighbouring township of Sullivan arrived with his substantial two-horse waggon, to conduct me to his own newly erected mansion in Sullivan, which his family had taken possession of the day before, and of which I happened thus to be the first visitor and extra. This intelligent gentleman had come lately from Perth, C.W., whither his excellent father-in-law Mr. Halliday and other friends had come in 1815 when Government chartered vessels and sent out the first settlers to "this Canada." These worthy representatives of the first distributors of the wolves and bears of the forest, I had the pleasure of meeting with a few weeks after, when Mrs. Burns and I paid a visit to Mr. Duncan at Perth on occasion of the dispensation of the sacrament of the Lord's Supper. It is exceedingly interesting to converse with fresh and had octogenarians in Canada; to hear the story of their chequered scenes in the bush, the obstacles they had to overcome, and the success with which Jehovah has blessed them. Of their earlier movements we, youngsters, know nothing; we listen with profound awe to the rehearsals of the men of those days, the "proud" heroes of the bush, who could not for a season best of a "team" to drive "a field," but who from the very first, made the tall pine to bend, "beneath the sturdy stroke." We at a fine contrast the noble roads at the "Settlers' Settlement" of Perth present to the unbroken forest of 1815!

Our ride to Sullivan led us through a wild part of Holland township, and some melancholy instances of lawlessness were brought to my ears, impressing me with a deeper conviction, that the churches of Christ have not done, and are not even now doing their duty to Canada. There has been too long a sad disruption of colonisation from Christianity; and William Howitt has done good service to the cause of both, by his churl-reproving book on that great subject. The settlement of such men as Mr. Elliott and his enterprising sons in such regions is a public blessing; and they know full well the vast importance of a faithful ministry to a rising colony. On Thursday July 25th, the large and substantial church recently erected for the Rev. James Cameron, the lately ordained pastor, was nearly filled by noon—and short as was my intercourse with the congregation necessarily was, very satisfactory proofs on this occasion were blended with those of my former visit a twelve month past, to satisfy me that a fine vantage ground had been gained; and later information satisfies me that the Owen Sound road shall not be given up to spiritual neglect; that the wilderness shall yet blossom like the rose; that here and there through a stretch of 70 miles, a standard shall be lifted up for the people. The circumstances which prevented my attempting almost anything in Owen Sound itself I need not detail. They are painful certainly; but "in the valley of Achor" there shall be "a door of hope." The anticipated "union" of churches may prove a healing balm; or, God may work by whom he pleases. We desire no monopoly; let us aim to be simply co-workers in the common cause.

The last Sabbath in July had been fixed on as the Communion day at Eucharasia and St. Vincent. My former visit to these places two years and a half ago was marked by unbroken sleigh rides; this one exposed me to the broiling sun of a Canadian summer. It is wonderful how the human constitution adapts itself to opposites. All elements are under the ceaseless control of Him who makes second causes bend to his pleasure. My worthy friend, Mr. John Crichton, jr., was at my service with his sleigh in the one case, and now he was alike ready with his light waggon in the other. And what are twenty miles whether in the summer heat, or in the winter's cold? We provide for both; and the God of the seasons protects us in our going out and in our coming in, upholding our goings. On the present occasion, we passed through a rich country, marked here and there by massy ridges of limestone; and the sweet flavour of the hay gathering and the waving of the golden corn harvest ready for the sickle, blended pleasantly together. I did not expect a large attendance at "the Saturday service" and therefore was not disappointed. But on Sabbath we had the newly reared frame fabric of the church thoroughly packed by a respectable audience of probably four hundred. The Communion roll presented a list of 91 persons; and the number who conversed at the table on the present occasion exceeded 60. I preached four times in connection with the holy ordinance, and on the evening of Monday a well attended prayer meeting was held in the house of Mr. Walter Story, where also the ordinance of baptism was dispensed. Mr. Fenwick has been labouring in this district for the summer, and his accurate and painstaking diligence in the varied departments of duty has deservedly recommended him to the affections of the people. On the whole, however, the state of things here is not so prosperous as when I last visited these stations. This is to be ascribed to causes quite distinct from everything connected with the labours of missionaries, and let us hope that the causes whatever they may be, will be only temporary. The station in itself is a good one; and if Meaford, a vacant station belonging to the United Presbyterian Church could be thrown in, the field would be rounded successfully.

On August 2nd, a pleasant steam sail of thirty in less from Port Meaford, brought me to the town of Collingwood, where, and at the neighbouring village of Nottawa, Mr. James Robertson has been labouring as missionary for a few months. The station was in rather a depressed state when he began his labours; but his able and indefatigable ministrations have very considerably revived it. There was a good congregation in the evening; and my impression is that ours is the best attended place of worship in the town. It would be matter of deep regret were the station relinquished. The prospects of Collingwood commercially are fair; the means of intercourse with Toronto by railway are easy; and the adjacent stations on different sides of it, give to Collingwood somewhat of the character of a connecting nucleus.

After meeting with the Pre-bytery and giving in my report of stations visited, I remained a week at home and then, August 13th, entered on my allotted duties as inter-

in supply for two or three weeks at Thorah, Eton, and Mariposa, during the absence of Mr. MacTavish at the Red River colony. Two sabbaths' supply was given, and a third by exchange with Mr. Gray of Orillia. The intermediate week days were more or less occupied by preaching visits to the different stations. The attendance on all these occasions was good, and my impressions of the extent and value of the field occupied by Mr. MacTavish were so deepened by actual observation, that I almost longed for his speedy return, that he might address his own people in their much loved native tongue; for although I was ably aided by interpreters, the great efficacy could not but be painful. Many evidences I had that the good work of God was progressing within that wide district. The men of intelligence and of gifts for prayer and exposition of scripture are numerous; they are ready on all occasions to give valuable help; and the numerous prayer meetings kept up by them are opportunities and means of much spiritual good. On its ordinary day the weekly prayer-meeting was held in the church at Mariposa at 11 o'clock, in the midst of the very throng of harvest. It was amazing to find more than two hundred present, and of these one-half at least were men.

