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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. XIII.

TORONTO, FEBRUARY, 1857.

No. 4.

CONTENTS

Notices.....	49
Board of Publication and Colportage.....	49
Presbytery of Toronto.....	49
— Cobourg.....	50
— Hamilton.....	50
Obituary Notice—A. Ross, Esq.....	51
Report of Knox's Church Toronto Sabbath School.....	51
Knox's College Fund.....	52
Why are not Ministers of the Gospel better Supported?.....	52
Sabbath Desecration on our Railways.....	53
Common School Teachers.....	54
Calls, &c.....	55
Items of Religious and General Intelligence.....	55
Missionary Intelligence—Free Church.....	56
American Missions—Armenians.....	56
— Nestorians.....	57
— Zulus.....	57
Maynooth, or the Plot Unravell'd.....	57
Hints on the Choice of a Minister.....	58
Pleading with Sabbath School Teachers.....	59
Book Hawking in England.....	59
The Way to Heaven.....	59
Balm for the Bereaved: A Letter of Samuel Rutherford.....	60
Mingling our Righteousness with Christ's.....	60
Decline of Spain.....	61
The Family Altar.....	61
Column for the Young—Fanny and Amy.....	61
Notices of Publications.....	62

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of April.
J. SCOTT, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on Tuesday, 24th of February, at 11 o'clock, noon.
JAS. BOWIE, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Belleville, on the first Monday of March, at 7 o'clock, p. m.
WILLIAM GREGG, Presb. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of April, at 2 o'clock, p. m.
M. Y. STARK, Presb. Clerk.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting of this Presbytery will take place at Perth, on the first Tuesday of March.

Missionary Meetings.

PRESBYTERY OF HAMILTON.

ORDER OF MISSIONARY MEETINGS FOR 1857.

1857,	Section I.
February	
2nd, Monday,	Wellington Square 11, a.m.
" "	Waterdown, 6½, p.m.
3rd, Tuesday,	Cummingville, 11, a.m.
" "	Nassagaweya, 6½, p.m.
4th, Wednesday,	East Puslinch, 11, a.m.
" "	West Puslinch, 6½, p.m.
5th, Thursday,	Brantford, 6½, p.m.
6th, Friday,	Nairn, 11, a.m.
" "	Dundas, 6½, p.m.
9th, Monday,	Niagara, 7, p.m.
10th, Tuesday,	St. Catharines, 7, p.m.
11th, Wednesday,	Clinton, 11, a.m.
" "	Grimsby, 6½, p.m.
12th, Thursday,	McNab St. Hamilton 7, p.m.
13th, Friday,	Knox's Ch. do. 7, a.m.

Deputation.—Revs. John Alexander and Inglis.

Section II.

February	
2nd, Monday,	Saltfleet, 11, a.m.
" "	Bibbrook, 6½, p.m.
3rd, Tuesday,	Allan Settlement, 11, a.m.
" "	Caledonia, 6½, p.m.
4th, Wednesday,	Oneida, 11, a.m.
" "	Walpole, 6½, p.m.
5th, Thursday,	Jarvis, 11, a.m.
" "	Port Dover, 6½, p.m.
6th, Friday,	Simcoe, 6½, p.m.
9th, Monday,	Dunville, 6½, p.m.

Deputation.—Rev. Messrs. Black, Jamieson, and Cheyne.

Section III.

February	
2nd, Monday,	Galt, 6½, p.m.
3rd, Tuesday,	New Hope, 11, a.m.
" "	Doon, 6½, p.m.
4th, Wednesday,	Ayr, 6½, p.m.
5th, Thursday,	Blenheim, 6½, p.m.
6th, Friday,	Paris, 6½, p.m.

Deputation.—Rev. Messrs. Gillespie, and McIndoe.

Section IV.

February	
9th, Monday,	Fergus, 11, a.m.
" "	Elora, 6½, p.m.
10th, Tuesday,	Woolwich, 11, a.m.
" "	Berlin, 6½, p.m.
11th, Wednesday,	Guelph, 6½, p.m.

Deputation.—Rev. Messrs. Middlemiss, Young, and McAulay.

ROBERT F. BURNS,

Convener of Committee on Miss. Meetings.
St. Catharines, 19th Nov., 1856.

Proceedings of Presbyteries, &c.

BOARD OF PUBLICATION AND COLPORTAGE.

At Hamilton the fifth day of January, 1857, the Board of Publication and Colportage of the Presbyterian Church of Canada, met with in the McNab Street Church, and was opened with prayer by the Rev. John Scott of London.

Members present—Messrs. Reid, Scott, and Inglis, Ministers; Messrs. Young, Osborne, and Hopkin, Elders. The Rev. Mr. McPherson being present, was invited to sit with the board.

