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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. XV.

TORONTO, APRIL, 1859.

No. 6.

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PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place in London, on the first Tuesday of April.

W. DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of April, at two o'clock P. M. Session Clerks are hereby reminded that Session Records will, by appointment of Presbytery, be called for at this meeting.

J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Kingston, on the 2nd Tuesday of April, at 4 P. M.

A. McALISTER, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The next quarterly meeting of the Presbytery of Brockville will be held at Kemptville, on the first Tuesday of May at 10 o'clock A. M.

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Toronto, on the first Tuesday of April.

By appointment of Presbytery, the Rev. Dr. Burns will deliver a discourse in Knox's Church on the evening of Tuesday, the 6th April, at 7½ o'clock. In prospect of the close of the College on the following day, it has been thought right to join with the Presbyterian exercises of Tuesday evening, special prayer for the students about to leave for the season, and especially for the very considerable number likely to go forth in the service of the Church as Missionaries, or regular licentiates. The attendance of the friends of the Church is respectfully invited, both at the meeting of Tuesday evening, and at the closing exercises on Wednesday.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next meeting of this Presbytery will be held at Cobourg, on the 1st Tuesday of May, at 11 A. M.

J. BOWIE, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

The next meeting of the Presbytery of Ottawa, will be held at Ottawa, on the last Tuesday of May.

J. L. GOURLAY, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal, on the 2nd Tuesday of May.

A. F. KEMP, *Pres. Clerk.*

KNOX COLLEGE—CLOSING OF SESSION.

The Session of Knox College will close on Wednesday 6th April. The closing address will be delivered in the College Hall at half-past eleven o'clock, by Rev. Dr. Burns.

COLLEGE COMMITTEE.

The College Committee will meet in Professor Young's class room, on Wednesday 6th April, at 1 o'clock P. M.

W. GREGG, *Convener.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox College in Professor Young's class room on Wednesday 6th April at 4 o'clock.

W. REID, *Convener.*

COMMITTEE ON SABBATH SCHOOLS.

The Committee on Sabbath Schools will meet in Knox College on Wednesday 6th April, in

Professor Young's class room at six o'clock P. M.

The names of the Committee will be found in page 56 of the Printed Minutes.

J. GRAY, *Convener.*

FOREIGN MISSION.

A Meeting of the Foreign Mission Committee will be held in Knox College, on Wednesday, 6th April, at 10 o'clock, A. M.

T. LOWRY, *Convener.*

AGED AND INFIRM MINISTERS' FUND.

The members of the Committee on this Fund are requested to meet in Knox College, on Wednesday the 6th April, at 11 o'clock A. M.

W. GREGG, *Convener.*

Notices of Recent Publications.

THE CHILD'S BOOK ON SLAVERY; OR SLAVERY MADE PLAIN. Cincinnati; American Reform Tract and Book Society. Sold at Depository of Religious Tract and Book Society Toronto.

The title of the Book indicates its object. It is well written and well got up in every way. We trust it may be largely circulated among the young, and that the sentiments which it sets forth, may soon be found influencing the minds and conduct of the rising generation in the neighbouring States.

FABLES OF INFIDELITY AND FACTS OF FAITH. A Series of Tracts on the absurdity of Atheism, Patheism, and Rationalism, by Robert Patterson: Cincinnati, American Reform Tract and Book Society. Sold at Depository of Religious Tract and Book Society Toronto.

This is a most seasonable and useful book. It is intended to meet those forms of infidelity which are so prevalent in our own day. For this purpose the old books on infidelity are unsuitable, in consequence of the novel positions which in the present times are taken up. We believe the circulation of this volume would do much good. The writer is well acquainted with the topics which he discusses, and writes in a direct, plain, and popular style. It is a book, which city Missionaries, and all who come in contact with the infidel notions which are so current in our day, should carefully study. It would aid them in meeting the cavils and objections which they may often hear.

ST. AUGUSTINE; A BIOGRAPHICAL MEMOIR: By the Rev. John Baillie. Author of "Life Studies," &c. &c. New York; R. Carter & Bro. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

The name and general views of Augustine are well known throughout the Christian Church. But comparatively little is known of

the man himself, of his mental and spiritual character or of the influence which he exerted on others. Mr. Baillie seeks in the present volume to supply this want, and to collect in one portrait the various features of the man as they are presented in various documents and letters, and especially in his own Confessions. The volume we are sure will be read with deep interest and will tend to give a more full and correct idea of this great father than has been generally entertained. We may add too that this volume will tend to endear the name of Augustine to Christians generally, for although living in a monkish age, he was a loving, warm-hearted man, who, while he set forth with peculiar power the sovereignty of God, was influenced by the warmest love to the souls of men.

MENDIP ANNALS: or a Narrative of the Bharitable Labours of Hannah and Martha More, being the Journal of Martha More. Edited by Arthur Roberts, M. A. Rector of Woodrising, Suffolk; New York; R. Carter & Brothers. Sold by D. McLellan Hamilton.

Hannah More and her sister may be justly regarded as the pioneers of benevolent effort in behalf of the poor. They performed, almost unaided and alone, such works as are now undertaken by societies. For, although aided by the countenance and means of Wilberforce, and Thornton, the ladies were themselves the real labourers. It cannot but be interesting to have an authentic account of the nature and progress of the important work in which they were engaged. Such an account we have in the volume before us. We trust the circulation of the work may be useful in its influence on many readers, and that many may be found filled with the spirit, which characterised the eminent christians, whose philanthropic labours are recorded here.

WARFARE AND WORK: or Life's Progress. By the author of "Passing Clouds" &c. &c. New York; R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This little volume, written by an author deservedly popular in the field of juvenile literature, forms a valuable addition to the long list of books for children, published in our day. Its object is to illustrate and recommend the practical nature of real christianity.

THE WIDOW'S SIXPENCE; or Go Thou and Do Likewise; by Josephine Nall: Philadelphia; Presbyterian Board of Publication, 821 Chesnut St.

The object of this little volume is to recommend the practice of systematic benevolence, and to point out and illustrate the duty of all to give according to their ability for the advancement of Christ's Kingdom. We trust the memorial of this devoted widow may really be the means of leading others to follow her example, so that of them it may be testified 'they have done what they could.'

HOME, THE SCHOOL AND THE CHURCH: or the Presbyterian Education Repository. Edited by C. Van Rensselaer corresponding secretary of the Board of Education. Vol. IX. Philadelphia; 821 Chesnut St.

No more important object, apart from the direct preaching of the gospel, can engage the attention of the Church, than the christian education of the rising generation. The volume before us discusses various topics bearing more or less directly on this important object. It is an annual magazine, published and edited by the corresponding Secretary of the Board of Education. It contains fourteen articles, most of which are written by leading Ministers of the Presbyterian Church.

McCOMB'S PRESBYTERIAN ALMANAC AND CHRISTIAN REMEMBRANCE FOR 1859. Belfast. William McComb.

We have just received this most comprehensive and useful Almanac. It contains brief notices of all the various Presbyterian Churches, to which are added notices of the Vaudois Church, the Free Church of the Canton de Vaud, the Dutch Presbyterian Church, the German Kirehentag, the Wesleyan Conference, Congregational Union, Church of England &c.

For its size it is really a most useful publication, peculiarly interesting to Irish Presbyterians, as it contains historical notices of several congregations of the Church in Ireland.

PRECEPTS IN PRACTICE: or Stories illustrating the Proverbs: By A. I. O. E. Authoress of 'Claremont Tales' 'Adopted Son,' &c. &c. &c. New York; R. Carter and Brothers Sold by D. McLellan, Hamilton.

There was a time not very long gone by, when the book of Proverbs was put into the hands of children at School. If not the best book for teaching the art of reading, it is in many respects peculiarly adapted to the young. The stories in this volume, illustrating the important precepts contained in the book of Proverbs, are well fitted to lead children to a correct understanding of their import, and to guide them in the way of truth and uprightness. It is a volume for the young which may be regarded as deserving of the fullest confidence.

A LECTURE ON HUGH MILLER, by Rev. M. Y. Stark A. M. Dundas. Delivered before the Young Men's Christian Associations at Dundas, Cobourg, and Montreal: Dundas, J. Sumerville—Cobourg, H. Allan—Montreal, J. Dougall.

It is pleasing to hear of the multiplication of Young men's christian Associations, and to find the attention of the members of them directed to such useful subjects as the life and character of Hugh Miller. We anticipate far greater real good from such lectures than from the more pretending addresses of some professed lecturers like Emerson and others of the same school. The writer of the Lecture before us, first presents a sketch of Hugh Miller's youth, his schools and schoolmasters, he then views him as a man of letters,—and afterwards as a Geologist. The lecturer has evidently studied his subject with great care, and has written a lecture which may be perused by young men with pleasure and profit.

THE PRESBYTERIAN SABBATH SCHOOL VISITOR, for the 1st and 15th of every month, Presbyterian Board of Publication, Philadelphia 4to, with embellishments.

We understand that this very good periodical, for the young, is now having an extensive and increasing circulation in Canada, of which it is well deserving. It gives a fresh supply of interesting and instructive reading to the Sabbath Schools who take it, every two weeks. And the benefit of it is not confined to the children merely, but its entrance under the domestic roof is no small service to the whole household. It will be well if teachers and parents are careful to see that these messengers of truth and reasonable counsel are properly read,—with understanding recollection and some abiding impression on the minds and hearts of the juveniles. Too much it is the way, with both adults and the more youthfull to run hastily over the reading presented to them, lay it aside, and think no more about it. The young should be conversed with on what they read, so that truth may be the more likely to get a lodgement within them, and be as good seed springing up fruitfully,—as at this season many of the rural Sabbath Schools

which have been suspended during winter will now be resumed, we would commend the visitor to reception, where its advantages have not yet been enjoyed. It can be had regularly before the end of each month, by applying to Rev. Andrew Kennedy, London, C. W., and it will be found the cheapest paper of the kind.

THE FOUR GOSPELS, with original and selected parallel references and marginal readings, and an original and copious critical and explanatory commentary. By the Rev. David Brown, D.D., Professor of Free Church College, Aberdeen. Philadelphia: Wm. S. & Alfred Martien. 12mo., p. 176.

This is the most remarkable commentary we have seen, in point of compression. It gives the authorised English version of the Gospels, and "an original and copious critical and explanatory commentary," in 176 pages, and these pages very closely printed. The volume is truly *multum in parvo*, as much matter being in the book as would make several volumes in the ordinary way. The comments are wonderfully condensed, but very excellent; and the work has only to be examined to show its concentrated richness. The putting together of such an amount of expository lore into such small compass must have cost Professor Brown a great deal of labor, while at the same time he displays talent of high order. He has supplied a work of exceeding value to ministers, students of theology, Sabbath school teachers, as well as to all who desire to read profitably the inspired narratives of our Lord's ministry. We have no doubt it will have an extensive sale, when known in Canada, and we hereby announce and strongly recommend it throughout the extent of our circulation.

We understand that in the course of a few weeks the first impression was sold in the United States, and a second one is already out. We would be very glad to receive the rest of the New Testament ably handled by Dr. Brown in the same manner. Such works, moderate in size, but massy in contents, are particularly suitable to our country, where the means of purchasing large expositions are not generally possessed. One of the wonders of the book is its cheapness—only fifty cents, for such an amount of precious matter. It and other valuable religious issues of the publishers, Messrs. Martien, Philadelphia, can be procured through Rev. Andrew Kennedy, London, C.W.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

Works for Sabbath Schools.

I. SABBATH SCHOOL LIBRARY, amounting to 220 vols., which can be taken in whole or in part, at option; terms liberal.

II. THE SABBATH SCHOOL VISITOR, published monthly, in double numbers, for the 1st and 15th. The circulation of this esteemed paper for the young in Canada is now extensive and increasing. It can be sent in parcels by mail, at a cheap rate. Its price is low.

The Board supplies a variety of Catechisms and Manuals for the Sabbath School and Bible Class; also, S. S. Roll and Minute Books, &c. Tickets with texts of Scripture and Hymns.

Orders for the above, and for any of the Board's publications, will be readily attended to, and all required information given by

REV. ANDREW KENNEDY,

March, 1859.

London, C.W.

The Record.

TORONTO, APRIL, 1859.

THE LAMBS OF THE FLOCK.