The energetic and pious pastor has since returned after enduring a good many hardships and paying a truly acceptable visit to a colony long isolated from the rest of the world, and now about to become the primary element of a scheme of extended and successful colonisation.

A limited notice of my visit to the east is all that now remains of my two months' mission record. Allusion has already been made to Perth, and that town has certainly increased a third since my last visit in 1848, and the erection of a handsome new church and tower very recently, is one proof among others of the progress of our church under Mr. Duncan's ministry. The communion season [Sept. 11.] was a very delightful one; and we were profitably prepared for it by our Christian intercourse with Mr. and Mrs. Mackinnon, formerly of Owen Sound, now of Beckwith. The weekday congregation there exceeded 300. Opportunities were also given me of preaching at Ramsay, at Dihousie, at St. Andrews, at Lauark, and in Mr. Aiken's church at Smith's Falls. Remembrances of our visit last year to Nova Scotia were also brought fresh to our minds by agreeable intercourse with Professor King and Mrs. King of Halifax, whom we met on a visit to friends at Ramsay. Such unexpected occasions of friendly Christian intercourse on the highway of life, are pleasing and edifying.

On our way to Ottawa by Brockville and Prescott, we met with much kindness from Mr. Sherwood, the Sheriff of the District, and had agreeable intercourse with Mr. and Mrs. Smith of Brockville. After spending a night and part of two days with our worthy friend, the Rev. Mr. Melville, at Spencerville, we reached the "city of Ottawa" at two o'clock on Friday, Sept. 16, where we were met by Mr. Wardrop, and conducted in safety to the "Manse." In the absence of Mrs. W., who happened to be on a visit to her relations in Kingston, we met with every attention from Mr. W., while Mr. Dary and other friends shewed us much kindness. The evening of the day of our ar-

rival happened to be the time fixed for a public meeting of the friends of the London Religious Tract Society, and thus we had an opportunity of listening to the eloquent appeals of Dr. Davis, the Secretary, and of meeting with ministers of different denominations, and hearing some of them address the meeting. Saturday was in part devoted to a seeing of the falls, and other prominent features of this ancient capital of the British empire in Canada. The locality presents the complete prestige of a noble city, and if "Rupert's Land," in whole or in part, is added to the Canadas, the position of the capital will be at once central and safe.

On Sabbath the 18th I preached twice at Ottawa, to fine congregations, in Mr. W.'s church, and once at Nepean, nine miles distant, a branch of Mr. Gourlay's charge.—The other branch, Aylmer, I visited on Monday, and in Mr. G.'s absence, Mrs. G. had made such judicious arrangements that an audience of more than one hundred assembled in the town hall, and listened attentively to the preaching of the word.—After passing a night under the pastor's hospitable roof, we set sail next morning on the Ottawa, and enjoyed a pleasant voyage of fifty miles, interrupted only by three miles of portage, by a primitive sort of horse railway. Next day the Presbytery of Ottawa met for the ordination of Mr. Wm. Lochead, to the ministry at Renfrew; and assuredly it was something new to find here an assemblage of ten ministers of the Presbyterian Church to conduct for the first time the solemn rites of ordination according to the forms of the Presbyterian Church.—It was laid on me, as the senior minister to preach and give the ordination prayer, and Messrs. Mackinnon and Simon Fraser of McNab, presided ably in the other departments. All was conducted with due solemnity. Indeed, all my experience, whether in the old country or the new, fails to produce an instance of ordination to the ministry conducted with greater external order, and more marked spiritual savor.

Next day we returned to the city, and Friday evening witnessed our safe arrival by railway at our own home. We thank a kind Providence for preservation on a lengthened journey. We desire to express warmest feelings and best wishes for the christian friends whom we have seen; and as for the "guide city" of Chaudiere falls, we cannot but augur favorably of its future, when we know that it opens its hospitable doors alike to the humble missionaries, who come to it in one direction, and to balooning voyagers who, involuntarily perhaps, happen to pounce upon it in another.

Toronto, 18th October, 1859.

### ST. VINCENT CONGREGATIONAL SOIREE.

Sir,—

Sometime ago, we resolved to have a Tea-party at the station on the 9th line of this Township, as a pleasant variety in the monotony of "every day life." The proceeds (should there be any), we considered, could not be better applied, than to the finishing of the Church, which is at present altogether free from the defect of so many

churches and other buildings—the want of sufficient ventilation. But, though resolutions are very good, acts are far better. We, therefore, proceeded to carry our plans into effect: In the early part of August, a meeting of the ladies of the congregation was held, at which, arrangements were made for a Tea-Party on the 15th of the following month. At length the appointed day arrived. The weather was all that we could have desired. A goodly number in the neighbourhood, and for several miles around, donned their best attire, and availed themselves of the opportunity for social enjoyment, which was afforded them.

Let me now give a description of our meeting. At the entrance into the place of meeting, an arch of young maple-trees covered with their leaves, was erected. Within, a still greater amount of decoration was to be seen which we need not occupy your space by describing, but which I can assure you reflected great credit on those who were concerned in getting up the meeting.

At the appointed hour, Mr. Davis (one of the session) was called to the chair. Two verses of the 145th Psalm were then sung, and a blessing asked by Mr. Duff (of the Congregational Theological Institute), after which, the waiters brought in the refreshments. These were given by the ladies of the congregation, and possessed three excellent qualities—abundance—variety—good taste. After the visitors (who were over 200 in number) had given the clearest evidence of their high opinion of the good things provided, they retired for a few minutes, during which, preparations were made for the second part of the exercises. After they were assembled again, Mr. Eadie of Knox College led the meeting in prayer. A few verses of the 8th Psalm were then sung, and appropriate remarks made by the chairman. A slight sketch was next given of the life of Knox (after whom the church here is named). This was followed by a speech from Mr. Sparling, (a lay gentleman of the Methodist body) on—"The cause of Britain's greatness." The next speaker was Mr. Eadie, who took for his subject—"Our heritage." After a supply of fruit had been handed around, there was an intermission of a few minutes. After the allotted time had expired, the business of the meeting was resumed. A short address was given on—"The dark places of the Earth." This was illustrated with pictures of heathen gods, &c. Mr. Duff completed the contrast by exhibiting—"The light of the glorious Gospel of Christ." A choir under the direction of Mr. Converse, school teacher in this section, who performed on the Melodeon, sung select pieces of music between the speeches, which added greatly to the pleasure of the meeting. After the speeches were over, votes of thanks were moved and seconded by several of the members of the congregation (Mr. Paterson of Knox College among others)—the speakers—the choir—the ladies who provided the refreshments for the meeting—the waiters—the friends from a distance, and of other denominations who were present—and the chairman. These were (as the saying is) "carried unanimously." After a short prayer and the blessing, a verse of the 133d Psalm was sung. The visitors then retired to their respective homes, highly satisfied with the manner in which they had spent the day, and our Tea-Party to which we had so long