The minutes of previous meeting were read and approved. A statement of liabilities and assets were read, from which it appeared that the liabilities of this Board amounted to £1,102 9s. 4d. currency; the assets, viz, stock in depository, and in the hands of Colporteurs, amounted to £1,189 17s. 11d. currency at net cash price, leaving a balance of £87 8s. currency in favor of the Board. In addition to the above amount of the liabilities for stock, there is a debt incurred of £112 10s, being the amount of salary voted to Mr. Walter Inglis, together with one quarters rent of former depository. This debt it is hoped will shortly be removed, by means now used by the executive committee for that purpose.

The Executive Committee reported that Mr. Armstrong had entered on his duties as Colporteur-Agent, and had been employed for the last two months within the bounds of the Presbytery of Hamilton, and has sold books to the amount of £33 17s. 7d. currency.

It was agreed that Presbyteries be supplied with books at a discount of twenty five per cent, and it is hoped that the various Presbyteries of the Church will aid in the disposal of the stock on these terms.

It was further agreed, that Congregations and Ministers be supplied from the depository at twenty per cent discount, and the attention of congregations is directed to the favourable terms on which these books can be had, for Congregational, and Sabbath School Libraries.

The Executive Committee were instructed to insure to the amount of seven hundred pounds currency.

The meeting was closed with prayer, by the Rev. Mr. Reid.

DAVID INGLIS, Convener.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 7th and 8th of January. There was a pretty full attendance of members, and a considerable amount of business was transacted.

A letter was read from Rev. A. Crawford, probationer, declining the call from Mono Centre and Mono West.

A harmonious call from the congregations at Boston Church and Milton to Rev. James Mit-

chell, accompanied with a guarantee of one hundred and eighty pounds currency of annual stipend, was presented and sustained. The call was put into Mr Mitchell's hands (who was present) who signified his cordial acceptance of it.

Subjects of trial were prescribed to Mitchell, and the Presbytery agreed to meet on the 28th January to hear the trial discourse, or some of them, and for the transaction of any other competent business.

Petitions were presented from Whitby, Markham, and Brock for moderation of calls; the prayer of these petitions was granted, and brethren were appointed to moderate in calls in these three vacant charges on an early day.

An application was made on behalf of the congregation of Knox's Church, Toronto, for the moderation of a call to a minister, as soon as the congregation are prepared for it. As the Presbytery is to meet soon, it was agreed to defer this matter till next meeting. Meanwhile Mr. Lowry, the Convener of the committee formerly appointed, was instructed to confer with the Trustees of Knox's Church, relative to the alteration of the constitution.

The subject of Missionary meetings throughout the bounds of the Presbytery was taken up—the plan formerly submitted was read and agreed to, with the understanding that the brethren be left very much to their own discretion as to the mode of conducting the meetings, and that the work be completed and collections taken up not later than the month of March.

The plan is as follows:

No. 1. Rev. Messrs. Marshall and Ure to be associated together. The former will attend to Yorkville, Humber, and such portions of the city as he considers most important, as his destitute missionary field; and the latter will hold meetings at Churchville, and Port Credit.

The Professors and the Rev. Mr. Reid will be attached to this district, with the view of giving such assistance as their professional and other duties will admit.

No. 2. Rev. Messrs. Wightman and Laing. Their destitute mission field will comprise Markham, Whitby, and Reels. The Rev. Mr. Harris will be attached to this district.

No. 3. Rev. Messrs. Nisbet and Alexander, with Georgetown, and Mono, as the destitute mission field.

No. 4. Rev. Messrs. Holmes and Adams, with Weston, and the country around Lloydtown as their mission district.

No. 5. Rev. Messrs. McLachlan and McTavish. Their mission field will comprehend Caledon, Erin, and Brock.

No. 6. Rev. Messrs. Meldrum and Grant (missionary). Nottawasaga and Sunnidale will be their mission district.

No. 7. Rev. Messrs. Lowrie and Mackenzie. Their mission field will comprise Adjala, Essa, and lower end of Mono.

No. 8. Rev. Messrs. Gray and Rennie (missionary) with Medonte, north end of Mara, and Collingwood as their missionary district.

The attention of the Presbytery having been called to the terms in which the overture on the management of congregational matters was sent down to Presbyteries, and which seem not to have been particularly noticed at last meeting, viz., instructing them (the Presbyteries) to report their opinions on the overture, and not simply to signify their approval or disapproval of it; it was therefore agreed to take up this matter, that, in order to avoid misconception, reasons may be recorded why the Presbytery disapproved of the overture at last meeting. After lengthened discussion and due deliberation the following motion was agreed to, viz:—The Presbytery having had its attention called to the fact that its deliverance anent the overture on congregational affairs at last meeting is liable to be misconstru-

ed, agree to record that its disapproval was chiefly based upon the circumstance of the overture being too vague and indefinite for practical use; while at the same time the Presbytery is generally favourable to the object which seems to be aimed at in the overture.

Dr Burns begged it to be marked that it was quite out of his power to be present at last Presbytery, otherwise he would have moved the cordial approval of the overture on congregational management, and further that the explanatory clause now inserted does not in any respect meet his approval.