"Feed my lambs" is a commission, the obligation of which is universally admitted, from a regard alike to the authority of Him, who enjoined it on his disciples, and the recognized importance of leading the young to an early acquaintance with the truths of God's word. But although generally admitted, how seldom is the commission faithfully and diligently carried out. We do not mean to say that ministers of the gospel generally are careless in regard to the lambs of their flocks. They may feel deeply interested in them. They may in their pastoral visitations take notice of them. They may draw around them the warm and guileless affections of the young. But how seldom do we find ministers in their regular pulpit ministrations aiming specially at the instruction and benefit of their young hearers. We once heard of a little girl who asked her mother if she did not think that the minister forgot, when preaching, that he had little children listening to him. We suspect that in general, ministers do not think much when in the pulpit, or when preparing for the pulpit, that they may have many children among their hearers. Indeed one effect of the ordinary state of things is that children are often left at home, instead of being brought to Church. They may be brought to the sabbath school, but that is considered sufficient. Let us here say, that, while we regard sabbath schools as most valuable institutions, which have done much to bring about a revived state of religion in most christian countries, and which will, we doubt not, by the blessing of God do still more to extend the influence of real christianity, we are of opinion that they have been regarded too exclusively as the means of instructing the young and leading them to the saviour. This is not the fault of the sabbath school system, but it is the fault partly of the parents, and partly of pastors. It is the fault partly of parents, who have too generally devolved on sabbath school teachers the duty which God has laid on themselves, and have allowed the old and time-hallowed practice of domestic catechising and instruction to fall into disuse. How many families also are there, where the parents are the professed followers of Christ, in which we find, 'no gathering of the children around the parents knees, with open Bibles and helping catechism, with a father's or a mother's exposition and illustrations.' The evil to which we have referred, we mean the looking upon sabbath schools as the only medium of religious instruction to the young, may be also partly traced to ministers, who in their ordinary ministrations seldom seek to provide milk for the babes, as well as strong meat for those who are able to hear it.

The importance of this subject is now attracting the attention of many ministers, and of others interested in the spiritual training of the young. A short time ago several letters appeared in the Edinburgh Witness on this subject. One of these, signed a *mother*, contained the following sentences.

"For sixteen years have I listened to the "strong meat" sermons of my present able pastor, but not one word has he ever *spoken to children*, and often have I been saddened by my little ones asking, 'Why does the minister never speak to us?'

On one occasion during these sixteen years, a stranger—a heavenly looking minister, with snow-white hair—from a distance, occupied the pulpit on an afternoon. After discoursing with great earnestness for a length of time, he paused, and in the most tender and affectionate manner said,—"Now, I am going to tell the children what I have been preaching about." Immediately all were perfectly still. Every eye, old as well as young, were drawn towards the kindly countenance of the speaker, and he *did speak to children*. Many *old eyes* were moistened, and I know that the "milk" by which the children were fed proved most palatable to grown-up people also. Two hours at a sitting, bondage though it be, may *break in* children to church-going, but may it not have something to do in making it a mere *habit*, and in rearing up the "sermon proof" spirit that is amongst us? I would not for a moment allow myself to think that ministers are "ashamed" to address themselves to mere children, seeing that their Divine Master has no such feeling; but many, I believe, *think* they have not the "knack" of doing so. Were such only to try it by using the same language which they do *at home*, when speaking to the young ones about a Saviour's love and other kindred subjects, they will perhaps be surprised to find that they have been hiding a talent which might prove a precious word to the lambs of the flock."

In the late number of that able Journal, the Editor says:

"We have received a number of letters on this subject (*preaching to the young*) from parties in Edinburgh, and other parts of the country, drawn forth by those which have already appeared in our columns. The subject appears now to have engaged public attention, and as it would be impossible for us to find room for all the communications we have received, we can only generally indicate the views of our correspondents. The writers all agree as to the importance of the subject, and trust that, now that it has been mooted, ministers will take it into consideration. More than one correspondent suggests that a short portion of the sermon should be regularly set aside for the young, so that "they might not only receive a present blessing, but that the valuable habit might be formed of intelligent listening," and that again it might, with the Divine blessing, be said "of many of our little ones, 'out of the mouths of babes and sucklings thou hast per-

fect praise.'" Another correspondent who signs himself a "Father," in urging this, says he "understands that Dr. Candlish does some thing of this kind in his own congregation." A correspondent who writes from Greenock "would fain hope that the practice of addressing the young from the pulpit" is more frequent than the writers of the communications which we have already inserted are aware of; and, to strengthen this view, says, "my minister or a brother preaches quarterly to the young of the congregation and Sabbath schools; and, at the beginning of each month, he catechizes the classes on the lessons of the intervening Sabbaths; further, the lesson for the evening is read and commented upon every Sabbath from the pulpit. The quarterly sermon was preached the Sabbath before last, when an incident in the present: American revivals was given:—A little girl, converted to Jesus, became a witness for Him, and a successful missionary, an aged sinner being the first whom she led to the Lamb: thus fulfilling Acts i. 8, and Psalm viii. 2. We read that children are sharers in the blessing in America. We are looking and longing for the cloud coming round to ourselves. Let us pray and hope that some of the first drops may fall upon the young."

A correspondent who signs himself "An Elder," states, that from his own personal observation, he is satisfied that for a few years past parents were becoming more and more alive to the importance of a portion of the discourse on the Sabbath "being so simply explained, as to be level with the capacities of children," and that some months ago he had pressed the subject on the consideration "of his own pastor, who was giving it his most anxious consideration." "Some ministers (he says) adopt the plan of preaching a monthly sermon to children, which is worthy of all imitation, but which, it humbly appears to me, ought not to supersede what is now proposed." This correspondent further writes,—"We live in a day when the treatment of the young has become a matter of far more wise and earnest consideration than it ever was before; and surely one of the highest and noblest efforts for their good will be attained when the ministers of Scotland shall, in downright earnest attempt to give our children some of that spiritual food which, as a body, they so fully and faithfully bestow upon the grown-up members of their congregations. Were this done extensively over the length and breadth of the country, it is impossible to reckon the extent of the benefits that would accrue to our population. Who are they who, in six or eight years from this date, will form the youth and hope of the land, but those very children over whom ministers are now preaching?"

We know too, that in this country not a few ministers give attention to this mode of feeding 'the lambs.' Some preach quarterly or oftener, specially to the young. Perhaps it would be better, as some of the correspondents of the *Witness* says, to endeavour to address

them specially every sabbath. We admit that it is a peculiar talent to be able to preach in a simple and yet interesting manner to children. Comparatively few can do this with marked success. But the attempt should be made. The duty should be recognized. And we believe, that were ministers in their pulpit preparations to bear in mind that they are to have children to listen to them, they would find no great difficulty in arresting the attention of their young hearers, and presenting the precious truths of the word of God in a form intelligible to their minds, and interesting to their feelings and affections. In the attempt to reach the young and to interest their minds, it would be found that others besides the young were benefited, for in every congregation there are babes in knowledge, as well as babes in years. We bring the matter before the minds of ministers. It is assuredly worthy of their most serious and prayerful consideration.

FRENCH CANADIAN MISSIONARY SOCIETY.

We have received the annual report of the French Canadian Missionary Society. The work of the Society appears to have been going on successfully. The income of the Society has been \$10,048.94 of which the sum of \$1,561.11 was received from Great Britain, \$944.50 from the United States, \$11.74 from Switzerland, and \$7,531.59 from Canada, nearly one third of it being from Montreal. The expenditure was \$10,008.35, the debt being nearly the same as before viz. \$1,575.81.

The fruits of the Society's efforts are now beginning to tell. Not a few who received their education in the institute at Point Aux Trembles are now scattered amongst their countrymen, and are disseminating the light which they themselves received. It is peculiarly interesting to observe that many of the former pupils, still feel a deep interest in the prosperity of the institution. One of them is specially mentioned in the report. Having heard of the pecuniary straits of the mission, he twice in the course of the year spontaneously remitted a contribution of ten dollars, accompanied with an expression of his lively gratitude and affection, and of his earnest desire that God would continue to bless the mission, which had already accomplished so much good among his fellow-countrymen.

The Report concludes with the following summary of the operations of the Society during the year:—

"The number of missionaries permanently and actively engaged in the work of this mission is 25, besides the converts and pupils of Point aux Trembles occasionally employed in tours of colportage. French Tracts, Bibles and New Testaments have been widely circulated.

The pupils who have been taught during the year in the Institute at Pointe aux Trem-

bles, number 121, and besides these 160 children have received the benefit of evangelical instruction in four schools at other stations, making in all 281. Two additional churches have been formed, and the ecclesiastical organization of the mission churches is placed on a firmer basis. The religious meetings held in various parts of the country by our missionaries have become more frequent from greater willingness on the part of the people to listen to the Gospel, and the usual attendance at these meetings cannot be estimated at less than 500. Finally the number of young French Canadian converts of this mission preparing for the ministry has doubled, being now six, and thus raises great hopes of future blessings amongst their countrymen. However, the success and the influence of the mission amongst French Canadians should not be judged of solely from results that can be placed in a statistical form, for there proceeds from the Gospel and its doctrines so widely cast abroad, through the instrumentality of preachers, colporteurs, and the Institutes, a spiritual impulse working slowly important changes in the minds of a large part of the French population. If the number of those who have withdrawn definitely from Rome to make a public profession of Protestant Christianity is comparatively small, the number of those who have lost confidence in the idolatrous practices of their church, and her pernicious doctrines, is considerable; and shows that the faithful and persevering protest of our missionaries against Romish error has born its fruits. Never before have the clergy and hierarchy made such incessant efforts, through the press, the pulpit, the confessional box, and religious confraternities, to retain a spiritual despotism, the wane of which they not unfrequently deplore in public.

Now, therefore, more than ever is the time for the friends of French Canadian Missions to rally for vigorous effort, so that the advantages gained may be followed up, and the doors, which, through great labor and many trials have been opened to the Gospel, may be widened. Nearly a hundred years have now passed away since the Providence of God placed Lower Canada under a Protestant government, and opened to American and British Christians, access to her Roman Catholic people. May this sacred trust, so long neglected, be now understood and assumed by all the evangelical Christians of Great Britain, the United States, and especially Canada. It is in seeking to bless others that they will be blessed themselves; and by carrying the Gospel to their unenlightened French Canadian brethren, that they will approve themselves the disciples of Him whose last order was, 'Teach all nations, to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.'

THE ANNUAL STATISTICAL RETURNS.

The blank schedules for the annual statistical returns have been sent to all ministers on the Synod roll, and schedules have been sent to Presbytery Clerks for the supply of vacant congregations. These schedules should be filled up and returned to the Presbytery Clerk on or before the 9th of May. The Presbytery Clerk should fill up his Presbyterial schedule, and forward it on or before 16th May, either to the office of the Church in Toronto, or to Thomas Dallas, Esquire, Orillia, Convener of the Synod's Committee on Statistics. It is of great importance, with a view to accuracy, that all sums for the

various Schemes of the Church, entered in the columns of the statistical schedule should be remitted to the proper quarter, on or before the 30th April, when the accounts for the year will be closed.

It is of real importance that due attention be given to the proper filling up of these statistical schedules. Not only are the operations and progress of the Church at large, thereby, presented in a proper light, but a beneficial reflex influence is also produced on individual congregations. In general it will be found that punctuality in attending to these required returns is just an index of the regularity and liberality of congregations in supporting the Schemes of the Church.

Lest the blank schedule should not be received, or be mislaid, we subjoin the various items embraced in it.

STATISTICAL RETURN.

- 1 Designation of Congregation.....
2. Name of Minister.....
3. No. of Families connected with Congregation.....
4. Present number of Communicants.....
5. Additions by Examination.....
6. Do. by Certificate.....
7. Diminution by Death, Transference, &c....
8. No. of Baptisms.....
9. No. of Elders.....
10. No. of Deacons.....
11. No. of Managers or Trustees.....
12. Diets of Worship on Sabbath.....
13. Average Attendance.....
14. Pastoral Visitations.....
15. Week Day Lecture—Average attendance at do.....
16. Prayer Meetings—average attendance at do.....
17. No. on roll of Sabbath Schools.....
18. — — Bible Classes.....
19. No. of Vols. in Congregational Library...
20. No of vols. in Sabbath School Library....

FINANCIAL STATEMENT.

1. Amount of Stipend promised—with or without Manse.....
2. Amount actually paid for the year.....
3. Sources of Stipend.....
4. If vacant, amount paid for supply.....
5. Amount contributed for Knox's College, Ordinary Fund.....
6. Amount contributed for Knox's College, Building Fund.....
7. French Canadian Missionary Society.....
8. Buxton Mission and Synod Fund.....
9. Foreign Missions.....
10. Ministers' Widows' and Orphans' Fund....
11. Presbytery's Home Mission Fund.....
12. Bursary Fund.....
13. Debt on Church.....
14. Debt on Manse.....
15. Contributions not otherwise reported.....
16. Total Congregational Contributions.....