looked forward, and for which we had so long prepared to become a thing of the past.

I am happy to state that of the proceeds of this meeting, after delaying necessary expenses there remains the sum of \$10. This is very good for what are termed "the hard times," and will help very much to render the Church more comfortable for the purpose for which it has been erected. May many be born of the Spirit, through the preaching of the word, in the place, to the completion of which, the proceeds of our late meeting are to be applied.

Truly yours,

MISSIONARY.

### THE FREE CHURCH OF SCOTLAND.

The Sustentation Fund of the Free Church has reached this year the magnificent sum of £110,000, giving to each of the 714 ordained ministers of this church, a dividend of £138-10s, or 690. Besides this there is a free house and garden for every minister. It is most creditable to the Free Church that no minister, not even of the poorest congregation, has a lower stipend than \$690 and a house rent free.

In addition to this common provision the wealthier congregations in towns and cities supplement the sustentation dividend up to two thousand and even three thousand dollars—which latter sum is the amount Dr. Candlish and Dr. R. Buchanan receive annually from their respective churches.

The Free Church people then show that they have a proper appreciation of the benefits conferred on their families and their country by the labours of the Christian ministry—yea they exhibit a Christian people desirous to secure the blessing of Heaven on themselves and their children, and that blessing has not been withheld for God has signally honoured the Free Church of Scotland.

The lowest salary received by her ministers and paid regularly, is far above the average amount received by the Presbyterian ministers of Canada—and that often paid very irregularly, and in such a way, as greatly to lessen the value of the sum received.

We hope however as the spirit of worldliness is checked and the spirit of earnest living piety increases amongst us, that more attention will be given to secure a comfortable sustentation for all the ministers of our Church—that freed from pecuniary difficulties they may give their undivided attention to the all important work of the Christian ministry.

ALPHA.

### Missionary Intelligence.

#### FREE CHURCH OF SCOTLAND.

MADRAS.—We regret to record the death of the Rev. W. Moffat, one of the Free Church missionaries. He died after a brief illness of ten or twelve days.

JEWISH MISSION—GALATZ.—The Rev. W. Meyer is labouring amidst many trials. He has, however, been privileged to gather in the first fruits, having baptised the first Jewish convert on the 14th August.

**CAFFRARIA.**—A letter from the Rev. J Laing, of Burnhill, Caffraria, in the Home and Foreign Record of the Free Church, informs us of the baptism of eight native adults—seven Fingoes and one Kaffir. At McFarlane station, two females had been baptized.

**CHRISTIAN PROGRESS AMONG THE KARENS.**—Perhaps no mission in the world has borne so much fruit in such a short time as that established among the Karens of Burmah.—Within little more than five years it has grown from the smallest beginnings to 77 churches, with about 3,700 communicants, and 100 out stations. In all, about 20,000 are either professing christians, or are under christian influences.

#### AMERICAN BOARD OF FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions commenced its annual sessions in the First Presbyterian Church, Philadelphia, (Rev. Mr. Barnes's,) at four o'clock, P.M., on Tuesday last, and in the absence of the President, Rev. Dr. Hopkins, was organized by the election of Judge William Strong, of Pennsylvania, as chairman. The attendance was very large, we understand the largest ever known, the New England element apparently having the predominance. The afternoon session was occupied in hearing the annual report. Probably the most notable fact in this document to our readers is the announcement of the discontinuance of the Board's labours among the Choctaw Indians. Upon that "hangs a tale" which we may have occasion to look at hereafter. According to the Treasurer's report the expenses for the year have been \$119,289, and the receipts \$350,915, leaving a debt of \$:6,374. The following is a summary of the missions, labourers, &c. :—

**Missions.**—Number of Missions, 26; number of stations, 127; number of out stations, 131.

**Labourers employed.**—Number of ordained missionaries, (8 being physicians) 169; physicians not ordained, 4; other male assistants, 14; female assistants, 210—whole number of labourers sent from this country, 397. Number of native pastors, 21; native preachers, 222; native helpers, 251—whole number of native helpers, 497. Whole number of labourers connected with the Missions, 891.

**The Press.**—Number of printing establishments, 5; papers printed last year, as far as reported, 41,529,940.

**The Churches.**—Number of Churches, [including all at the Sandwich Islands,] 153; number of church members, [including all at the Sandwich Islands,] 23,515; added during the year, [including all at the Sandwich Islands,] 1,279.

**Educational Department.**—Number of Seminaries, 7; number of other Boarding Schools, 19; number of Free Schools, [omitting those at Sandwich Islands,] 313; number of pupils in Free Schools, [omitting those at Sandwich Islands,] 7,911; number of pupils in Free Seminaries, 401; number of pupils in Free Boarding Schools, 637—whole number in Seminaries and Schools, 8,949.

On Tuesday evening the Rev. Dr. Patterson of Chicago preached the annual Sermon, his text being "A little leaven leaveneth the whole lump." On Wednesday the Board attended the Noon-day Prayer-meeting in Jayne's Hall, the presence of this large body of ministers and laymen from abroad adding greatly to the interest of the meeting.