An overture on the subject of a mission to the North American Indians was submitted by Mr. McTavish, and it was agreed to transmit it to the Synod. It is as follows:

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

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

Mr. Reid brought before the Presbytery the subject of Church extension in Toronto. After mature deliberation the Presbytery agreed to record their cordial approval of the subject brought before them, and appoint the members of Presbytery resident in Toronto a committee to collect information relative to the extent of the Presbyterian population in the city beyond the range of the existing congregations; and the localities where it may be considered expedient to open mission or preaching stations, and the raising of the ways and means for affording a supply of ordinances to such as may at present be destitute or neglected, and to report.

The subject of periodical returns of ministers' stipend was considered. After deliberation it was agreed that printed forms be issued to the Treasurers of the several congregations once a quarter, requesting that they be filled up and sent in to the Presbytery at the end of each quarter; and that in the case of those congregations where contributions are made to the minister's stipend only twice a year, returns be made at least half yearly.

The Presbytery further agreed to recommend to the ministers within its bounds to preach on an early Sabbath on the duty of Christians contributing after a scriptural manner, according to their ability, both for the maintenance of public ordinance among themselves, and for the establishment of the Redeemer's kingdom generally throughout the world.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF COBOURG.

The Presbytery met in Cobourg on the 6th of January.

Half yearly financial reports were received from Bowmanville, Cobourg, Springville, Peterboro', and Norwood. The report from one congregation was unsatisfactory, and a deputation was appointed to visit that congregation.

There was laid on the table a call from the congregation of Cartwright and Manvers, to the Rev. J. W. Chesnut, which was sustained. Mr. C. being present the call was presented to him with the request that he would consider the matter. At a subsequent stage in the proceedings it was declined by him. The Presbytery sympathize with the congregation in this disappoinment, and earnestly hope that a pastor will be provided for them in due time.

Mr. McKee was appointed to supply Cartwright and Manvers, on the 11th and 18th of January, and after that Percy and Seymour Bridge.

Mr. Crawford to supply Percy and Seymour Bridge the 18th of January; and after that Cartwright and Manvers.

Mr. Cuthbertson to supply Bethesda Church and Alnwick.

Mr. McLeod was appointed to visit Alnwick, and Mr. McKenzie, Percy and Seymour Bridge, and to inquire into the financial condition of these stations.

There was read a petition from Bethesda Church, praying to be organized into a regular congregation in connexion with this church.—The Presbytery received it as a congregation, directed Mr. McKenzie to get a communion roll prepared, and to dispense the Lord's Supper.

There was a conversation on the necessity of improving the Psalmody of our congregations; and Messrs. McLeod, and Roger, A. Fraser, Esq., and C. H. Morgan, Esq., were appointed a committee to consider the matter, and to report.—Mr. McLeod, Convener.

It was agreed for the better conducting of Missionary Meetings to divide the Presbytery.

Those in Cobourg, Grafton, Colborne, Baltimore, Coldsprings, Robson's Station, Bethesda Church, Bowmanville and Elmiskillen, to be under the charge of the Rev. Messrs. McLeod, McKenzie, J. W. Smith, and John Smith.

Those in Peterboro', Springville, South Cayvan, Millbrook, Keene, Westwood, Norwood, Warsaw, Smithtown, Percy, Alnwick, and Seymour Bridge, to be under the charge of the Messrs. Douglas, Roger, Andrews, Blain, and Bowie.

Mr. John Smith was appointed to attend to the meetings in Cartwright and Manvers.

It was agreed to consider the various overtures sent down from Synod at next meeting.

Mr. McKenzie reported that he had received returns on the state of religion from all the congregations in the bounds except one. It was agreed that the evening of the first day of next meeting should be spent in devotional exercises, and in conference on the state of religion.

Three of the ministers and some of the elders having left before the business was concluded, it was agreed to require an explanation at next meeting.

The Presbytery appointed its next meeting to be held at Cobourg on the 24th and 25th of February.

JAMES BOWIE, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its ordinary meeting on the 13th instant and adjourned till the following day. There was a fair attendance of Ministers but few Elders.

On petition from the congregations at Berlin and Woolwich, a call was appointed to be moderated in from these congregations on the 28th current by the Rev. Samuel Young.

A deputy from the congregation of West Puslinch, homologated, on the part of that congregation, the action of Dr. Bayne, in conjunction with the Colonial Committee of the Free Church of Scotland, in inviting Mr. Andrew McLean, probationer, to be their minister; and a presbyterial and other certificates in favor of Mr. McLean, together with his designation to the congregation of West Puslinch by the Colonial Committee having been read and sustained, the Presbytery received Mr. McLean as a probationer within the bounds—appointed the subjects of his ordination trials, and agreed to meet at Galt on the third Wednesday of February, at eleven o'clock, a. m., for the purpose of hearing them, and making further arrangements.

A letter from the Rev. James Pirie, resigning his charge at Niagara on account of continued ill health, was read. The Presbytery while they accepted his resignation, did so with sin-

ere regret and with deep sympathy for Mr. Pirie and the congregation on account of the circumstances by which it was rendered necessary.