PROGRESS OF UNION MOVEMENTS.

We rejoice to observe the progress of the movement towards union in Nova Scotia. We learn from the *Presbyterian Witness* that a meeting of the joint committees of the two Churches was lately held in the Free College, Halifax. There were present, on the part of the Presbyterian Church, the Rev. Messrs. Murdoch, Bayne, Professor Ross, and McGregor; and C. Robinson, and D. McCurdy, Elders; and on the part of the Free Church, Rev. Professor King, Messrs McKnight, Murray, and

McKay. The state of the roads prevented the attendance of some members of Committee. The results of the meeting were quite satisfactory. The members of Committee were able to come to an agreement in every respect.

In Australia also the movement towards union has been most successful, and the probability is that, by this time, the union has actually taken place. The Synods of the Free Church, the Established Church, and the United Presbyterian Church met contemporaneously in December.

The fundamental principles and articles of the proposed union are these:

"That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of the church.

"That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, in relation to the power and duty of the civil magistrate in matters of religion, the office-bearers of the church in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views inconsistent with the liberty of personal conscience, or the right of private judgment.

That this Synod asserts for itself a separate and independent character and position as a church; possesses supreme jurisdiction over its subordinate judicatories, and congregations, and people; and will receive all ministers and preachers from other presbyterian churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone."

The respective Synods, after unanimously approving of the basis of union, resolved to remit the same to the sessions and congregations under their care for consideration; and another conference of the three bodies was appointed to take place on the first Wednesday of February. We may mention that, when the proposed union was first seriously mooted, several of the ministers of the Free Church in the Presbyteries of Sydney and Melbourne, withdrew from their respective Synods and essayed to carry with them the name and title of the Free Church of Australia. These dissenters still remain in a separate state, but it is to be hoped that they will all see the propriety of resuming their former connection, or at least of uniting with their Presbyterian brethren in forming the one church.

We are glad to observe that the Presbyterian Church is extending in Australia. Within the last six months two new Presbyteries have been organized viz: the Presbytery of Ballarat, and the Presbytery of Castlemaine. At the last meeting of Synod, it was determined to commence a Mission to the heathen, a strong feeling being at the same time expressed in favour of the Chinese residents within the colony, as having special claims on the attention of the Churches of Christ.

SPECIAL PRAYER FOR THE COUNTRY

We are glad to know that the proposal made through our columns, of a concert for prayer in reference to the opening season, and the temporal circumstances of the country, has been cordially met in all parts of the Province. Many ministers of various denominations agreed to give special attention to this matter on the day suggested—the 27th March.

Some disposed to go along in the general object may find the first Sabbath in April more convenient. The President of the Wesleyan Conference, we understand, invites the Churches of that communion to special prayer for the interests of the country on that day, being the earliest day on which a general and concurrent action of that Church could be secured.

LIBERALITY OF IRISH PRESBYTERIAN CHURCH.

We have pleasure in noticing the following liberal grants which have been made by the Board of Directors at Belfast, viz:—

1. One hundred pounds per annum for three years, to be at the disposal of the Synod of the Presbyterian Church of Canada for the supply of stations that have never had settled ministers.
2. Fifty pounds to be disposed of by the Home Mission Committee for the Buxton Mission.
3. Thirty pounds for St. Sylvester for the next year, instead of twenty formerly granted.
4. Fifty pounds to be paid through the Home Mission Committee for a missionary at Portneuf, or Chaudiere, as soon as a suitable person can be found.

Several grants are also made for the Church in New Brunswick.

We have no doubt that much real benefit will arise from these grants. These are the first fruits of the visit of the Rev. Messrs. McClure and Gibson.

BUXTON MISSION.

We have pleasure in inserting the following acknowledgment:—

DEAR SIR,—Permit me through the *Record* to acknowledge the receipt of £10 sterling, from the Dundee Ladies' Anti-Slavery Society to be applied "in forming a scholarship for any colored youth who may wish to prosecute his studies at the College with a view to the ministry."

This is the first donation for that purpose. I hope it will soon be increased by similar contributions from friends of the mission, until we have at least, as much as will form one scholarship.

Yours truly,
WILLIAM KING.

Buxton, March 11, 1859.

CALLS, &c.

MOUNT FOREST.—The congregation at Mount

Forrest has given a call to the Rev. John McMillan of Fingal.

DURHAM.—The congregation at Durham has resolved to give a call to the Rev. William Park, probationer.

WOODSTOCK.—The congregation of Knox's Church, Woodstock, vacant by the resignation of the Rev. W. S. Ball, has resolved to give a call to the Rev. John Laing of Scarborough.

BELLEVILLE.—The induction of the Rev. William McLaren took place at Belleville on the 22nd. The Rev. R. C. Swinton preached an appropriate sermon, Rev. A. Wilson presided at the induction, and Messrs. Wilson and Gray addressed respectively the people and the minister. This settlement will, we doubt not, be, by the blessing of God, productive of the happiest results.

Editorial Items.

RESOLUTIONS ON UNION BY U. P. CONGREGATION, LAKE SHORE.—The U. P. Congregation at Lake Shore, Owen Sound, lately met and passed resolutions in favor of Union between the Free and U. P. Churches. In the resolutions reference is made to the evils arising from the existing want of union, and the great advantages likely to follow a cordial union between two Churches so closely connected in doctrine discipline, and government, and the congregation most cordially desires and prays for the accomplishment of the union.

Want of space prevents us from publishing the resolutions in full.

CLOSING OF CHURCH ACCOUNTS FOR 1858-9.—We again remind Ministers, Sessions, and Treasurers of Congregations that the accounts will close on 30th of April.

THE RECORD.—Subscribers are again reminded that the subscriptions, if not paid within the first six months, will be seventy five cents, instead of fifty cents. Those in arrears are requested to remit.

REV. DONALD FRASER—PUBLIC BREAKFAST IN MONTREAL.—At the public breakfast on the occasion of the departure of the Rev. D. Fraser, to which reference was made in our last, Principal Dawson presided. In addition to his remarks addresses were given by the Rev. Dr. Wilkes, Rev. Mr. Bonar, Rev. D. Inglis, T. M. Taylor, Esq., J. Dougall, Esq., and H. Lyman, Esq. Mr. Lyman, in the name of numerous friends in Montreal, presented Mr. Fraser with an elegant service of silver plate. Mr. Fraser made an appropriate reply. The meeting was one of deep interest. In addition to the testimonials already mentioned, parting testimonials were presented by the Sabbath School of Coté Street Church.

We observe that the Rev. Mr. Greig of Kinfauns comes out to give temporary supply in Coté Street.

REV. DR. DUFF.—We regret to hear by the

Home and Foreign Record that the health of Dr. Duff has again begun to suffer. His medical advisers recommended a short sea voyage. He was therefore to sail to Burmah.

REV. DONALD McLEOD.—We observe that the Rev. D. McLeod of Cobourz, now in Scotland, on account of his health, received from former friends in Gourrock, by the hands of Major Darroch, a purse containing twenty sovereigns, as a mark of their continued esteem.

Items of Intelligence.

JEWISH COLONY IN CHINA.—It is stated that at Kai-Fung-Too, China, there exists the remnant of an ancient Jewish Colony isolated for centuries from all brethren of the same nation and faith. Means have been adopted to open up communication with this distant colony. It is proposed to induce two youths to come to England with the view of giving them a European education and then sending them back in order to infuse new life into the community.

REV. MR. SPURGEON.—It is stated that Mr. Spurgeon has abandoned his intention of visiting America at least for the present year.

PERVERTS FROM OXFORD UNIVERSITY.—From a Pamphlet lately published entitled: "*Facts and Documents, showing the Alarming State of the Diocese of Oxford*," it appears that above 120 members of the University of Oxford have seceded to the Church of Rome, up to the present time.

THE USE OF A LITURGY.—Proceedings are going on in the Established Presbytery of Edinburgh with reference to the use of a Liturgy and the introduction of other innovations by Dr. R. Lee. Dr. Lee, defended himself in a long and somewhat ingenious speech. A Committee was appointed to make farther inquiries.

SABBATH DESECRATION IN PRUSSIA.—The public Museums were thrown open on the 30th January, for the first time on the Sabbath. The new Museum, at the doors of which an entrance fee of 6d. was formerly charged, was opened gratuitously.

APPEAL OF REV. MR. McMILLAN.—We observe that judgment has been given in the appeal to the civil courts by Rev. Mr. McMillan. The object of the appeal was to set aside the sentence of the General Assembly of the Free Church by which he had been deposed. As might have been expected his appeal is dismissed.

STATE OF RELIGION IN TUSCANY.—It is stated that there are hopeful tokens as to the progress of religion in Tuscany. There is a prayer meeting in Florence, and it is said that thousands of Italians are reading the word of God.

MISSIONS IN CHINA.—Missions in China are attracting more general attention. The Rev. J. Angel Jan. 3 of Birmingham has written a powerful appeal to the British and American Churches on the subject.

NON-INTRUSION MOVEMENT IN THE CHURCH OF SCOTLAND.—The Presbytery of Glasgow, in connexion with the Established Church of Scotland, have adopted an overture to the General Assembly virtually non-intrusive in its character.

MUSICIANT BEQUESTS.—The late Miss Thomson of Minto Street Edinburgh, has left £2000 to Dr. Guthrie's ragged schools and £7500 for erecting a Church in connexion with the Free Church, in a destitute locality in Edinburgh, with a manse and endowment for the minister. About three fourths of her means she leaves to her nearest relatives.

FATHER CHINIQUY.—Father Chiniquy has recently visited Canada and addressed public meetings in various places. He and his people have been led to refuse absolute submission to Bishop, Pope, or any human being, and to look to the word of God as their only guide. We trust that cleaving to that guide, they will be led to a knowledge of the gospel in all its fullness and freedom.

QUEEN'S COLLEGE, KINGSTON.—We learn from the *Presbyterian* that there are at Queen's College during the present Session, Students in Theology 10,—Students in the Arts 54, and in Medicine 73, making in all 137. The Junior class in the College embraces 31 Students, the largest ever assembled in the College.

Communications, &c.

PROGRESS IN INNISFIL AND NEIGHBOURING LOCALITIES.

MR. EDITOR.

Without wishing to indulge in the spirit of egotism by magnifying the symptoms of improvement in my own locality, or to forget to take an extended view of the state and progress of religion within the borders of our Church in this land, or throughout the world in this day of busy enterprise, permit me very briefly to refer to one or two signs of improvement within the bounds of my own pastoral charge.

Of the three congregations composing my pastoral charge, in only one (Innisfil) had elders been ordained when I was inducted, little more than a year ago; and in another of them,—viz that on Essa town line—the communion had never been dispensed, partly I have no doubt, owing to the want of suitable accommodation; their new Church being in an unfinished state at the date of Mr. McKenzie's resignation.

Innisfil, being the oldest and by far the largest of my congregations, has had elders for several years, and in the general management of the temporal affairs of the congregation a very laudable degree of diligence has been manifested.

About the beginning of February last, after regular steps had been taken, the following persons viz Francis Barclay, James Irvine, James Black, William Goodfellow, and William Hunter were ordained as Deacons in Innisfil congregation.

Steps have also been taken for building a Manse in the immediate vicinity of Innisfil Church. The work has been let, and the building is to commence forthwith.

It were very desirable that this example were followed by other congregations of our Church, that have not yet provided suitable accommodation for their Ministers.

It is only just to state that Mr. Gavin Allan, who has always manifested a deep interest in the welfare of this congregation, has given a small lot of land on which to erect the Manse as well as contributed liberally to the building fund.

This congregation moreover had it in contemplation to build a new Church a few years ago; but although this has not yet been carried out, partly owing to the want of entire unanimity in the congregation relative thereto, and partly of late, owing to the pressure of the commercial crisis that still continues to be felt, it is expected that a new Church will ere long be erected.

Also in February last, regular steps having been taken the following persons viz, John Alexander, Robert Orock, and James Harris, were ordered as elders in Barrie congregation. The Presbyterian families in and around Barrie constituting but a small proportion of the population, our congregation there is not large. According to present arrangements, and because of the large extent of my pastoral field full supply cannot be given to Barrie; which operates as a serious draw-back on the prosperity of the congregation. The attendance notwithstanding is increasing considerably, and eleven names were added to the Communion roll last September. It is to be hoped that ere long, some change may be effected whereby this congregation may get supply of preaching every sabbath. They have had a very comfortable Church in Barrie these several years.