#### GREAT AWAKENING IN NORWAY AND SWEDEN.

For some considerable time there has been a considerable religious movement in Sweden and Norway. In both countries the work of late has become much more decided in its character. Attention was called to this movement at Belfast. We subjoin the speech of the Rev. Mr. Scott, on the occasion referred to :—

"Mr. Scott, in his speech, said, I greatly rejoice to find a most decided and extensive religious movement in Norway. I met with two devoted converted theological professors, connected with the University of Christiania, and they assured me that at least one-fourth of the theological students attending the University were considered by them converted men,—a very delightful prospect, indeed, for the future of the Norwegian Church. I may mention one incident in Norway to show the sovereignty of God in his working in connection with the extension of the kingdom of Christ. There is a small town in the extreme north called Tronsheim, in which I was told there was scarcely a family without some member being in earnest concern for salvation. In regard to Sweden itself, the awakening,—for they term it awakening rather than revival.—(hear, hear.)—is so extensive that you can scarcely find a town, a village, or a hamlet, where there is not a little company of believers united together, and exhorting one another in love. I would be disposed to consider that at least 200,000 persons have been awakened, out of a population not exceeding three millions. There are not at present any remarkable physical manifestations in connection with the revival. There were such in former times in Sweden. While I lived there, having spent twelve years there, an extraordinary awakening took place in one of the dioceses of Sweden, and there was what they called the preaching-sickness. There are no physical manifestations connected with the movement; at present it seems to be the soft breathing of the Holy Spirit of God on the hearts of the people. The instrumentalities employed for extending the influence of saving truth are mainly colporteurs. The society in Stockholm employs forty such; and the Baptists have as many employed in various parts of the country, and in the different Provinces they have societies called Tract Societies, who employ colporteurs, and by these instrumentalities the work of God is rapidly extending over the land. I believe one great means of promoting the conversion of souls is the simple reading and expounding of the Word of God, though they are not at all averse to elaborate discourses. Let me observe here, that it is one evidence of the reality of the work of God, that there is an immediate severance from the world, and mere worldly amusements, on the part of those who are brought under this work of grace. I conversed with several ladies, who told me that, from the time of their experiencing the

love of Christ, they could not attend balls or dancing parties, not because they found any specific rule against it, but because they received a taste for something purer and better, and they felt it their duty to nourish a taste for aliment suited to it. I have found, also, that the literature of the country is really becoming changed. I had a lengthened conversation with the principal publisher in Stockholm, who has acquired considerable wealth by the translation and publication of British novels and French novels. He assured me that he had no sale now for that sort of literature—(hear)—but that translations of Dr. James Hamilton's works, translations of the "Tongue of Fire," and such like works, were now in far greater demand than the former kind of publication. I should observe that he put into my hand "The vineyard of the Labourer," the translation of which was executed by a member of the Royal Family—the Princess Eugenia—(hear)—who seeks to promote the best interests of the people with whom she stands connected. In a town, where, twenty years ago, I knew a Christian man, who told me he had not a Christian companion, there is now a large place of meeting, and several thousands who are joined together in spiritual fellowship. In the neighbourhood of that town I was invited to spend a midsummer's day, and an arrangement was made for two outdoor services. In the early morning there were 500 gathered together, and at half past two in the afternoon there were more than 3,000 persons brought together to the service. These 3,000 people represented, I would say, a distance of 80 or 90 miles in circumference on the day in question, and I was told that they had learned, instead of the holiday-making connected with midsummer, to make it a holy day, the people gathering together to hear the word of God, and unite in prayer. I had to spend a couple of days with the family of one of the chief nobles of the country—perhaps one of the wealthiest too, and a highly accomplished man, who some years ago was savingly converted to God. He desired that I should pay him a visit for some time, and when I went, I found that his entire household consisted of converted persons. I learned, also, that a great number of his tenantry had been brought to God through his instrumentality. I learned that he was invited to occupy the pulpits all round his neighbourhood, and that he made a visit to the Island of Gottland to preach the gospel there, and his sister told me that he never preached without fruit. During the two days I resided in his mansion, I must say that I saw nothing inconsistent with the highest style of Christianity. I will say, then, that, if we except this part of Ireland, there is not in Europe a country where a greater work of conversion is now going forward than in Sweden."

Dr. Steane, in bearing similar testimony, said—"Last summer I also visited and spent the greater portion of the summer in Sweden, and had an opportunity of both meeting Christian friends at public assemblies, and of visiting them at their own houses and social circles. Nothing could be more gratifying to a Christian heart than to see how in all the various ranks and stations of society the influence of the Spirit of God was felt and practically exhibited. The awakening in Sweden is not confined to only a particular class of the people. It is found among the peasants and farmers, and not less among the tradesmen, burghers, and merchants, of the great towns and cities. It is found among the clergy, and in the universities among the students. I had it from



the lips of one of the professors of theology, in the University of Upsala, that they have there an abundance of most devoted Christian young men, who were recently awakened by the Spirit of God, and were holding meetings among themselves for united and earnest prayer. These were the young men who would be the future pastors of the Lutheran Church of Sweden.

#### THE GOSPEL AMONG THE KARENS.

The religion of the Karens forms one of the most singular features of their character and history. While civilized nations have fallen into all forms of gross idolatry; while philosophers, falsely so called, have invented and discovered all sorts of anti-Christian systems, these simple tribes have preserved among themselves, for hundreds of years, the knowledge of one God, and have honoured him above all, without images, as their one Supreme Lord. They have handed down, from generation to generation, the most singular traditions concerning the creation, the fall of the first human pair, the deluge, and the dispersion of the human race. They have described to their children how, for the sins of their fathers, God took away his sacred book from among them, and left them to fall into ignorance and suffering; and how, in his good time, he would bring them white teachers from the West, who should restore the book again. Whence these singular traditions came, none have been able to discover; but that they existed, that they prepared the minds of the people in the most wonderful manner to receive the gospel, and that the gospel has been accepted with avidity, are facts which lie beyond dispute. Before the emancipation of Pegu, the Karen mission had become a marked success. In all the settlements, too, great improvement was made in the habits of the people. Their villages were built in order and with care; and the straight streets, the pretty gardens, the plots of vegetables, the orchards and nurseries, and the well-tilled rice-fields bore testimony to a settled life and patient industry on the part of a people who had heretofore been most rude and wild. Large tracts of country were reclaimed from the jungles, in which roamed wild elephants and beasts of prey. The decent worship, the neat dress of the congregations, the union prevalent in the "associated" churches, and the orderly rule maintained in a church government which fell so largely on the people themselves, proved that these signs of peace and prosperity were not merely the result of outward influence, but sprang from powerful inward principle.