Dr. Bayne appeared and took his seat in the Presbytery, and was cordially welcomed by the brethren after so long an absence, and thankfulness was expressed to the Great Head of the Church for his safe return and the appearance of an improved state of health.

The Presbytery were painfully occupied for some time with a charge brought by the Rev. James Middlemiss of Elora and the Elders and Deacons of his congregation, against the Rev. John G. McGregor, principal of the Grammar School, accusing him of affirming to various individuals of the congregation that Mr. Middlemiss preached unsoand doctrine, and desiring that he might be cited to appear before the Presbytery to answer for his conduct in so doing.

The Presbytery after hearing documents and evidence. Resolved.—That having lately had Mr. Middlemiss under trials, and many members of Presbytery having heard him preach in their pulpits several times, are not disposed to allow their confidence in the soundness of his doctrine to be easily shaken; and further agree to grant the prayer of the petition of the Elders and Deacons of Chalmers' Church and direct their Clerk to cite the said Rev. J. G. McGregor to appear at the next ordinary meeting of Presbytery, to answer the charges preferred against him by Mr. Middlemiss and the petitioners.

It was moved and agreed to that the committee for arranging Missionary Meetings be instructed to correspond with Sessions of congregations and be guided by the answers received in making their appointments; some objections having been brought against the arrangements published in the Record.

The Rev. James Rogers, late of Demorestville, was received as an ordained minister without charge, within the bounds, and as eligible to any missionary appointment which may be given to him by the Home Mission Committee.

Missionaries were allocated for the next three months, and various matters of minor importance were taken up.

Sessions Records, which have not been examined since last meeting of Synod, are enjoined to be sent forward without fail to next ordinary meeting.

Next ordinary meeting to be held at Hamilton and within Knox's Church there the second Tuesday of April, at 2 o'clock, p. m.

The overtures sent down by the Synod to Presbyteries for their consideration, are to be taken up at next ordinary meeting.

M. Y. STARR, Pres. Clerk.

Communications, &c.

OBITUARY NOTICE OF THE LATE ALEX. ROSS, ESQ., OF RED RIVER.

To the Editor of the Record.

MY DEAR SIR:—It is only a few short months since your excellent periodical contained an obituary notice of the late William Ross, of this settlement. Will you now allow me a brief space for a similar notice of his worthy father. "They were lovely in their lives and in their deaths they were but little divided." The strong and active man of thirty-one years fell asleep on the 4th of May, and the venerable patriarch of three score and fourteen, on the 23rd of October of the present year.

Mr. Ross was a native of the North of Scotland, having been born in the parish of Dyke, on the 2nd of November, 1782. Early in the present century he emigrated to Canada, and when the celebrated "Astor Expedition" was

fitted out in September, 1810, to open up the fur trade of the Oregon, Mr. Ross was one of the first to join it. Having embarked at New York on board of the ill-fated ship *Zongara*, he and his companions, after a tedious voyage of about seven months round Cape Horn, arrived at the mouth of the Columbia, and were the first Europeans to fell a tree or erect a building in that then remote and almost fabulous region. In this country—peopled at that time by numerous tribes of bold and warlike Indians—he remained until 1825, in the service successively of the three great fur companies that have, in turn, made it the field of commercial enterprise—the "American Fur Company," the "North-West Company," and the "Hudson's Bay Company." The wild and exciting adventures of this period of his life have been graphically narrated by himself in three interesting volumes—the first, published in 1816, and the other two during the course of the present year.

At the period above-mentioned, influenced chiefly by a regard to the best interests of a rising family, Mr. Ross resolved to abandon the life of a fur-trader. He made his way over the Rocky Mountains and settled down as a merchant and farmer in the Red River colony, then, for the first time, after the calamities of its early history, beginning to give tokens of permanency and prosperity. Here he soon became a prominent citizen, and for upwards of twenty years held the offices of Sheriff and Councillor, in which, on his retirement, he was succeeded by his late excellent and much-lamented son. Zealously attached to the Church of his fathers, his talents, education and standing in society soon made him the acknowledged leader of the true-hearted, but small and friendless band of Scotch Presbyterians, who formed the nucleus and heart of the colony. But so strong were opposing influences that it was not till after a struggle of twenty-five long years that he and they had the satisfaction of welcoming a minister of their own beloved Church to their secluded homes. And while too much honor cannot be done to the faithfulness with which our people have held fast their principles in spite of every temptation to abandon them, it is not too much to say that the firm establishment—if not the very existence—of our Church here is, under God, chiefly to be ascribed to the zeal, ability and indefatigable perseverance with which Mr. Ross maintained its cause.

For the last five years, he, with his family, was permitted to enjoy its ministrations, and confessedly not without benefit. On the organization of a Church he was at once elected an elder, and his wisdom, experience and love of peaceful measures have been of the greatest advantage to the Session which, with the family and the congregation, now feels itself deprived of a leader and guide such as, to human eye at least, no one seems prepared to succeed.