In the congregation on Essa town line no elders have yet been ordained, but the communion has been twice dispensed there; and sixteen names were added to the roll at last communion season.

While the attendance is very encouraging, the partial sabbath supply greatly hinders the general prosperity of the congregation. Although frequent meetings for worship are held on week days in several districts in all the congregations, yet the lack of sabbath service cannot thus be supplied except to a very limited extent, more especially when other denominations in the neighbourhood have regular supply on sabbath.

T. W.

PRACTICAL SUGGESTIONS.

DEAR SIR.

There are several important practical topics, on which I should wish to say a few words.

1. *Change and immutability.*—The creature is always changing,—Christ Jesus continues the same, yesterday, to day, and for ever. As was observed of *Him*, "he is changing all things, himself remaining unchanged, never new, never old." He is the same in his truth, his government, his mercy, his justice, and goodness continually. "His years are throughout all generations." When lately at our Missionary meeting at St. Marys, I had occasion to reflect thus, that some who had spoken along with me on a former season about two years since, had departed, the one to Scotland, but the other to the everlasting state. How appropriate the chapter read by the respected pastor at the last meeting, not only reminding us that the idols Jehovah would utterly abolish, but calling also as if in trumpet tone, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." Lately the railway cars waited longer than usual at the Carron Brook station, for a passenger had fallen the previous night about the track and suddenly met his death. The conductor was taken out on the return journey, many of the passengers followed, an inquest was held, which being finished, the train started anew, some of the people on business, others perchance on pleasure;—like the mighty ship pursuing her career on mid-ocean after a momentary pause to com-

mit the body of a fellow mortal to the deep.

When a settlement commences, deaths are but few, and in a corner of the farm or, it may be, on the verge of the "primeval forest," the body is committed to the dust. But as population increases, so does mortality, and the regular burial ground becomes a fact in the history of the settlement. There was a diminution some time since of the Brucefield Session, one had left for Nova Scotia, but another for the world of spirits. One of our elders present at last meeting of Synod is no longer under the sun, Mr. Nelson also formerly one of the Stratford elders is no more. "There is a time to be born and a time to die," but of the Redeemer it is witnessed that "he liveth."

2. *Necessity of attending to the outcard business of the Church.* If our Church were in that condition that we could have ordained deacons in all our congregations instead of temporary managers, as it is the case with many, it would probably be a step in the right direction. There should be at least quarterly meetings of managers, and it would be well if elders sat along with them on such occasions. An enlarged interest ought to be taken in the out-works of Zion by all, and especially by the pious. There is a harmony, whether seen or not, between inward and outward business. The man who desired to see Jehovah's glory, and who described the origin of all things, wrote far more on the tabernacle than about the creation of the world. Let us endeavour as a Church, in dependence on Divine strength, to prosecute this business with all reasonable speed. It would be of great importance that abundance of subscribers were obtained for Mr. Kemp's intended publication, as managers and sessions require such a guide and that it be issued as speedily as possible. Two points particularly demand notice: 1, the better support of the ministry, and 2, the liquidating of debt on Church property. If the mercantile business of the province be going on now comparatively on the cash principle, ought any part of the Church of Christ to continue the credit system? Steam cannot be got for the engine without fuel, and money must be one of the sinews of war in fighting the good fight of faith. Whatever be said, there is a need here, and as our good friend of Stratford observes, take out of the Bible all that is said about money, and you leave it comparatively a little book.

3. *Union.* Things on this point seem to be doing so far well in Nova Scotia. We do not seem to be so lively here. I am afraid, except note publishing cease, and resolutions be simply adhered to, that our progress will be but slender. Some plain people understand the Pilgrim's Progress better without notes, than with them, as might be illustrated in the case of Dr. Scott and his parishioner. If the union is to take place it must do so before February has thirty days, and better late than never, but better never, than to effect it after the manner of a rope of sand, now apparently strong, but anon driven to pieces, with the first blast that blows.

W. G.

P. S. To the list of deceased elders named above may now be added, the late Samuel Carnochan Esq. of Largies, Tuckersmith, who has been connected with the Egmondville congregation from the time when it began. For some time back his health had been declining, but he was so far recovered as to be able on the 4th of March to be present at the marriage of a relation. On the same night he left for the house of W. Piper Esq. near Goderich and suddenly expired at his residence on the evening of the 5th Inst., after the family were seated at the evening repast. On the morning of his last day he sang with them at the family worship, a portion of the 8th Paraphrase:

"Few are thy days and full of woe
O man of woman born,
Thy doom is written, dust thou art,
And shalt to dust return."

He had lived however beyond the three score and ten, and will be generally regretted as one of the earliest and best known of the Scottish settlers. He was suddenly called from the table below, as is trusted, to the feast above. "Blessed are they that are called to the marriage supper of the Lamb."

W. G.

THE LATE REV. DR. HENRY GREY.

[The following brief memoir of the late Dr. Grey is drawn up by one who knew him for many years, and personally enjoyed the benefit of his ministrations.—EDITOR.]

Dr. Grey was Minister of Stenton, in East Lothian, from 1801 to 1812. In the latter part of the last mentioned year, he was called to the charge of the Chapel of Ease, of St. Cuthbert's Parish. This chapel was opened in 1758, and for more than half a century it was the only chapel attached to the vast parish of St. Cuthbert's, which almost encircles the ancient and extended Royalty of the city of Edinburgh. During the reign of moderation in the Church courts, Chapels of Ease were looked on with dislike. They were not endowed, and to encourage them might be a dangerous example to the establishment principle. The pulpit of St. Cuthbert's first chapel was long filled by Dr. John Touch, but under his ministry the attendance, from obvious causes, fell off, till the church became nearly empty; and in 1808 Dr. T. was induced to retire upon an annual allowance. The eminent and worthy ministers of the parish church, Sir Henry Moncrieff Wellwood, and Dr. David Dickson, nobly and generously undertook the work of restoring the efficiency of the ministrations, and of collecting the people. Early in 1808, they commenced their gratuitous services, preaching every sabbath till November, 1813. Under their able ministry, the congregation was once more full, an addition was built to the chapel, and a sum raised and invested for the benefit of the minister of that chapel, in all time coming. Having done so much, it seemed after nearly six years gratuitous labours, that the time was come for the settlement of a permanent minister. In November, 1813, Rev. Henry Grey, was with the approbation of all parties called to the charge. From the first day of his entering the pulpit of the old chapel of ease, his ministry proved eminently successful. The beautiful simplicity and refined taste of his sermons, won the hearts of his hearers, and many who had never thought seriously on religious matters, were brought under the influence of divine truth. Every sabbath day witnessed fresh triumphs, and fresh demonstrations of the power of divine grace, through the devoted piety, and earnest pleadings of this faithful servant of his divine master. It was not unusual to see many melted into tears of contrition, who had long heard the gospel unmoved. People of all ranks crowded to the church. Eminent Lawyers, hitherto indifferent, might be seen in one quarter, Peers of the Realm, and military men returning from the wars were often there. The Hon. and Rev. Baptist Noel, was a constant hearer for a considerable time. And during the seven years from 1813 to 1820, that Dr. Grey occupied the chapel, there was no cessation of his success. Often Dr. Gordon, the successor of Dr. Grey, was heard to say that the number of converts under Mr. Grey's ministry often surprised him in the intercourse which that excellent minister had with his people. The ministers of chapels of ease, be-

ing excluded from the church courts, the friends of the evangelical cause in the Presbytery felt anxious to have Mr. Grey removed to one of the city churches, to the inexpressible regret of the chapel congregation, who sometime before, had raised the seat rents so as to enable them to pay their minister £520 per annum, the same stipend as that of the city ministers. Mr. Grey, was in 1820, appointed to the New North church, vacant by the death of Dr. Dickson, Sen. From that he was removed to an elegant new church, St. Mary's, in Bellevue Crescent. To the close of his long career Mr. Grey, who a few weeks ago, was officiating in Free St. Mary's, maintained the same high and consistent and useful course. In 1828 an unfortunate collision occurred between this worthy man, and another able and excellent minister of the Church, the Rev. Dr. Andrew Thomson, of St. George's, Edinburgh. Dr. T. had arraigned the Committee of the British and Foreign Bible Society in terms which appeared to Mr. Grey and many others too strong. Mrs. Grey, an excellent and gifted lady, published a pamphlet severely censuring Dr. Thomson, which brought on a painful controversy between two of the best and ablest ministers that ever Scotland was blest with. That Dr. Thomson was right in his animadversions on the London Bible Committee cannot be doubted, but the noble and generous spirit of Mr. Grey conceived it his duty to check what he thought amounted to persecution of those, who, although wrong on the Apocrypha matter, had long done much for the Bible cause. Dr. Thomson survived but a few years, this unhappy difference and his death made a blank in the Church Courts which has not been replaced. Mr. Grey, at the disruption, threw his lot with the Free Church, and his zealous and able services were continued till his death.

PICTON SABBATH SCHOOL REPORT.

Mr. Editor,

We have again taken the liberty of laying before you our Annual Sabbath School report, and asking you to give it a place in the columns of your valuable paper, as we are well aware how anxious you are to afford all the intelligence you can regarding the operations of such institutions.

Again we have to attribute much of our success to constant visitation. Visiting affords us a knowledge of the families and of the children's dispositions, which we could, in no other way obtain. It gives us an acquaintance with the world, of its troubles and its trials—it shows to us the sorrows and sufferings of the poor and elicits tales of woe, of which in our own quiet and comfortable homes, we never dreamt, and which call forth our warmest Christian sympathies.

Tracts, books and papers, are found to be very useful, in fact these form an acquisition to many a family, and are often the means of creating a deep interest in both the parents and children.

Our monthly missionary meetings for affording them information regarding missions to the heathens, as well as our class for singing are regularly held. Both are found to be of much assistance. The latter has a very great attraction, while the former does much in leading them to think of those who are still perishing for lack of knowledge, and it is interesting how even the youngest will remember little incidents that may be told them about the heathen.

We have again to record our thanks to the Almighty, that he has in his great mercy spared both teachers and taught. Afflictions have been amongst us, yet we have been all left for a little time longer in this earthly scene. Earnestly should we lift up our hearts

to God for His wisdom to guide us in teaching these little ones, and to point out to ourselves the proper path of duty. Last, as it should be the aim of each minister to make the great end of their preaching the salvation of their people, so should each Sabbath School teacher make the great end of his teaching the salvation of children. Let us be in earnest. Let our conduct and our conversation show that we are heavenly-minded, that we are in the world and not of the world. May we come to our blessed Saviour and cast all our sins and our shortcomings at the foot of the Cross. May we ever remember that God's all-seeing eye is ever upon us, and that He is the fruitful rewarder of all those who diligently and faithfully seek him. Grant Oh heavenly father, that we may be the humble and the holy followers, the earnest and faithful teachers and the holiest and prayer-loving disciples of our Lord Jesus. May we ever think that compared with what He has done for us, all our best and most praiseworthy endeavours will be but as filthy rags, full of sin and full of hypocrisy. Look therefore oh God upon us not as we are in ourselves, but through Christ Jesus, and for His sake have mercy on us.

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL, PICTON.

For quarter ending 31st Dec., 1858.

Average number of Scholars in attendance.....	73
Average number of Scholars absent, ..	39
do do do on roll....	111
Number of Scholars admitted.....	18
do do left.....	15
do do on roll begin'g. of Qr.	117
do do do end of Quarter,	120
do Teachers.....	13
do Librarian,	1
do Superintendent.....	1
Visits paid to families.....	75
ANNUAL STATEMENT OF SABBATH SCHOOL.	
Number of Scholars on roll for 1858..	120
do do do 1857..	126
Decrease.....	6
Number of Scholars admitted during the year.....	40
Number of Scholars left during the year	48
Average number in attendance.....	77
do do absent.....	38
Number of Teachers.....	13
do of visits paid to private families.....	257
Fever was prevalent amongst the children, and prevented the usual attendance. The highest member present during the year was 100.	
Amount of Missionary money collected during the year £23.34.	

Missionary Intelligence.

INDIA MISSIONS OF FREE CHURCH—CALCUTTA.
—Dr. Duff reports that the institution work is progressing as usual, with the whole round of evangelistic work. The female Schools continue to give satisfaction. Between 50 and 60 attend the high-caste girls' School. Brigadier McKenzie and his lady had intimated their intention of giving £25 a year towards its support.