The following admirable rules, adopted for their mutual guidance by the Tavoy churches, furnish a singular illustration of the completeness with which they sought to Christianize all the principles both of their outer and their inner life, and to remove from their midst the elements of heathenism which had oppressed them for so many generations. Numerous Christians in this country have not learned to act upon them yet.

*Rules for the Tavoy Churches.*—"1. We will avoid that superstitious forsaking of property (such as quitting a house because a person has died in it, and a thousand things of that kind,) which was practised

our ancestors, but is contrary to the Scriptures. 2. We will avoid all vain oaths, particularly such as refer to the name of God. 3. We will avoid all attempts to frighten our children into obedience by telling them what is not true; (as that some fearful thing will happen to them, a tiger will bite them and the like;) also, we will endeavour to avoid all kinds of deception and lying words. 4. We will avoid all kinds of foolish and vain songs, such as the heathens use to excite their passions. 5. We will avoid all kinds of personal contests, as wrestling, betting, and the like. 6. We will avoid all charms and amulets, and all those supposed medicines which the heathens regard as securities against superstitious ills; tattooing, and so on."

The imperfect enumerations yet made of the successes of this wonderful Karen mission reckon the number of church members at the present time at fifteen or sixteen thousand; and the native Christians of all ages, brought under regular instruction, are more than a hundred thousand. When we remember that the first convert was baptized only thirty years ago; that seven years ago there was not a single Christian at Fongsoo, now so full of converts, we stand amazed at the marvellous progress of this valuable mission, and exclaim with joy, "What hath God wrought!"—*London Eclectic for September.*

#### DEATH OF MR. PETER COOK OF GALT.

We cannot forbear paying, however briefly, a tribute to the memory of the late Mr. Peter Cook, of Galt, who was lately suddenly removed in the midst of his usefulness. Mr. Cook was universally respected by those who knew him, and his removal leaves a blank which will not be soon filled. We quote the following paragraphs from a Galt newspaper:—

"No event has occurred in Galt for many years, which has caused such a painful sensation among all classes of the community. As the mournful tidings spread throughout the town, a feeling of profound gloom settled upon every countenance. Mr. Cook was extensively acquainted and universally respected, and those who had seen him actively engaged in business during the forenoon, could scarcely realize that he had passed into that mysterious future, "where the wicked cease from troubling and the weary are at rest." But when the melancholy tidings were confirmed, many a heart was filled with sorrow; many an eye was dimmed with tears.

Mr. Cook was born in the year 1814, in the island of Arran, off the west coast of Scotland, and was, consequently, in his 45th year. At an early age he emigrated from there to the Province of New Brunswick, where he resided for a number of years. From New Brunswick, the deceased came to Galt, and entered into the Mercantile business. Disliking the drudgery of Mercantile life he ultimately became a partner in the Galt Foundry, which business he conducted with much enterprise and ability until his unfortunate death, on Monday afternoon. Mr. Cook possessed natural abilities of a high order, which had been cultivated by a good education, and an extensive acquaintance with literature. For many years he was zealous and indefatigable secretary of the Board of School Trustees, and had he courted popular applause, would, no doubt, have filled many positions of public trust. His unbending in-

tegrity and uprightness, made him universally respected, and the evidences of his zeal in the moral and intellectual elevation of the youth of Galt will long remain a fitting memento and a glowing tribute to his memory.

High minded, just, and honourable—coupled with the most refined and delicate sensibilities—Mr. Cook's character was a worthy model and example to those around him, and few there are fitted to fill the void which his death has caused in this community. He was a consistent member of Knox's Church, Galt, and his "daily walk and conversation" should cause his afflicted relatives and friends to "sorrow not as those without hope." His character abounded with Christian graces, and however painful may be the separation from those around whom the heart clings with the fondest affection, we should never forget, that—

"Deaths but a bath that must be trod,  
If man would ever pass to God."

#### Proceedings of Presbyteries, &c

##### PRESBYTERY OF MONTREAL.

We have received Minutes of Presbytery of Montreal, which we regret we cannot insert in full in the present number, as the form was full before they came to hand. We note the following items. Rev. Mr. Cobden, supplying Cote Street Church, was introduced, and welcomed. Rev. J. Milne's resignation, of English River, on account of the ill health of his wife, was given in, and accepted. Rev. Mr. McArthur resigned charge of Durham, a portion of his pastoral field. The Basis of Union was approved by a vote of 7 to 3. The ordination of Rev. J. Thom, was appointed to take place on 25th October. The next meeting was appointed to take place in Montreal on fourth Wednesday in January.

##### PRESBYTERY OF LONDON.

This Presbytery met at London on the 25th and 26th days of September. The Rev. Andrew Toimie was elected Moderator for the ensuing six months.

The following is a summary of the items of business that occupied the attention of the court. The reports of the Committees appointed for the induction of Mr. Stewart and Mr. Doak were received, and their names were added to the roll.

The call from Knox's Church, Woodstock, to the Rev. David Walker, was sustained, and parties cited to appear, for their interests, at the next meeting.

The call to Mr. James Greenfield, from Belmont and Yarmouth, was also sustained, and the Clerk was instructed to transmit it to Mr. Greenfield.

Mr. Archibald Currie, completed his probationary trials with approbation, and was licensed as a probationer of this Church.

Messrs. Robert Grant, John Bell, William Moore, and Andrew Glenindring were examined as entrants of the first year of their literary course, and Mr. Allan Findlay, as a student of the second year, and their certificates were granted.