Even during the most unsettled period of his life, Mr. Ross was a regular student of his Bible; and although he did not altogether escape the evil influences of a life in the Indian country, the taint of these in his latter years, was becoming less and less discernible, and the indications of Christian character more and more so. The last time he attended Church, it was to preside at a prayer meeting, in the absence of the minister, when many were struck with the peculiar earnestness and fervency of his prayers. His last illness was only of six days duration; though severe, it was borne with patience and resignation. He was almost constantly engaged in prayer, or in repeating precious texts of Scripture. His confidence in his future well-being was firm and unwavering to the last, until a quarter past eleven o'clock on the night of Thursday, October 23, when he departed peacefully in the midst of his family.

Mr. Ross has left a widow and seven chil-

dren, and two families of orphan grand children to lament his loss. The widow—daughter of a great chief of the Okinakan nation, and a woman of truly Christian character and feeling, has been his faithful companion for more than forty years. Under the very afflictive strokes with which she has been lately visited, she finds consolation in the religion which her husband was the first to teach her, and in the tender assiduities of affectionate children. Both the family and the Church have been stricken, but both desire believingly to listen to our Lord's words—repeated by the deceased on his death-bed, and made the subject of his funeral sermon—"Let not your heart be troubled, ye believe in God, believe also in me."

Red River Settlement,

November 8, 1856.

[Mr. James Ross, a son of the deceased Mr. Ross, and, we believe, now the eldest surviving son, has been for the last three years pursuing his studies at University College, and has highly distinguished himself in the various classes through which he has passed.—EDITOR.]

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

Once more, in the providence of God, we are permitted to assemble together to celebrate our annual meeting, and to report the operations of the Sunday School for the past year, as well as what has been done for objects of a missionary character.

It has been usual on former occasions to allude to any changes which may have occurred, either from the death of those who were connected with us, or the removal to other places of those who were associated with us in the work of instruction.

So far as the teachers have ascertained, but one death has occurred. Robert Lester, the subject of the following remarks, attended this Sabbath School for a number of years, he was a youth of promise, and none who noticed his quiet and retired habits but must have been struck with his example so well fitted to lead others to serious thought, whilst engaged in the study of God's Word, and presenting a marked contrast to the many who look upon such exercises as irksome, and prevent others, as well as themselves, from reaping the results of faithful instruction. In the month of November last, he was prevented from attending the Sunday School from a severe illness, which was not at the time regarded as dangerous, but a few days brought the disease to be regarded as one which would bring death in its train. It is pleasing to know that on his death bed he gave abundant testimony that the seed sown had not fallen on barren soil, and his parting words, that Christ was all his salvation and all his desire, must have fallen sweetly on the ears of a widowed mother and sorrowing sister. He is gone, and it is to be hoped that his companions may be led to ponder well the necessity for preparation, from the fact that the young die as well as the old, and we knew not what a day or an hour may bring forth.

Two of our teachers, since the last annual meeting, have left Toronto, and are, we believe, engaged in the same work in another part of the Province.

The attendance for the last year has been good, the number on the roll at present being one hundred and fifty, and the average attendance one hundred and thirty. For the first six months there was a falling off, but for the last two quarters the loss has been regained.

The number of teachers engaged is fifteen, with a Librarian. One of the greatest difficulties in the management of a Sunday School, where so many are brought together, is maintenance of order. In last year's report the Commit-

tee were enabled to report a decided improvement in this respect; this year they are enabled to report equally favorable results. One difficulty the teachers have to contend with is the want of punctuality on the part of the children, in not being present at the hour of meeting. As parents have much in their power, a little attention to this matter will conduce much to the order of the Sunday School.

The Committee have to report that the library is in an efficient state. One hundred volumes of valuable books have been added during the last week to be given out on Sabbath first, making a total of three hundred volumes. The books distributed have all a moral and religious tendency, and from their perusal it is to be hoped that they may be instrumental in doing much good.

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

The Scripture lessons for the past year have been taken from the course—approved of by our Church, and from the Old and New Testaments, being studied each successive quarter, a variety of the most striking incidents and truths are presented to the youthful mind. In connection with these lessons the Shorter Catechism with proofs is committed to memory—one question each Sabbath, with the proofs.

In regard to missionary effort, the collections during the year have been devoted to the Buxton Mission, to which object former contributions have been devoted.

The Rev. Mr. King, in charge of that mission, favored the Sunday School with a visit a short time ago, and brought prominently before their minds the claim of the mission upon their sympathies. In the course of the evening the amount received for this object will be stated. (The sum of fifteen pounds was afterwards reported.)

In drawing this report to a close, the teachers have much to encourage them in the work in which they are engaged, and although many difficulties have to be encountered and overcome, yet they feel that their labors have not been in vain; and, commencing a new year, they desire to look to Him who alone can bless his own work and overrule all for his own glory and the eternal interests of the rising generation.

In conclusion, they would feel encouraged if parents and others who send their children could find time to visit the Sunday School and watch its operations, and by their presence strengthen the hands of those engaged in the work of instruction.

GEORGE A. PYPER,
Superintendent.

Toronto, Jan. 13, 1857.

The Record.

TORONTO, FEBRUARY, 1857.