MADRAS.—On the 23rd November, Mr. and Mrs. Moffat reached Madras. Mrs. Anderson, the widow of Mr. Anderson, a devoted Missionary, finds it necessary to leave for a time her post at Madras, where for twelve years she has devoted herself to the cause, of Hindu female education.

SHANGHAI.—We learn from a letter quoted in the *News of the Churches*, that in connection with the labours of the missionaries of the London Missionary Society, twenty persons had been baptised at Shanghai during the past six months. There are several places in the neighborhood where the gospel is steadily preached.

At the Madras Missionary Institution, (Free Church) and branch schools, there are at present 2,763 pupils under instruction. The mission employs one hundred agents, of whom twenty-eight are Christians; all of the mission's own training except two.

JEWISH MISSION—GALATZ.—The *Home and Foreign Record* contains an interesting letter from Rev. Theodore Meyer, who is labouring in Galatz. Mr. Meyer who has gone as a new Missionary to a new field, has been carefully surveying his field, and preparing to enter on its cultivation, as he may have opportunity.

JEWISH MISSIONS OF IRISH PRESBYTERIAN CHURCH.—Dr. Craig at Hamburg is doing a great and important work. In the following words he gives an account of his labour.

I have work enough to do in preaching, in printing, and distributing tracts and Bibles—in visiting from house to house. Nearly half a million of tracts have passed through my hands during the year—the selection, the printing, the forwarding of which is no light matter. The finding of means also, independent of the funds of the Jewish Mission, costs many a letter. One person gave me £150 two weeks ago. Another has placed £500 at my disposal for tract distribution. The Crown Princess of Denmark sent me five shillings to send her its value in tracts, and to-day I have had from the Court at Buckeburg three shillings, with a request for the value in tracts. A poor old man, dying, sends me six shillings. He wants me to have it before he dies, so that he may know that others will have an opportunity of getting the comfort from the tracts which he has had through life. He lives two hundred miles away. In Vienna and Pesth, in Moravia and Bohemia, these tracts are circulating by thousands. I have to-day made arrangements, by which tracts, containing a full statement of the Gospel, and pointing to the person and work of Christ as a sinner's only hope, shall be circulated in the course of the winter, in some 60,000, in Hungary. My friend, Van Andel, has access to at least 300 Jewish families, where these tracts will be given at least, if not read. That is in Pesth. 15,000 tracts have been sent to Vienna in three months, and all are already circulated. From all sides cheering accounts are given me of the blessings accompanying the tracts.

Then I have distributed between 4,000 and 5,000 copies of the sacred Scriptures during the year.

We have some delightful cases of candidates for admission to the Lord's Supper at the next communion.

Our young men's association is most thriving. An earnest spirit prevades it. My sister manages the Dorcas societies, the matrons' and the maidens' association for prayer and for mission work. Wherever a piece of the wall of Jericho tumbles down we are trying to enter, knowing that the Lord must make our way plain. My health is now very good, but I am very weary, and much need a continued interest in your prayers. "Awake, oh north

wind, and come thou south; blow upon my garden that the spices thereof may flow out!"
Our Sunday-schools are, on the whole, in a very good state. We will bring four of the largest schools together for a public examination at Christmas, and expect to have in all the schools at the close of the year, about 500 pupils in attendance and about fifty teachers. This is about the largest number we have had at any time in actual attendance. It is cheering, however, to be able to say that the great majority of the teachers are really in earnest in the great work of bringing souls to Christ.

DR. DUFF'S SENTIMENTS ON CASTE.

"Once more, as regards caste, it would seem, in spite of all that has been written on the subject, that the crudest notions still continue to prevail concerning it. To no one will I yield in my admiration for the character and marvelously multifarious labors of Lord Shaftesbury. And it is because his character stands so high as a chief and leader in forefront of the armies of the faithful, that his words become 'winged words.' They ought, therefore, all the more to be an embodiment of truth and righteousness. Now, at a recent meeting at Leeds, he is reported to have said respecting caste, 'Let them declare that caste was of no value and had no influence, and they might depend upon it there was not a Brahmin in India who would not soon pocket his caste, and in a few years they would hear no more about it.' In this case his Lordship but too palpably allowed his wish to become father of the thought, and led him to believe what was desirable rather than what was true. Alas, no! Caste is not like an old, worn-out garment, flapping loosely and in rags on the outer man, and therefore easily flung aside, but rather like the scarlet dye, deeply engrained in the most intimate structure and fibre of the inner man, and therefore seemingly inseparable from his very being. There is a sense in which caste cannot be wholly ignored; there is a sense in which it can and ought to be ignored, and the systematic ignoring of which, on the part of Government, would help partially to relax its adamant cords, yet without leading to their being wholly broken or cast asunder. That triumph is reserved for a living Christianity. * * *

In Bengal we never had caste Christians, as in the old Tanjore missions. Here, from Kiernander and Carey downwards, no missionary has recognized or sanctioned the pretensions of caste in connection with the duty of preaching the gospel to 'every creature,' or in connection with conversion, or subsequent status in the church of Christ, or church arrangements, discipline or order. At the moment of baptism the *poita*, or distinctive Brahminical badge, is thrown aside, and thenceforward the baptized Brahmin takes his place with the baptized Sudra, or no caste disciple. In short, every thing which reason, or Scripture, or the principles of toleration could suggest, has been done to discountenance, and ultimately eradicate the noxious and heathenish distinctions of caste. And if, at any time, or under any circumstances, there has been the appearance of any undue deference to the Brahminical or other high castes, I venture to affirm, that a candid and courteous inquiry into the matter would always elicit some satisfactory explanation."

Miscellaneous Articles.

WHEN I WALK IN DARKNESS.

God doth not leave his own;
The night of weeping for a time may last,

Then tears all past,
His going forth shall as the morning shine,
The sunrise of his favour shall be thine
God doth not leave his own.

God doth not leave his own,
Though few and evil all their days appear,
Though grief and fear
Come in the train of earth's and hell's dark
crowd,—
The trusting heart says even in the cloud:
God doth not leave his own.

God doth not leave his own,
Tho' sorrow in their life he doth permit—
Yea, chooseth it,
To speed his children on their heavenward way,
He guides the winds.—Faith, hope, and love all
suy,
God doth not leave his own.

From Hymns of Church Militant.

THE NEW TESTAMENT CHURCH.

In the New Testament form of the charter of the church, the utmost facility, compatible with order is afforded for organizing congregations of the Lord—so that any number of believers, amounting to plurality, may become a house of God, if they "associate together for divine worship and godly living, agreeably to the Holy Scriptures," and submit to Christ's authority, under some form of government. The terms of the charter as stated by Christ himself are, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) So that wherever a body of believers, however small, are in an orderly manner gathered together in Christ's name—i. e. by his authority—in accordance with his word—in dependence upon his righteousness—and in maintenance of his ordinances—there is a church, there is a household of faith. And when that household have selected a locality, where they agree to gather together stately in the name of Christ—that place, like the spot upon which rested the foot of Jacob's ladder, becomes, *ipso facto*, *holy ground*. It needs no other consecration. It needs no ghostly ceremonies, no priestly benedictions, to make it holy. The spot, at Horeb's rocky base, where the Sheehinah burned in the bush, was *holy ground*. Why? Because God was there! The rocky hill-side, upon which Jacob dreamed, was a house of God, a "dreadful place." Why? Because of Jehovah's presence! And as he has solemnly promised to be present, in the place where two or three are gathered together in his name, that too is *holy ground*, that is a house of God, a gate of heaven. There God records his name, there He will come unto his people and bless them, and where he is specially present, there is a *house of God*. It may be a rugged mountain base, like that of Horeb; it may be a rocky ridge like Bethel, the scene of Jacob's dream. It may be a sandy desert like that in which the tabernacle was pitched for almost forty years. It may be a glen or a cave in the earth, or a bleak moor side, like those to which our covenanting fathers were driven. It may be a private dwelling, or, like this, a temple built for God. No matter where, and no matter what the characteristics of the place, if the people be met in the name of Christ, there He is, and his gracious presence consecrates the place. The hour has long since come according to our Saviour's prediction, when neither in Mount Gerizim nor at Jerusalem is the only place where men ought to worship the Father; but "in every place incense may be offered to his name and a pure offering."

"Not now on Zion's heights alone,
His favoured worshipper may dwell;

Nor where, at sultry noon, his Son
Sat weary by the patriarch's well;
In every land beneath the skies,
The grateful hymn, the fervent prayer,
The incense of the heart may rise
To heav'n, and find acceptance there!

In *this fair house*, whose doors we now
For social worship first unfold,
To God the suppliant throng shall bow,
While circling years on years roll'd!
Yea! here shall age with snowy hair—
And strength and beauty bend the knee,
And childhood hiss, with reverend air,
Its praise and prayer, O God, to thee!

Yea! Brethren, if you are gathered together in the name of Christ, if you are organized under his authority, and rely upon his righteousness and observe his ordinances, and seek his glory, *He is in the midst of you*, and his presence consecrates the place, and makes it a *house of God*! Here your faith has provided a resting place for the foot of that ladder of ordinances, whose top reaches heaven—upon which the ministering angels shall ascend and descend—and above which stands Jehovah, Jesus. Here, we trust God hath recorded his name—here he will come unto you and he will bless you. May we not call it *Bethel*? Is it not a house of God? Shall it not prove the gate of heaven to many souls? Then "how dreadful is this place!"

Sermon by Rev. Dr. Junkin,

THE PRESBYTERY PROVED FROM SCRIPTURE.

When we step beyond the single congregation we find a divergence in the views of different parties on the point of government. Some maintain the independence of the several congregations so rigidly, as to deny the lawfulness of any union of particular Churches under one government. This extreme opinion, however, seems to want the support of Scripture. We admit, indeed, that each congregation has all the elements of government within itself, and, if there were no other in existence, would be complete self-acting and independent of any earthly power, as was the little primitive company of 120 in the upper room at Jerusalem. This is abundantly established by such phrases as "the Churches of Galatia, Asia, of Macedonia, of Judea, of Syria." All this, moreover, is fully implied in the form for Church government, which has been already unfolded; as the perfect equality and self-dependence of each unit is the very basis on which the whole superstructure of united government rests.

But it is not to be admitted that the self-government of the single Church precludes the common government of any greater portion of the Church. On the contrary, it is to be maintained that a group of contiguous Churches forms a larger Church, which is in like manner capable of self-government, on the following Scriptural grounds. First, Christ is the head of the Church. Here the whole body of the faithful is the Church. And, since a single congregation of believers, is also a Church, by parity of reason any larger body of believers who have occasion to act as a whole, is a Church. The whole Church also forms in the strictest sense an independent kingdom, the government of which is of the most perfect description. From this we infer, that it will, and ought to realize and manifest its self-government in every situation as far as circumstances will permit. And circumstances have permitted ecclesiastical government to be carried far beyond that of the single congregation.

For, secondly, the Church of 120 was still called the Church, when it was increased to 3,000, to 5,000, and to multitudes both of men

and women. The same Church was at length, probably because communities of believers began to appear in other places, denominated "the Church at Jerusalem," at a time when "the number of the disciples was multiplied," multiplied, indeed, "in Jerusalem greatly; and a great company of the priests were obedient to the faith." It is allowed, on all hands, that this Church now contained at least twenty or thirty thousand men, women, and children, was sufficient to compose several particular Churches or separate assemblies of worshippers and yet was governed as one body.

Now this stage of the Church's progress was simultaneous with the death of Stephen, which is generally considered to have occurred not more than three or four years after the ascension of our Lord; and it was not to be expected that so great a body of converts could be provided with a sufficient number of places of worship in so short a space of time. Accordingly, we find no record of what could not have taken place, and was not even a matter of immediate concern. We need not, therefore, look for much notice of the particular Churches into which this multitude was divided, as such a division was merely incidental to the conveniences of social worship. We have unquestionable evidence that a body of twenty or thirty thousand was called one Church and governed as such. This must certainly rank as the Church of a city. Nor does it stand alone in this respect in the Acts of the Apostles. We read of the Church of Antioch, which was of somewhat similar extent and corresponding government; of the Church of Corinth, where many heard, believed, and were baptized, and where Paul staid a year and six months, "because the Lord had much people there"; and of the Church of Ephesus, where Paul preached for two years and three months at one time, and wrought special miracles, and many believed. In any one of these Churches the number of believers was many times too great to be accommodated in one place of worship, and yet each of them was called a Church.