Petitions were received from Tara, Paisley, Blythe, and Manchester, praying for the moderation of calls for ministers.

The Presbytery granted the prayer of these petitions, and appointed Mr. Doak to moderate in a call at Tara on the 14th October. Messrs. McDonald, and Doak, to moderate in a call at Paisley, on the 18th October. And Messrs.



Ross, Graham, and Clark, to moderate in a call at Blythe on the 19th October.

Petitions were received from Turn, Port Elgin, Bruce, and Dunblane, praying for the election and ordination of Elders. The Presbytery agreed that, however desirable it might be to have an increase to the Eldership at these stations, the prayer of these petitions could not be granted at the present time.

On an application from the Elders at Huron, the Rev. John Stewart was appointed moderator of the Kirk-Session there.

Petitions were received from Bruce, Wallace, Port Elgin, Dunblane, and Wardsville, for the administration of the Ordinance of the Lord's Supper. Messrs. Meldrum and Stewart were appointed to administer this ordinance at Bruce, on the 16th October. Mr. Beattie, assisted by Mr. McMullen, at Wallace, on the 23rd October. And Mr. McDonald, at Dunblane, on the 9th October. Mr. Doak was appointed in the room of Mr. Scott, to dispense the ordinance at Paisley and Tara.

The Petitions from Port Elgin and Wardsville lie over until the next meeting.

Petitions for missionary supply were received from Southampton, Port Elgin, Wardsville, Metcalfe and Bruce. Messrs. McDonald and Doak were appointed to visit Southampton, and to make arrangements for the future supply of that station. Mr. Blount to preach at Metcalfe and Brook, on the 23rd October, and along with Mr. Clark to visit the Presbyterian inhabitants in order to ascertain whether a preaching station should be founded there.

Mr. Stewart's appointment to preach at Huron on the 16th October, was changed to the 23rd October.

Mr. Wallace not being able to resume his pastoral duties, the following supply was made for his pulpit, viz:—Mr. Findlay, October 9th, Mr. Allan, 16th, and Mr. Tolmie, 23rd.

The following appointments were also made viz, Mr. Meldrum's pulpit to be supplied by Mr. McKenzie, on the 16th October. Mr. Beattie's by Mr. Currie on the 9th and 23rd October. Mr. Doak's by Mr. Currie, on the 16th October. Mr. McDonald's by Mr. Graham, on the 16th October. Knox's Church, Woodstock, by Missionary. Beachville, by the Missionary at Woodstock giving an afternoon service once a month. Wallaceburgh, by Messrs. Walker, Gault, Chestnut, and Troup, giving each a Sabbath before the first of January.

Belmont and Yarmouth, by Mr. John McMillan, preaching at Belmont on the first Sabbath in November, and at Yarmouth on the following Monday, and by Mr. Ferguson preaching at Yarmouth on the first Sabbath of December, and at Belmont on the following Monday.

Chalmers' Church, Dunwich, by Mr. Sutherland on the 4th December, and Mr. L. McPherson, on the 25th December.

Frampton, Mr. D. McDiarmid, on the 4th December.

The Members of the Presbytery who are on the Synod's Home Mission Committee, were instructed to apply for six Missionaries.

The Session Records of the following congregations are required to be given in to the Presbytery, viz, Stratford, North East Hope, Embro, Harrington, Mornington, Blandford, and Innerkip, Mondaumin, and Enniskillen, Clinton, Williams, and Thamesford. The first, second, third, fifth, and sixth, articles of the basis of union with the United Presbyterian Church were approved of. Article fifth was approved of as it is found in the report of the Committee of Union.

The fourth article of the basis was left over for consideration at the next meeting.

The Presbytery adjourned to meet at London on the 25th October, at two o'clock, P.M.

WILLIAM DOAK,  
Pres. Clerk.

#### PRESBYTERY OF TORONTO.

This Presbytery met on the 3rd, 4th, and 5th, ult. Routine business, matters of discipline, and consideration of the state of some congregations, occupied much time. The following business of public interest was transacted:—Seventeen students appeared before the Presbytery or their Committee and were fully examined—Mr. Black had requested time to consider the call to Red River.—No probationer had as yet been found to accompany Mr. Buck on that mission.—The Committee was re-appointed.—A numerous signed and unanimous call from the congregation at Cobourg to Rev. John Laing of Scarborough was laid on the table.—Mr. Laing was appointed to cite the congregations in Scarborough to appear for their interests at a meeting to be held on the 20th instant.

Mr. Holmes was released according to his own desire from the pastoral charge of East Toronto.—And the Home Mission Committee was instructed to arrange for giving supply to Malton in accordance with the prayer of the petition from that place.

Mr. George Crow was examined, and his trial discourses heard. The Presbytery being fully satisfied with Mr. Crow, he was duly licensed to preach the Gospel.

The basis of Union was considered, when it was resolved "That the Presbytery having had ample opportunity of considering the basis of Union between the United Presbyterian Church and the Presbyterian Church of Canada, do now agree to record their approval of said basis."

Mr. Reid was appointed to dispense the Lord's Supper at York Mills.

Mr. Lowry was appointed to preach before the Presbytery at its next quarterly meeting, the subject being—"The work of the Holy Spirit in connection with a Revival of Religion."

The Home Mission Committee were appointed to propose a draft-scheme for Missionary Meetings to be laid before the Presbytery at next quarterly meeting.

The Presbytery agreed to record their satisfaction with the appointment, by the Public Authorities, of a general day of thanksgiving; also their deep interest in the Revival of Religion now going on in Ireland, Scotland, and Wales, and their gratification at the prospect of being visited by another deputation from the General Assembly in Ireland, in connection with the missions to the Roman Catholic population in Ireland; and they further commend the object of that deputation to the kindness and liberality of the congregations and friends within their bounds.

Messrs. Gray and Stewart were appointed to moderate in a call to a pastor from Medont and Flos.

JOHN LAING,  
Clerk pro tem.

#### PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton on the 4th of October. Twenty-two ministers and thirteen elders were present.