KNOX'S COLLEGE FUND.

TO THE MINISTERS, ELDERS, DEACONS, AND OTHER MEMBERS OF THE PRESBYTERIAN CHURCH OF CANADA.

CHRISTIAN FRIENDS,

On behalf of our Synod's College Committee, we desire to bring under your consideration the present financial state of Knox's College. In one word—we have to inform you that the treasury for defraying the annual

expenses of our College is exhausted—indeed is largely in debt, while considerable balances are due to the Professors on account of stipend. We respectfully, but earnestly solicit your prompt co-operation in placing this department of our ecclesiastical operations in a healthy and satisfactory position. The following considerations, among others, we submit as worthy of serious consideration.

I. Our College may, with every propriety, be regarded, under God, as the right arm of our Church. We are not insensible to the amount of valuable aid furnished to us by churches in the mother country in our endeavours to provide for the religious destitution of the Province. At the same time, we would have you remember that in the great majority of instances, the moral wilderness has been first entered by the students of our College, and the cultivation of many of its important parts has been hitherto successfully accomplished, through the Divine blessing, by the same students who have afterwards become licentiates and ministers of our Church. An Institution which has produced such fruit, must undoubtedly be regarded with deep interest by any Christian community, and more especially by those who look to that Institution for the greater number of those pastors who shall, in coming years, break the Bread of Life among the people under our spiritual oversight.

II. Those brethren who have placed, at the disposal of this Church, their services as teachers and trainers of candidates for the Christian ministry, have a large claim on our sympathy and support. They are devoting their time, their energy, and their talents to the best interests of the Church. Their onerous duties require much self-denial, undivided attention, and untiring exertion. We ask you, is it equitable or wise to allow such men to be in the slightest degree annoyed with purely secular matters? Should not the Agent of the Church be placed in such a position, in regard to funds, that our Professors and Tutors should never have to apply to him for their stipulated salary; but rather, should not he be able to pay them the full amount as regularly as a quarterly or half-yearly term expires?

III. The Synod, at its late meeting, felt called upon to add to the number of the Professors in Knox's College. We wish to regard the cordiality with which that addition was made as an indication of the readiness with which our people would sustain our Synod in its progressive movements. We have hitherto found that funds were available in promoting our Collegiate operations, and we cannot believe that these will be wanting when the outward prosperity of our Church and of the Province generally has led us to take another step in advance. As a Church rises from infancy and youth to comparative manhood, her necessities will increase; and in the supplying of these her members should ever address themselves to their Great Head in the language, "Lord! what wilt thou have me to do?"

We request, therefore, that individually and collectively, in your respective congregations, you will enter into immediate and effective arrangements by which funds may be raised for the current expenses of our College. For reasons that we need not particularly specify, it is specially desired that all funds collected for that purpose should be in the hands of the Synod's Agent on the 1st of March next, at the very latest. Let the office-bearers in each congregation, and other friends who have time at their disposal for the promotion of the object, see to it that every family connected with our Church shall be asked to give a portion of the Lord's property in their hands to this object, and we cannot fear the result. We would also request you to let the interests of our College have an important place in your supplications at the throne of Grace. Without the blessing of God's Spirit nothing is wise, nothing is strong. Our Professors need daily bestowments of grace by which they may be men "of power, and of love, and of a sound mind." Our students require the teachings and influences of the Spirit of light and of faith, to make them "good stewards of the manifold grace of God." We all need the Spirit of life to work in us "both to will and to do of his good pleasure."

In name and in behalf of the College Committee.

THOMAS LOWRY,
JOHN McTAVISH.

January 13th, 1857.

WHY ARE MINISTERS OF THE GOSPEL NOT BETTER SUPPORTED?

The fact that at the present day ministers of the gospel are very inadequately supported, is universally admitted. The remuneration which they receive for their arduous and incessant labours cannot at all bear comparison with the income which is thought reasonable in other professions. At the same time it must be borne in mind that a much larger period of preparation is requisite in the case of candidates for the ministry, than is required from young men studying with a view to the practice of law or medicine. The salaries of most classes of educated men have been of late very considerably increased. Teachers, as a general thing, receive much more than they did some years ago. Clerks in counting houses and salesmen in shops receive larger salaries than they formerly received. But many ministers receive no more than they did five or six years ago, when a hundred pounds could be made to go twice as far as it will go now. Even in cases where an increase has taken place, and we are glad to acknowledge that in not a few instances an increase has been given, it has not in general been in proportion to the increase of price in the necessaries of life, or in proportion to the increase which has taken place in other professions. Now the question has sometimes been forced on our mind, How is this to be accounted for? Why are ministers of the gospel not better supported? An inquiry into the causes may help

to lead to a removal of the evil. We purpose then, in a very few paragraphs, to point out what have appeared to us as some of the main causes of ministers salaries being kept at the minimum point, while the salaries of others have been increased, and while the country has made very considerable progress in wealth and substantial prosperity.