But *thirdly*, several of these large Churches are known to have contained at least one smaller Church and something more. This separately worshipping society may be regarded as the indivisible unit in the variable quantity called a Church. The Church at Rome included one such Church and a considerable aggregate of other members, among whom are most probably the germs of two other Churches. The Church of Ephesus, from which Paul wrote the First Epistle to the Corinthians, had within its large constituency at least one congregation worshipping apart from the rest. The Church of Corinth appears to have been already subdivided into several distinct Churches, as is implied in the injunction, "Let your women keep silence in the Churches" or worshipping congregations.—*From Irish Tracts in Presbyterianism.*

THE DIGNITY AND IMPORTANCE OF THE CHRISTIAN MINISTRY.

It is too apt to be forgotten, that while other professions supply numerous incidental methods of doing good, and while they can sometimes reach objects in this way which are beyond the sphere of the ministry, yet with this latter calling, doing good is not an incident, but the very design of its institution. It is the occupation of a minister to do good; that for which he is made a minister and to which, in so far as he is imbued with the spirit of his Master, he devotes his powers. It is doing good, too, in the highest form and the most effective way. While the whole influence of his labours goes to fit men for the duties of the present scene, and cheer them under its trials, it tells

directly upon their eternal well-being. It purifies and elevates the moral nature. It harmonizes their jarring passions. It nourishes every right sentiment and affection. It brings them into sympathy with whatever is pure and lovely and of good report. It helps to train them for a glorious immortality.

Is there any other profession of which this can be said? Challenge whatever merit you may, for those who have served their country well in the senate or in the field, in the walks of business or in the walks of science; can it be denied, that their achievements lack in a great measure those qualities which stamp the fruits of a faithful ministry with grandeur and stability? Do they partake of the indestructibility of the soul? Will they last while the souls last? Will they elude the final conflagration, and reappear amidst the glories of that realm where not only the ransomed bow before Immanuel, but—

Archangels sound his lofty praise,
"Through every heavenly street,
And lay their highest honours down
Submissive at his feet?"

Question like these require no answer. The end and aim of these pursuits is earthly and temporal; it is only the spiritual which is imperishable.

Nor let it be supposed that this is a mere human estimate of the sacred office. In the passage already quoted from Ephesians, it is set forth as the grand function of the ministry, to perfect the saints, and edify the body of Christ, until the whole Church shall be redeemed and sanctified and made ready for her Lord; even as another Apostle has it, as a bride is adorned for her husband. Of all the institutions in our world, that which is of chief account in God's esteem, is the Church. It was for the sake of the Church he created the world; for its sake he preserves the world and when his purposes concerning the Church are accomplished, he will destroy the world. There is even ground to believe that he has put greater honour upon the Church than upon other work of his hands throughout the universe, and that he will derive from it a greater revenue of glory. For the strong presumption is that no other sphere has been honoured with such a display of his perfections as that presented in the plan of redemption; and we are assured that it is the theme of adoring study to the principalities and powers in heavenly places.

It can be no trivial privilege then to have a place in the Church, even the very humblest place. It were better to be a door-keeper in the house of God, than to dwell in the proudest of earth's palaces. But the ministry are exalted beyond this. It is their august and benevolent mission, although poor earthen vessels, without merit or efficiency of their own, to carry forward, as humble instruments in God's hand, the enlargement and the victories of the Church. He has sent them forth as his heralds and ambassadors, to publish the salvation, and to say unto Zion, "Thy God reigneth!" He employs their agency in bringing sinners to repentance, and gathering them into his fold. A large porportion of those who are saved, are converted through their labours. It is by his own blessing upon their fidelity and zeal, that the Saviour is to see of the travail of his soul; and that the last and richest of his "many crowns," is to be jewelled for the great coronation-day.

Quietly, it may be, they pursue their work; here, among the outcasts of a large city; there among the reckless seamen on the strand; here, among the jungles of Hindostan; there, among the clay villages of Africa. The world takes small note of their toils. It is taken up with the doings of caups and cabinets, with literature and sciences with trade and industry. But to his eye who sees all things, and gauges all by an un-

ring standard, theirs is the great interest of the earth. In comparison with the work those unobtrusive, unceasing for men are doing, the deliberations of senates, and flotillas with which commerce decorates the ocean, are of trifling moment. These are the agents and symbols of earthly kingdoms; those are humble architects, indeed, but not one blow they strike, nor one prayer they breathe, is lost; for they are carrying forward a kingdom which is to last forever.

Nor need it much concern them, that they lack human sympathy. They are more than compensated by the sympathy their work awakens in a better sphere. Earth, slumbered when its Saviour was born; but Heaven filled the midnight air with hallelujahs. So earth heeds not the labours of that Saviour's servants; but heaven looks on with an eager gaze; and for every soul that is won from sin and Satan, a fresh tide of joy is poured through all their glittering ranks; for there is joy among the angels of God over one sinner that repenteth. This conflict with the powers of darkness, is theirs no less than ours. Other wars may or may not interest them. But to everything pertaining to this war, they are keenly alive. And since the ministers of religion are appointed to be the standard-bearers in this contest, it may be presumed that these bright spirits feel some peculiar sympathy in their toils and trials. That cannot be an insignificant work, which thus concentrates upon itself the regards of the heavenly hosts. Nor is that an office to be contemned even by the loftiest of earth's potentates, around which cherubim and seraphim love to hold their encampment.

Other views of the ministry will suggest themselves to any person disposed to pursue the subject. Let this very partial and cursory survey of it suffice to justify the sentiments which have been expressed, respecting the low estimate of it entertained in our churches. Unless we have altogether mistaken the teachings of the Bible, there is no other office among men which God has clothed with such honour, none which he has made so indispensable to the progress of our race in virtue and holiness, and to their everlasting well-being. How surprising and how mournful it is, that a profession which he has graced with all this dignity and worth, should come to be disparaged, even by those who owe to it, under God, their own deliverance from the curse and all their hopes for eternity! What a miserable return is this to make to him who bestowed this office upon the world, as one of the very first and greatest of his ascension-gifts, and who has linked with it the happiness of the race in all coming generations!—*Dr. Boardman.*

EASTER TRACED TO CHALDEA.

What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the Queen of Heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in the country. That name, as found by Layard on the Assyrian monuments, is Ishtar.

The worship of Bel and Astarte was very early introduced into Britain, along with the Druids, "the priests of the groves." Some have imagined that the Druidical worship was first introduced by the Phenicians, who, centuries before the Christian era, traded to the tin-mines of Cornwall. But the unequivocal traces of that worship are found in regions of the British islands where the Phenicians never penetrated, and it has everywhere left indelible marks of the strong hold which it must have had on the early British mind. From Bel, the first of May is still called Beltane in the Almanac, and we have customs still linger-

ing at this day among us, which prove how exactly the worship of Bel or Moloch (for both titles belong to the same God) had been observed even in the northern parts of this island. "The late Lady Baird of Fern Tower, in Perthshire," says a writer in Notes and Queries' thoroughly versed in British Antiquities, "told me, that every year, at Beltane (or the first of May,) a number of men and women assembled at an ancient Druidical circle of stones, on her property near Crieff. They light a fire in the centre, each person puts a bit of oat cake in a Shepherd's bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was previously burned as a sacrifice. Now the passing through the fire represents that, and the payment of the forfeit redeems the victim." If Baal was thus worshipped in Britain, it will not be difficult to believe that his consort Astarte was also adored by our ancestors and that from Astarte, whose name in Nineveh, was Ishtar, the religious solemnities of April, as now practised, are called by the name of Easter,—that month, among our Pagan ancestors, having been called Easter—monath. The festival, of which we read in Church history, under the name of Easter, in the third centuries, was quite a different festival from that now observed in the Romish Church, and at that time was not known by any such name as Easter. It was called Pasch, or the Passover, and though not of Apostolic institution, was very early observed by many professing Christians, in commemoration of the death and resurrection of Christ. The festival agreed originally with the time of the Jewish Passover, when Christ was crucified, a period which, in the days of Tertullian, at the end of the Second Century, was believed to have been the 23rd of March. That festival was not idolatrous, and it was preceded by no lent. "It ought to be known," said Casseanus, the monk of Marseilles writing on the fifth Century, and contrasting the primitive Church with the Church in his day, "that the observance of lent had no existence, so long as the perfection of the primitive Church remained inviolate." Whence, then, came this observance? The forty days abstinence of Lent was directly borrowed from the worshippers of the Babylonian Goddess. Such a Lent of forty days, "in the spring of the year," is still observed by the Yezidis or Pagan Devil Worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was observed in Egypt, as may be seen by consulting Wilkinson's Egyptians. Among the pagans this Lent seems to have been an indispensable preliminary to the festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing, and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June, therefore called the "month of Tammuz;" in Egypt about the middle of May, and in Britain, some time in April. To conciliate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Pagan and the Christian festivals amalgamated. The Christian festival was thrown later; the Pagan one was somewhat advanced; and, by a complicated but skillful adjustment of the Calendar, it was found no difficult matter, in general to get Paganism and Christianity—now far sunk in idolatry—in this as in so many other things, to shake hands. The instrument in accomplishing this amalgam was the Abot Dionysius the Little, to whom also we owe it, as modern astronomers have demonstrated, that the date of the Christian era, or of the birth of Christ himself, was moved four years

from the true time. Whether this was done through ignorance or design may be matter of question, but there seems to be no doubt of the fact, that the birth of the Lord Jesus was made full four years later than the truth. This change of the Calendar in regard to Easter was attended with momentous consequences. It brought into the Church the grossest corruption and the rankest superstition in connection with the abstinence of Lent. Originally, even in Rome, Lent, with the preceding revelries of the Carnival, was entirely unknown, and even when fasting before the Christian Pasch was held to be necessary, it was by slow steps that, in this respect, it came to conform with the ritual of Paganism. At first in the Roman Church, there was a fast of not more than seven days, after the Jewish model of the days of unleavened bread. After the time of the Nicene Council, three weeks came to be the appointed period of fasting. The words of Socrates, writing on this very subject, about A. D. 450, are these, "the princely city of Rome fasts three weeks." But at last, when the worship of Astarte was rising into the ascendant, the whole Chaldean Lent of six weeks, or forty days, was made imperative on all within the Roman empire of the West? About the end of the sixth century this decisive step was taken. It was in Britain that the first attempt was made to enforce the observance of the new Calendar; and here the attempt met with vigorous resistance. The difference, in point of time, betwixt the Christian Pasch, as observed in Britain by the native Christians, and the Pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; and it was only by violence and bloodshed, at last, that the festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honour of Christ.

Such is the history of Easter. The popular observances that still attend the period of its celebration, amply confirm the testimony of history as to its Babylonian character. The hot cross burns of good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean sites just as they do now. The "buns" known too by that identical name, were used in the worship of the Queen of Heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens—that is, 1500 years before the Christian era. "One species of sacred bread," says Bryant, which used to be offered to the god, was of great antiquity, and called Boun." Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." The Prophet Jeremiah takes notice of this kind of offering, when he says, the children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of Heaven." The hot cross buns are not now offered, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived. The origin of the Pasch eggs is just as clear. The ancient Druids bore an egg, as the sacred emblem, of their order. In the mysteries of Bacchus, as celebrated in Athens, one part of the nocturnal ceremony consisted in the consecration of an egg. The Hindoo fables celebrate their mundane egg, as of a golden colour. The people of Japan make their sacred egg to have been brazen. In China, at this hour, dyed or painted eggs are used on sacred festivals even as in this country. In ancient times eggs were used in the religious rites of the Egyptians, and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians, and

thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of his native country: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian goddess—that is Astarte. Hence the egg became one of the symbols of Astarte or Easter. Now the Romish Church adopted this mystic egg of Astarte, and consecrated it as a symbol of Christ's resurrection. A form of prayer was even appointed to be used in connection with it, Pope Paul V. teaching his superstitious votaries thus to pray at Easter: "Bless, O Lord, we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance unto thy servants, eating it in remembrance of our Lord Jesus Christ" &c. Besides the mystic egg, there was also another emblem of Easter, the goddess queen of Babylon, and that was the Rimmon or "Pomegranate." With the Rimmon or "Pomegranate" in her hand, she is frequently represented in ancient Models, and the house of Rimmon, in which the King of Demaseus, the master of Naaman, the Syrian, worshipped, was in all likelihood a temple of Astarte where that goddess with the Rimmon was publicly adored. In this country, and most of the countries of Europe, no pomegranates grow; and yet even here, the superstition of the Rimmon must, as far as possible, be kept up. Instead of the pomegranate, therefore, the orange is employed; and so the papists join oranges with their eggs at Easter; and so also when Bishop Gillis of Edinburgh went through the vain-glorious ceremony of washing the feet of twelve ragged Irishmen a few years ago at Easter, he concluded by presenting each of them with 2 eggs and an orange.—*Two Babylons*

THE CHRISTIAN LIFE.