Mr. D. H. McVicar having undergone his trials to the satisfaction of the Presbytery, his ordination was appointed to take place at Guelph, on Wednesday the 19th, of October.

A letter from Mr. James Boyd, intimating his acceptance of the call from the Wellesley congregation, having been laid before the Presbytery, his induction was appointed to take place on Wednesday, the 26th of October.

After some discussion on the Report of the Committee appointed to inquire into the circumstances connected with the application for leave to sell, for the benefit of the Niagara congregation, a church at Lawrenceville, the

urther consideration of the matter was postponed till next ordinary meeting.

The Presbytery also postponed, till next ordinary meeting, the consideration of the circumstances of the Mount Forest case, to which reference was made in the October Record.

In accordance with notice previously given, Dr. Irvine moved "that inasmuch as Mr. Geikie continues to labour, and that in a most important sphere, within the bounds of the Presbytery, his name be retained on the Presbytery Roll." It was moved in amendment by Mr. Cheyne, "that the matter be referred *simpliciter* to the Synod, and that in the meantime Mr. Geikie's name be erased from the Presbytery Roll, in accordance with the invariable usage in cases of resignation." After discussion Mr. Cheyne's motion was carried by a majority of eighteen against ten.

The Presbytery having proceeded to the consideration of the basis of union with the United Presbyterian Church. It was moved by Dr. Bayne, and seconded by Hodgskin, "That the Presbytery having taken into consideration the basis of union with the United Presbyterian Church, as set down by the Synod in terms of the Barrier Act, wish to express their deep conviction of the desirableness of the Union contemplated, and also of the responsibility that would be incurred by any party throwing unnecessary obstacles in the way of a measure that would heal any of the breaches in the Presbyterian Church; at the same time deeply regret that, on grounds of Christian principle, and in view of the duty which they owe to the great Head of the Church, and the interests of truth for which He has appointed them to witness, they cannot approve of the basis submitted as opening the way to a safe or honourable Union. And the Presbytery would explain that they have come to this conclusion on the grounds which are embodied in the reasons of dissent from the finding of the Synod at its last meeting—reasons which appear to them unanswerable, and the professed answers to which, prepared by a commission of Synod and sent down along with the reasons of dissent above referred to, appear to them to be weak, evasive, sophistical, and altogether inconclusive."

An amendment was made by Mr. Cheyne, and seconded by Mr. McLean, of Cumminsville, to the effect that the Presbytery approve of the basis of union, and express their opinion, that a union formed upon said basis will be followed by the most happy effects.

After discussion, a vote was taken, when thirteen ministers and ten elders voted for the amendment, and seven ministers and two elders for the motion.

The Presbytery again met at Guelph on the 19th of October, and ordained Mr. McVicar as pastor of Knox's Church there. Mr. Millican, of Garafraxa, preached and presided, and Mr. Andrew McLean addressed the minister, and Mr. McLean, of East Puslinch, the people.

Mr. Cuthbertson was appointed to moderate in a call from Berlin at a convenient time.

Messrs. James Cameron and Wm. Park were appointed to organize a Gaelic congregation in the neighbourhood of Durham, and to dispense the Communion.

Mr. Cuthbertson gave notice, for next ordinary meeting, to the effect, that the Presbytery shall require stated financial reports from the congregations within their bounds.

JAMES MIDDLERISS  
Pres. Clerk.

#### PRESBYTERY OF COBOURG.

This Presbytery held a pro-re-nata meeting at Cobourg on the 21st September, when a unanimous call from the Congregation of Cobourg, in favour of the Rev. John Laing of Scarborough, was sustained, and commissioners appointed to

prosecute it before the Presbytery of Toronto. Another meeting was held at Peterboro on the 4th October.

Mr. Peter McDiarmid appeared and delivered trial discourses on all the subjects prescribed to him. He was examined in Hebrew, Church History, and Theology. The Presbytery having taken a conjunct view of his trials, cordially sustained them, and were much pleased with the satisfactory evidence that they afforded of his talents, and of the ground that there is to believe that he will prove a pious, skilful, and acceptable labourer in the vineyard. The Moderator proposed to him the questions of the formula to which answers were returned, and in name, and by authority of this Presbytery, licensed him to preach the Gospel of Salvation. He also forcibly addressed him on his duties and encouragements.

The decision of the Synod in the case of the Rev. Mr. Andrews was read. Mr. Andrews being called upon, stated that he refused to acquiesce in the Synod's decision, and to resign his charge.

Deputations from the congregations of Keene and Westwood were heard.

There was also presented a memorial from the congregation of Keene, signed by 237 members and adherents, and one from Westwood, signed by 106.

It was agreed, that Mr. Andrews having refused to resign his pastoral charge, the Presbytery proceeded to carry out the instructions of the Synod, by dealing with Mr. Andrews in reference to the charges against him at the meeting in January.

Mr. Duncan was appointed to dispense the Lord's Supper at Alnwick, and Messrs. J. W. Smith, McKenzie, and Duncan, to visit that station.

Leave was granted to Mr. J. W. Smith, to moderate in a call at Bethesda Church, and Alnwick.

Returns were received from the Sessions of of Grafton, Baltimore, Bowmanville, and Newwood, approving of the basis of union.

The Presbytery deeply regret to hear of the severe illness of Mr. McDonald, Catechist, at Warsaw, and earnestly hope that he may soon be restored to health.

The Presbytery appointed its next meeting to be held at Cobourg, on the 21st October, at 10 o'clock, A.M.

JAMES BOWIE, *Præs. Clerk.*

### Corner for the Young.

#### ANSWERS TO QUESTIONS OF LAST MONTH.

1. True Light, John 1. 9; —Truth, John 14 6; —True Vine, John 15. 1; —True God, 1 Joh. 5. 20; —Wisdom, Proverbs 8. 12; —Witness, Isaiah 55. 4; —Wonderful, Isaiah 9. 6; —Way, John 14. 6; —Word of Life, 1 John 1. 1; —Word, John 1. 1; —Word of God, Revelation 19. 23
3. Isaiah 54. 5; —Revelation 19. 7.
4. Joshua 6.
5. Genesis 49. 4; —2 Peter 3. 6.
6. Genesis 1. 26, 27; —Ephesians 4. 24; —Ecclesiastes 7. 29; Colossians 3. 10.