1. In the first place it is very evident that the scanty incomes of ministers are not owing to the poverty of the people or the barrenness of the land. As we have already observed, the country has made very marked progress in the course of the last five or six years. Produce of all kinds is not only much more abundant, but commands higher prices; while land has more than doubled in value in the course of time mentioned. In most parts of the country the settlers have got over their first difficulties, and are really in a condition of comfort and independence, if not of affluence. While several ministers on the roll of our synod are very poorly remunerated, we venture to say that in very few cases indeed can it be asserted, that it is sheer inability on the part of the people which is the cause of this.

2. Neither can it be said that the state of things is owing to the want of will or disposition. Even in cases of extreme neglect of the duty which people owe to their pastor, we shall in general find that there is really no want of kindly feeling, no settled purpose of starving the minister and his family. We may now and then meet with—a Nabal—a church, whose selfishness no kindly feeling can soften. But we would regard it as a libel to charge the members of our congregations, even where the minister is not adequately remunerated, with deliberate and wilful cruelty.

3. Nor, in the third place, can we allow that the stinted support of ministers is to be charged on their own inefficiency and neglect of duty. Of course, in a growing church, where there are a considerable number of ministers, there will be differences in regard to efficiency and ability both in the pulpit and out of it. It is possible, too, there may be some in a church whose efficiency may be questioned; but we feel warranted in declaring that the ministry, as a whole, is not wanting in efficiency, and vigor, and devotedness. We do not believe that a body of men can be found in any walk of life more laborious, and diligent, and faithful than the ministers of the several Evangelical Churches. We know that some, with the view of throwing the blame off themselves, do not scruple to say that if ministers were really efficient, they would not lack proper support, but we cannot allow that the want of support, which is so generally acknowledged, can be justly chargeable on the feebleness and inefficiency of the ministry.

Having thus endeavored, in some measure, to clear the way, we would observe that in our humble opinion the inadequate support of ministers in the present day may be traced, first, to a want of due appreciation on the part of the people of the claims of their ministers. We

fear our people generally do not view in the true light the claims which their ministers have on their support. They do not appreciate as they ought the privileges and the blessings, enjoyed by themselves and their children, through the labors of their minister, and his ministrations in the sanctuary and from house to house. They do not think sufficiently of the self-denying labors of their pastors, and of their dependence, under God, in the support of their people. They see and acknowledge the claims of the school teacher, on whose instructions their children attend, or of their lawyer or physician, and they pay what may be owing in these quarters. But they do not sufficiently recognize the claims of their pastor, and hence they fail to give what they are in duty bound to give.

2nd. Again, our people too often overlook the principles laid down in the Word of God, and the injunctions which are there set forth on this very subject. Throughout the Word of God the principle is mentioned that the spiritual laborer is entitled to a sufficient support. Frequent and strong injunctions are set forth on this point. Christians are often reminded that they are not absolute proprietors of what is in their hands, but merely stewards. They are told that if their pastors communicate to them spiritual things, it is a small thing for them to communicate of their carnal things. But alas! some professing Christians shut their eyes to these principles and precepts, and will even represent ministers as mercenary and carnal, because they cannot do without the pecuniary contributions of their people.

3rd. A third cause which we would assign, for the too prevalent neglect of a comfortable provision for ministers of the gospel, is a want of proper organization in our congregations. This, especially in country congregations, is, we are persuaded, a very common source of difficulty and embarrassment. It is often extremely difficult to obtain as deacons or managers of temporal affairs individuals of business habits, and who have some time at command. Even when such persons are obtained, their duties are often difficult in consequence of the scattered nature of the population, and the little aid or encouragement which they receive from the members generally. Not unfrequently the management of temporal affairs is in the hands of good men, but men who have no great knowledge of business, or energy of character, and who allow things to take their course.

Under the head of organization, there are many things which we might mention, if space permitted. One of these matters is the pew-rent system, which we regard as wrong in principle, inasmuch, as it compels the poor man to pay as much and often more than the rich man, who rarely thinks of doing more than paying his seat rent when it becomes due.

It is of the very greatest importance that active punctual men—men both of principle, and of some practice and business tact, should be sought to take charge of the temporal mat-

ters of each congregation. Fidelity on the part of such office-bearers, and punctuality on the part of the people in all their contributions should be regarded as indispensable.

4th. While we do not allow that the inefficiency of ministers lies at the foundation of the evil referred to, we have no doubt that they are partly to blame for the existing state of things. They have not sufficiently expounded and enforced the requirements of the Word of God on this subject. They have not with sufficient frequency and clearness vindicated the claims of the Christian ministry. They have yielded too much to a feeling of false delicacy. They can expound with all boldness other portions of the Word of God. They can even plead the cause of the poor, or of Christian missions. But they are too often silent on the claims which God's ministers have on the support of those among whom they labor. Their silence arises from feelings which we appreciate; but unquestionably it is *rumor nuntius* clearly and fearlessly to proclaim the statements of God's Word on this most important subject.