"He that keepeth my sayings shall never see death." Mark brethren! it is no momentary adoption of the faith and law of Christ to which eternal life is the promised recompense. It is no transient emotion of passionate grief, no occasional sympathy with martyred virtue, no evanescent enthusiasm in the cause of the gospel that forms in the heart of man the germ of future glory; it is "to keep the saying of Christ." Our christianity is momentary, because its principle is momentary; we turn to religion to diversify our life, not to be our life. But oh! as you would indeed be the sealed and reserved inheritors of glory, remember this—that God will not condescend to take his place among the fashions of the day! Remember that christianity is not a system of theological reasoning, nor a new assortment of phraseology nor a new article of acquaintance, nor even a new line of meditation,—but a new life. Its very being and essence is inward and practical; it is not the likeness or the history of a living thing, it is itself alive! and therefore to examine its evidence is not to try christianity; to admire its martyrs is not to try christianity; to compare and estimate its teachers is not to try christianity; to attend its rites and services with more than Mahometan punctuality is not to try or know christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man, to rejoice in the felt and realized presence of Him, who is described as "coming up from the wilderness" supporting his beloved; to have beheld earth annihilated and heaven opened to the prophetic gaze of hope, to have seen evermore revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an eternal friend, and every thing that is difficult to reason solved by that reposeful trust which is higher and better than reason;

to have known and felt this, I will not say for a life, for a single blessed hour, that indeed, is to have made experiment of christianity,—that is to know the imperishable work of the Spirit in preparing souls for eternity,—that is to 'keep the saying' which shall keep from death,—that is to have a glimpse of the meaning of those mystic words which I will not dare to paraphrase or amplify, but which are in themselves all, and more than all, I have attempted to express,—that our life is had with Christ in God.—*Archer Butler.*

ALL THINGS TO BE DONE FOR THE GLORY OF CHRIST.

To this duty you are called by the obligations of both a natural and spiritual creation; by your descent from the first and also from the second Adam. To live, to watch, to work, to suffer, and to sacrifice both for Him, who loving us, spared not his own son, but delivered him up for us all, and for Him, who loving us washed us from our sins in his own blood, is our plain bounden duty; let me rather say, for duty is a cold word, should be our duty and supreme delight. I do not say that it is plain sailing to heaven. I do not say but that the duty we owe to Christ may, and shall expose us to what the world accounts, and what flesh and blood feel, to be pain. Be it so! What pains Jesus endured, what sacrifice he submitted to for us!

Besides how should it make us take suffering joyfully to think that it is those who are crucified with him on earth, that shall be crowned with him in heaven. None else. They won in this game that lose. They live in this warfare that die. If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him! He that loseth his life shall find it.

Surely if there be such things as true, tender, sacred, eterna, obligations, they bind those who to speak the plain truth, but for Christ had been suffering hell's intolerable torment, had never even hoped to set foot in heaven. What owest thou thy Lord? you cannot tell that. Therefore be your money millions or mites, be your talents ten or two, be your hearts young and green, or seared and withered, lay them at a Saviours feet. Let this glory be your glorious aim. Raised far above the common objects and base pursuits of the world, this is an end worth siving for, a life such as that, elevating and ennobling the humblest lot shall command the regards and fix on a man the gaze of angels. Lofty ends give dignity to the lowest offices. It is, for instance, an honest but you would not call it an honourable occupation to pull an oar, yet if that oar dips in a yeasty sea to impel the life boat over mountain waves and through roaring breakers, he who has stripped for the venture, and, breaking away from weeping wife, and praying mother, and clinging children, has bravely thrown himself into the boat to pull for yonder wreck, and pluck his drowning brothers from the jaws of death, presents, as from time to time we catch a glimpse of him on the crest of the foaming billow, a spectacle of grandeur which would withdraw our eyes from the presence even of a Queen, surrounded with all the blaze and glittering pomp of royalty.

Take another illustration drawn from humbler life. Some years ago, on a winter morning, two children were found frozen to death. They were sisters. The elder child had the younger seated in her lap closely folded within her lifeless arms. She had stripped her own thinly clad form to protect its feebler life, and to warm the icy fingers had tenderly placed its little hands in her own bosom; and pitying men and weeping women did stand and gaze on the two dead creatures as with glassy eyes and stiffened forms they reclined on the snow-

wreath—the days of their wandering and mourning ended, and heavens own pure snow no purer than that true sister's love. They were orphans, houseless, homeless beggars. But not on that account had I been there to gaze on that touching group, would I have shed one tear the less, or felt the less deeply, that it was a display of true, love and of human nature in its least fallen aspect, which deserved to be embalmed in poetry, and sculptured in costliest marble.

Yes; and however humble the christian's walk, or mean his occupation, it matters not. He who lives for the glory of God, has an end in view which lends dignity to the man and to his life. Bring common iron unto proper contact with the magnet, it will borrow the strange attractive virtue, and itself become magnetic. The newest crystal fragment, that has been flung out into the field and trampled on the ground, shines like a diamond when sunbeams stoop to kiss it. And who has not seen the dulllest rain-cloud when it turned its weeping face to the sun, change into glory, and in the bow that spans it, present to the eyes of age and infancy, alike of the philosopher who studies, and of the simple joyous child who runs to catch it the most brilliant and beautiful phenomena in nature? Thus from what they look at, and come in contact with, common things acquire uncommon glory.

Live then, "looking unto Jesus," live for nothing lower than God's glory, and these ends will lend grandeur to your life and shed a holy, heaven y lustre on your station however humble it be.—*Guthrie*.

HOW TO BE LIKE ENOCH.

Do you seek Enoch's introduction to the living God? Go to him, as Enoch went, believing that he is, and that he is accessible.—Heb. 11: 16, and seek to get into the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps than he was to Enoch. Believe. Believe that he is not afar off, but nigh. Believe that he is all that Jesus said—that he is all that Jesus was—and believing this, walk with him. Admit him into your home, that he may bless it. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquillize and transform them.

Let his recollected presence be the brightness of every landscape—the zest of every pleasure—the energy of every undertaking—the refuge from every danger—the solace in every sorrow—the asylum of your hidden life, and the constant Sabbath of your soul. Learn with all reverence for his greatness, and equal reliance on his goodness,—learn to make the eye that never slumbers the companion of your nights and mornings; and the ear that never wearies, make it the confidant of your weakness, your solitude, ecstasy and woe. Learn to have not one life for God and another for the world; but let your life be divinely quickened—let every footstep be a walk with God.—*Dr. Hamilton*.

EDUCATIONAL STATISTICS OF UNITED STATES.

The educational institutions of our country are justly considered the glory of our nation and age, and as being the fountain of intelligence and patriotism and morality and religion. As sources of influence they can not be over estimated. This is evident from a few statistics which are taken from the most reliable sources:

We have 50,000 Common Schools,
" " 5,000 Academies,
" " 234 Colleges, of all grades,
" " 122 Colleges, p open,

Which employ, 1,063 Instructors,
Collected in them 14,573 Students,
Have sent forth 64,752 Alumni, living and dead,

Their Libraries number 1,065,000 Vols.,

We have 48 Theological Seminaries,
Connected with them 137 Professors,

" " " 1,379 Students,
In Libraries 250,000 Vol. and over,

We have 17 Law Schools,

38 Professors,
1,117 Students,
30,000 Volumes in Libraries,

We have 40 Medical Schools,

268 Professors,
4,722 Students,

Whole number of students in these various institutions, 21,791—or one student to about 1,055 inhabitants.

Who can calculate the influence, thus constantly exerted, either for good or for evil; who will not offer up fervent prayer to God, that his reviving spirit may descend upon all these institutions, that they may become only fountains of good?—*Exchange Paper*.

LITTLE SINS.

BY THE REV. NEWMAN HALL, LL.B.

LET us be on our guard against little sins; against what men call little sins, for there is nothing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wounds of the soul open; guard against little sins, which, if not guarded against will as surely destroy the soul as one great sin.

John Newton says, Satan seldom comes to Christians with great temptations, or with temptations, to commit a great sin. You bring a green log and a candle together, and they are very safe neighbours. But bring a few shavings and set them a-light, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that," and so by these little chips we are first easily lighted up, and at last the great green log is burned. Watch and pray, that ye enter not into temptation.

A CHILD OF PRAYER.

At the last communion season, among those who "stood before the Lord," and called men and angels to witness their decision to serve him, was a boy of twelve summers. Several months had passed since he felt that he had given his heart to the Saviour, and he earnestly desired publicly to profess his love to him; his pastor and the session thought it would not be right to deny him the privilege.

While I sat, an interested spectator of this scene, another was most vividly recalled.

More than a thousand miles eastward of my present location, twelve years before, in a quiet parlour, on a Sabbath morning, just after this boy saw the light of the world, a small household was gathered around the family al-

ter, and the father in prayer and faith solemnly gave this child to God; he petitioned that whatever else was denied him, he might have the converting and sanctifying influence of the Holy Spirit.

All present at that hour felt that the prayer of faith had been offered. A few years after that father went home to his everlasting rest. Through weary months of suffering, and even down to the entrance of the "dark valley," he testified to the faithfulness of God.

And now in this distant spot, as I behold this child devote himself to the service of the God of his father I felt that there was a mysterious, a holy connection between that paternal dedication and the vows the child now assumed. To me it was a most beautiful and impressive testimony of the faithfulness of a covenant-keeping God.—*American Messenger*.

A DAY REVIEWED.

Let it be the task of every evening to review the palpable history of every day; and, if we cannot dive into the heart, we may at least take cognizance of the handy-work. We may not be able to analyze the feelings which enter into the hidden life of obedience; but we can take account of the literalities of obedience. The hasty utterance by which we wounded another's sensibilities—the pleasantries by which we enlivened a festive circle at the expense of some absent character—the tone of offence or impertinence into which some domestic annoyance hath provoked us—the excess into which we have been betrayed amid the glee of merry companionship—the neglect of prayer and of the Bible into which we have once more been led by distaste, or indolence, or the urgency of this world's business, these, and many more, are surely noticeable things, which can be recalled by the memory, and rebuked by the moral sense of the most ordinary Christian; and which, if so dealt with at the close of any day, might give to the to-morrow's walk a greater care, and a greater conscientiousness. Thus writes Dr. Chalmers. May the reading of John Newton's well-known hymn enforce the above duty, and prove a blessing to the reader whose life is not as it ought to be. 'Tis a point I long to know, oft it causes anxious thought;

Do I love the Lord or no? am I his or am I not?
If I love, why am I thus? Why this dull, this lifeless frame?

Hardly sure can they be worse, who have never heard his name.

Could my heart so hard remain, prayer a task and burden prove,

Every trifle give me pain, if I knew a Saviour's love?

When I turn my eyes within, all is dark, and vain, and wild,

Filled with unbelief and sin, can I deem myself a child?

If I pray, or hear, or read, sin is mixed with all I do;

You that love the Lord indeed, tell me is it so with you?

Yet I mourn my stubborn will, find my sin a grief and thrall;

Should I grieve for what I feel, if I did not love at all?

Could I joy his saints to meet, choose the ways I once abhorred,

Find at times the promise sweet, if I did not love the Lord?

Lord, decide the doubtful case! Thou who art thy people's sun,

Shine upon thy work of grace, if indeed it be begun.

Let me love thee more and more, if I love at all, I pray;

If I have not loved before, help me to begin to-day.—*British Messenger*.

PRESBYTERIAN CHURCH IN IRELAND.

This body consists of five Synods, thirty-seven Presbyteries, and five hundred and fourteen congregations. The Irish Assembly supports at present six European missionaries, besides native agents, in India, and five Presbyterian missionaries, and several subordinate agents for the conversion of the Jews. It has also a colonial and continental mission, and two home missions—one for scattered Presbyterians, and the other for the conversion of Roman Catholics. The contributions to the mission schemes amounted last year to £14,035 3s. 4d., being an increase of £394 15s. 1d. on the receipts of the preceding year. The number of students attending the Assembly's Theological College this year is seventy, being an increase of six on last year, and the number of licentiates is seventy-three, being also an increase of seven during the year.

BOMBAY.—At Bombay four persons have recently been admitted into the Christian Church. The number of communicants on the roll is now 83.