#### QUESTIONS FOR NEXT MONTH.

1. Name seven titles of Christians, that begin with the letter B.
2. What is that, which though universally shunned and disliked, is frequently found in king's palaces
3. Give texts, from both Testaments, to show that kings would oppose the Messiah.
4. Define Providence in the words of Scripture.

#### MONEY RECEIVED AT THIS OFFICE UP TO 2<sup>ND</sup> OCTOBER.

FRENCH CANADIAN MISSIONARY SOCIETY.	
St. Eustache, .....	2 00
St. Therese, .....	4 50
Grand Priemere .....	4 60
	11 00
(The above entered in last Record as St. Eustache, &c.)	
Brampton, &c. ....	5 75
Aldboro .....	11 20
Pieton .....	9 03
Kemptville .....	3 30
Cornwall .....	4 00
Williamsburgh (Colquhoun's settlement) ..	6 05
King .....	9 50
Weston .....	1 00
Oakville .....	6 00
Dundas Street .....	1 00
	7 00

SYNOD FUND AND BUXTON MISSION.	
Lochiel .....	7 37
Stratford .....	8 20
Cornwall .....	5 50
Spencerville .....	4 10
Utica .....	3 13

MISSION TO AMERICAN INDIANS.	
A Friend .....	5 00
KNOX COLLEGE.	
Knox's Church, Toronto, (adl.) .....	10 00
Per Dr. Holden, Belleville, .....	1 75
PRESBYTERY OF TORONTO'S HOME MISSION FUND.	
Beaverton .....	8 00
WINDOWS FUND.	
Rates from Rev. R. Jamieson, Rev. J. Hume, Rev. T. S. Chambers, Rev. John Alexander.	

#### RECEIPTS FOR RECORD UP TO 22<sup>ND</sup> OCTOBER.

VOL. XVI. H McNeil, student; R Findlay, Caughnawaga; J Rankin, Paisley; Dr. Nelson, Morven; A Robson, J Atchison, H Dow, J Cranston, J Muir, Mirrickville, W Stewart, Hornby, Dr Allison, D Forbes, Jos McLellan, G Kerr, Jas McLellan, Mr. McKay, Bowmanville; Revend R Jamieson, Dumoville, \$1; Rev T Wightman, Lefroy, two copies. Mrs Taylor Grafton; Rev J Hume, Melrose; J H Roper, J Davidson, Archibald Cameron, Montreal, R Kenning, West Woolwich; A Douglas, Stratford; J Calvert, A Bilsland, J Hunter, Cornwall, Miss Forsyth, Mr. Moss, Moulinette, J Frazer Glen Williams; Thomas Frazer, Limehouse; J Thomson, J Ferguson, Knox College; Rev P Anderson, Miss M Johnson, Wick; A Frazer, River Beaudette; J Heron, J Lethem, Mr Watson, Danforth; A Laidlaw, Mono Centre, W Brown, Markham; W Miller, York Mills; Rev TS Chambers, Battersea; W McCauslan, Prescott; R Baird, Wick, J Campbell Alnwick; R Linton, Baltimore; Rev D McLeod, Gt. Szwow; W Jeffrey, Mrs J C Johnston, Walter Riddell A Alcorn, Cobourg; N Lindsay, Limehouse; W Roddick, G Roddick, Port Hope, Mr Newlove, Etobeeke, Mrs Hannah, Toronto; A Elliott, H Elliott, Scarborough; Rev D McLean; W Thom, Dumfries, A Hamilton, Belleville; P McCutchen, Nobleton, D Frazer, Toronto; J J Brack, W Calder, Fisherville; D Yoult, Brucefield; A Barenv, Claremont; D Campbell, Harrington, A Melville, Nottawa; J Gallaway, Faversham; D Grant, A Munro, Singhamton; H Wright, G Edwards, T Carruthers, J Duncan, Faversham, T Porteous, T McComb, Artemisia; Mrs Shanks, Belleville; J Muir, Bowmore; W Sutherland, R McKay, Embro; W McKenzie, Nissouri; Mrs Stewart, H McColl, Esquesing.

VOL. XV. and previous volumes.—R Rennie, Scarborough; J Hastie, H Fleming, Balmoral; R Findlay, Caughnawaga; J Rankin, Paisley; James McLellan, R Beith, D Fisher, J Smart, P Murdoch, Bowmanville; Miss Roche, Devon; S McKenzie, G Craig, J Carruthers, W Glover,

D Ross, J Aird, R Johnstone, Grafton, H Ganby, J Studdert, W Johnstone, N Hunter, Chingacousy, D Davidson, Esq., Thos Davidson, Mrs McLean, J Torrance, Mr McMaster, Archibald Cameron, Montreal; W Riddell, T Dodds, R Pugin, W Wright, South Monaghan; A Douglas, Stratford, A Hoise, Port Sarnia; J Frazer, Glen Williams; A Frazer, W Ferguson, Lancaster R McConnell, Caledon; W Miller, York Mills; J Campbell, Alnwick; Mrs Allan, Carthage; W Thom, Dumfries; R Irvine, Kleinburg; W White, Nobleton; Jos McBride, Chingacousy; D Campbell, Laskey; J Moodie, Brucefield; McKenzie, Donald Campbell, Embro.

### New Books! New Books!!

- The Atonement in its Relations to Law and Moral Government by Albert Barnes...\$1.10
- Arago's Biographies of distinguished Men, 1st and 2nd series, 1\$ 10 each. 2.20
- Lewis' Physiology of Common Life part 1 0.15
- Guehe's Ballads, by Aytoun and Martin, .....
- 1.50
- D'Israeli's (the Elder) Curiosities of Literature, 3 vols .....
- 3.30
- " Amenities of Literature, 2 vols .....
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