ERAMANGA.—The Rev. G. N. Gordon of the Nova Scotia Mission has met with some success in Eramanga. One native of the Island has made a public profession of his faith in Christ. At a sermon preached by Mr. Gordon two of the murderers of the lamented Williams were present. It was the opinion of the missionary that lasting good would be the result.

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on Tuesday, the 22nd of February.

Half yearly financial reports were received from Baltimore, Cartwright, Norwood, Peterboro', Vernonville; and Springville.

The overture anent the Licensing of Students was approved of.

Mr. J. Smith was appointed to attend the meeting of the Home Mission Committee, and to request two Missionaries for the Presbytery; one of these to labour at Smith and Warsaw.

Mr. J. W. Smith gave notice that at next meeting he would move that application be made to the Synod to restore to this Presbytery, Trenton and Coneseon.

Mr. Douglass stated that his elder was prevented from being present, at this meeting but that he intended to be at the next, and to move an Overture to the effect that the Synod take steps to secure to this Church the issuing of its own marriage licenses, and that the funds arising from this source be appropriated to Knox's College, or as the Synod may see proper.

The Presbytery appointed its next meeting to be held at Cobourg on the 1st Tuesday of May, at 11 A. M.

J. BOWIE, *Præs. Clerk.*

UNION AMONG PRESBYTERIANS.

EAST WHITBY 22nd, Feb. 1859.

DEAR SIR,

Will you have the goodness to insert the following Resolutions passed at the Meeting held in Mr. Thornton's Church here, this day, for the purpose of considering the basis agreed upon by the Joint Committee of "The United Presbyterian", and "Presbyterian Churches of Canada" and promoting the cause of Union between these Churches. All the four Congregations in what was originally the Township of Whitby

were represented, three of the Ministers were present, and all the Resolutions were passed with great unanimity, and cordiality of feeling, the discussion being free, candid, and extremely friendly.

1st. Moved by Gavin Burns U. P. C. seconded by Robert Gardner F. C. and Resolved—That this Meeting cordially rejoices in the growing prospect of union between the Presbyterian, and United Presbyterian Churches of Canada, believing as it does, that it would be of great service to the interests of Christianity in the country generally, and should be earnestly sought by those who are so near to each other in all essential matters.

2nd. Moved by Dr. Timpst U. P. C. seconded by Richard Cormack F. C. and Resolved—That this Meeting believes the proposed union to be a most desirable measure, not only for the general interests of Christianity, but for the maintenance and propagation of the gospel within the bounds of our rising Congregations, for the support of our Educational Institutions and for invigorating Missionary efforts to extend the Gospel into other lands.

3rd. Moved by John Agnew U. P. C. seconded by Hugh Fraser, F. C. and Resolved—That we feel grateful, that by the good hand of God upon the Joint Committee on Union, all their Meetings have been characterised by unbroken harmony, and conducted at length to such an issue, as the basis of Union now before the public.

4th. Moved by William Heron F. C. Sen. seconded by Alex. Burnet U. P. C. and Resolved—That it is much to be desired that the supreme Courts of the respective Churches, should speedily take such measures as may lead to the consummation of the union, and although it may not be possible to present any basis of union, that will not require the exercise of Christian forbearance, this meeting is fully convinced that the one now offered calls for no sacrifice of principle from either party.

5th. Moved by John Ratcliff U. P. C. seconded by William Heron Junr. F. C. and Resolved—That this Meeting would much rejoice to learn that all the Congregations in connexion with the "Presbyterian", and "United Presbyterian" Churches had given, or were preparing to give, free and unbiased expression to their views in regard to a Union on the basis adopted by the Joint Committee, in order that the supreme Courts of these Churches may be made fully aware of the state of feeling in the respective Bodies—and earnestly hope that immediate steps will be taken to give such an expression of opinion.

6th. Moved by John Mitchell seconded by John Hepburn, and Resolved—That the foregoing Resolutions be forwarded to the Editors of the "Ecclesiastical and Missionary Record," the "Canadian United Presbyterian Magazine," the "Montreal Witness" and the "Globe" Newspapers, with a request that they publish the same.

JAMES BREBNER, *Chairman.*
JOHN RATCLIFF, *Secretary.*

Corner for the Young.

HOW TO GET THINGS.

DURING the last summer, it was often a source of great enjoyment to me, as I sat at my work, to listen to the merry shout of a few light-hearted children, whose favourite playground is just beneath my window. One morning I sat watching their earnest and persevering endeavours to bring down a ball from its lofty resting-place amid the topmost branches of a large elm-tree. Wearied at length with their fruitless toil, they paused, and "resolved themselves into a committee of the whole," to devise "ways and means" for the accomplishment of

their purpose. At this moment, a little boy, the youngest of the group, whom I had never seen before, suddenly exclaimed, "I know how I get things." "Ah, Franky!" said older lad, "how do you get things?" "I ask God for them," he replied, with a gesture of reverence. "And does God always give you all you ask for?" said the other, in a subdued and gentle tone. "Most always he does, and when he don't, ma says it's 'cause he don't think it best for me to have it." "Suppose you ask God to help us to get our ball?" said one of the boys; "I don't see as we're likely to get in any other way." With the utmost simplicity, and in a tone of confident reliance on his heavenly Father's aid, the little boy replied, "I have asked him." "And you think he'll get it for you?" said another, with a slight sneer. "I think he will," replied Franky, "if we wait a little while!" At that moment a young man passed along the street, and seeing the anxious glances directed to the tree-top, he exclaimed, "Hollo, boys! What's the matter now?" "O, George!" said one of them, "I'm so glad you've come! We can't get our ball down. Can't you get it?" "I think so," was the pleasant reply; "some of you come and help me to get a ladder, and then we'll see what we can do." The ladder was soon brought; George mounted to the top of it, and with a long pole soon dislodged the refractory ball. Franky sprang to catch it as it fell, but falling in this, he danced and shouted for joy, exclaiming, "I thought we should get it." "Yes," replied the one who had sneered at his simple faith—"yes we've got it, but God didn't get it. 'Twas only George Blank, after all."

For an instant Franky gazed at him with grief and surprise, and then timidly said, "Ma says that God don't come down from the sky to help folks with his own hands, but he makes somebody willing to do it. I think he made George willing to get the ball." "Oh! George is a good fellow," replied the young sceptic; "he always does what we want him to do." "But," persisted Franky, "he wouldn't be a good fellow if God didn't make him, would he?" "Oh? I don't know," replied the other, carelessly; "I suppose he's good because he likes to be; but come, boys, we'll have one more game before school-time."

Happy child! thought I, as I again resumed my work, thou art young in years, but, if I mistake not, older in wisdom than many a hoary head. The good seed of thy word hath been scattered with careful hand in thy infant mind, and even now is bearing fruit unto eternal life. Let me learn a lesson of thee, precious one! for thou art not living in vain, or spending thy strength for nought. Oh! had I—had every professed Christian—but a tithe of thy faith, what could we not accomplish! But a few days since, I heard one say, "Why have I no enjoyment in religion! and why are my prayers unanswered?" Ah, yes! Why is it? Why these restless, unsatisfied desires—these futile resolves—these half-formed purposes—these cold and lifeless prayers that never reach half-way to the eternal throne, and if they did, would be unheeded there?

And whence this life of worldiness and inconsistency? These anxious doubts and fears—whence come they, if not from thine own criminal unbelief? That child's faith would soar on ready wing above all thy doubts and difficulties, while thou, in thy unbelief, art afraid to trust the promise of thy God. His confiding soul would surmount every trial, and shout with triumphant joy, the key-notes of the victor's song, whilst thou, in thy feebleness, art preparing to make an effort.—*Independent.*

A child of prayer is specially bound to be a good child.

QUESTIONS FOR OUR YOUNG FRIENDS.

1. Name three females, who were remarkably endowed with a spirit of prophecy.
2. Mention ten titles of our Lord, beginning with the letters F. and G.
3. Shew from prophecy, that Christ was to be God and man, and give texts from New Testament to prove that Jesus of Nazareth had really two natures.
4. Prove from scripture that God is a Spirit, and infinite in His Being and Perfections.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. It is described by Moses in the 14th Chapter of Genesis.
2. David, Ezekiel 34. 23.; Desire of all nations, Haggai 2. 7.; Dayspring, Luke 1. 78.; Door, John 10. 7.; Deliverer, Romans II. 20.; Emmanuel Isaiah 7. 14.; Everlasting Father Isaiah 9. 6.; Elect of God, Isaiah 42. 1.; Eternal life, 1 John 5. 20.
3. Genesis 49. 10.; Micah 5. 2.; Hosea II. 1.; Daniel 9. 24. 25.; Haggai 2. 6. 9.; Malachi 3. 1.
4. Psalm 19. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

CASH RECEIVED FOR TORONTO PRESBYTERY'S HOME MISSION.

Oro, (Galic) for arrears due.....	50 00
Orillia.....	6 50
Orillia—Union Chapel.....	2 07 1/2
Oro Town Line.....	1 64
Oro (Galic).....	8 77
Oro, (English).....	3 82 1/2
Maar.....	3 66
Cooke's Church, Toronto.....	20 80
Whitby.....	15 25
Scarborough, Knox's Church.....	25 22
" Highland Creek.....	5 54
Markham Village.....	12 53
Brown's Corners.....	7 86
Melville Church.....	9 05
Cedar Grove.....	6 07
Brock.....	22 00
Utica.....	6 00
Osprey.....	15 00
Fisherville.....	19 37
Thorah and Eldon.....	32 75
Knox's Church Sabbath School Toronto.....	44 45
York Mills.....	5 53

FOR KNOX'S COLLEGE MUSEUM.

- Six beautiful Shells from M. s. Donald Matherson, Young St.
- Specimens of Canadian Coral, and Utica Schist containing Iron Pyrites, from Mr. Brown (Student.)
- Specimens of Wood opal from India by Mr. McLennan, (Student.)

FOR LIBRARY OF KNOX COLLEGE.

Andreas Riveti, Commentarii in Librum Secundum Mosia. From Rev. Donald Fraser A. M.

Parents cannot give grace to their children, nor does it run in the blood.

MONEY'S RECEIVED UP TO 22ND MARCH.

KNOX COLLEGE.

Cornwall.....	\$ 34 75
Percy and Seymour.....	20 00
Fisherville.....	19 37

Springville.....	40 00
Beachville.....	7 00
Blenheim.....	23 25
E. M. Kilbride, additional.....	50
Markham, Melville Church.....	6 59
Nussagaweya.....	26 00
St. Gabriel Street, Montreal 2nd instal.	25 00
Gananoque.....	40 00
Norwood, additional.....	3 00
Chatham.....	26 50
Metis.....	13 00
Puslinch East.....	100 00
Westport.....	7 20
Williams.....	40 00
Zorra.....	69 50
G. Allan, Innisfil.....	2 50
St. Mary's.....	6 50

FOREIGN MISSIONS.

Woolwich.....	\$ 3 00
Port Dalhousie.....	5 60
Coldsprings.....	5 00
Madoc S. S.....	63
Lachute.....	5 40
St. Therese.....	2 50
Simcoe.....	3 26
Port Dover.....	4 00
Lancaster.....	2 57
Dalhousie Mills.....	2 43
Yonge.....	\$4 05
Lyon.....	2 00
Caintown.....	2 20
Dalhousie.....	5 06
Bowmanville Front.....	10 37
" Rear.....	8 42
Norwood.....	3 25
Boston Church.....	5 63
Milton.....	2 50
Kemptville.....	8 00

MINISTERS', WIDOWS' AND ORPHANS' FUND.

Madoc.....	\$ 1 18
Perth.....	9 00
Knox's Church Toronto.....	40 00
With annual Rates from Rev. W. Blain;	
Rev. A. Allan; Rev. John Rennie; Rev. J. A.	
Thomson; Rev. J. McNaughton; Rev. T	
Sharp.....	

BUXTON MISSION AND SYNOD FUND.

Hamilton, Knox's Church.....	\$ 28 00
Springville.....	9 00
Grand Frienere.....	3 00
St. Eustache.....	1 50
Simcoe.....	3 60
Port Dover.....	8 00
Norwood, additional.....	25
Thorah and Eldon.....	32 00
Knox's Church Toronto Sabbath School.....	44 45

FRENCH CANADIAN MISSIONARY SOCIETY.

Springville.....	9 00
Thorah and Eldon.....	27 25
St. Therese.....	\$6 50
St. Eustache.....	3 50
Grand Frienere.....	4 90—14 00

COLLEGE BUILDING.

Chatham.....	4 25
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MISSIONS TO AMERICAN INDIANS.

A friend.....	5 00
do.....	5 00

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