While ministers may be thus, in a measure, individually responsible, we think the Ecclesiastical courts have, in general, been too much inclined to waive this subject. In some instances evils have gone on from year to year until a severance of the pastoral tie has been the result, when, if the evil had been met in time, it might have been removed. We by no means approve of Presbyteries and Synods occupying too much of their time about financial arrangements. But they are bound to see that the ministry is duly maintained and is not permitted to become inefficient in consequence or the withholding of necessary support.

These appear to us to be a few of the causes which operate to produce the state of things so prevalent at the present time. It would have been exceedingly easy to add to the list. Let ministers, office-bearers and people together labor for their removal. Let ministers seek to set forth more fully, and faithfully, and fearlessly the Word of God, which they are commissioned to preach. Let them be more earnest and affectionate in all their ministrations, public and private. Let office-bearers be more diligent and faithful. Let people seek to become more alive to their high privileges and their unspeakable blessings in connexion with a gospel ministry. Let all unite in seeking the reviving and gracious influence of the Spirit. A larger measure of the Spirit's influences would be the best remedy for this and other evils.

SABBATH DESECRATION ON OUR RAILWAYS.

While we are fully alive to the importance of our Railways as tending to promote, in a high degree, the progress of the country, and to develop its resources, we deplore the Sabbath desecration which appears to prevail in connection with them. It is true there may be no open regular systematic running of trains, or

carrying on of traffic. In the advertisements of the regular trains, the words "*Sundays excepted*" may still be found. But it appears that on most of the Railways, Sabbath work is not uncommon, or to speak more properly, it is habitual. We hear of trains passing almost every Sabbath on the Grand Trunk, as well as the Great Western, and of work being done along the lines on the Sabbath, for which no excuse of necessity can be offered. We regard the present system as peculiarly dangerous and insidious. Were the Directors openly to run regular trains on the Sabbath, the Christian feeling of the country would be roused, and the ungodly practice would soon be stopped. But as it is, there is nothing to arouse this general feeling. The Railway Companies profess to regard the Sabbath, but in the meantime they never scruple to violate the Lord's day, whenever their convenience or profit appear to require it. The result of this may be gradually to overcome the scruples of their servants and employes, to deaden men's consciences, and thus prepare the way for the open and undisguised violation of the Holy Sabbath.

We think it right, then, that the attention of the Christian community should be called to this subject. We have the power to put down Sabbath profanation by a proper application of the laws of the Province. We have heard of one rising town on the line of the Great Western, where the authorities do not allow the opening of the station-house or the transaction of any business. Could not the municipal authorities of other towns and villages act in the same way, and thus effectually prevent such profanation of the Sabbath as is now too common? Undoubtedly it is the duty of all in their several spheres to do what they can to arrest the progress of this evil, the results of which, if, unhappily, it should become generally prevalent, would be most disastrous,—demoralizing to the community, dishonoring to God, and productive of crime and vice amongst all classes. Let the authority of the Word of God be brought to bear on this subject from the pulpit. Let the Press deal unsparingly with the grasping, covetous, ungodly spirit, which, in order to obtain gain, would trample on every high and holy principle. Let magistrates give their attention to the subject, and seek faithfully and conscientiously to apply the law to every case of Sabbath profanation coming under their cognizance. Let the Church be faithful in the application of the discipline with which she has been intrusted. Let every effort be made on the part of man, and let the countenance and blessing of the God of the Sabbath be sought by fervent persevering prayer, and we may hope to see the blight removed from our land, and the Sabbath of the Lord duly honored and observed.

COMMON SCHOOL TEACHERS.

The influence of our Common School Teachers for good or evil can scarcely be overstated. In some respects it exceeds that of ministers of

religion. For only three or four hours each week do ministers come into direct contact with their hearers. For six hours each day the school teacher comes into direct contact with his scholars. During each week, therefore, the teacher's influence is made to tell eight or ten times longer on the minds of his scholars than that of the minister on the minds of his hearers. It is to be remembered also that the youthful minds of scholars are likely to receive deeper impressions than are likely to be made on the minds of a congregation, most of whom have reached the age when habits and opinions are almost irrevocably fixed. We advert to this subject, and we trust not in vain, for the purpose of impressing upon teachers themselves the solemn responsibilities which attach to their office; for the purpose also of calling the attention of parents, guardians and trustees to the importance of selecting men of high moral and religious character for the instruction of the young; and still further for the purpose of reminding Christians generally of the necessity of special prayer on behalf of those to whose hands the work of education is entrusted in our Common Schools. It is satisfactory to know that religious instruction is not banished from the schools of this Province. Let it, therefore, be the aim of all, in their several spheres, to promote the highest ends which are contemplated by our common school system.

CONVENTION OF SABBATH SCHOOL TEACHERS.

The Committees appointed to arrange the holding of this meeting at Kingston, on the 11th of February next, have issued two circulars respecting it: one, addressed to ministers, superintendents and teachers, and signed by about sixty ministers and superintendents, representing the various evangelical denominations, invites every Sabbath School in the Province to send delegates to the Convention, and alludes to some of its anticipated benefits. The other, signed by the Secretaries of the Committees, contains useful information to delegates, and explains the arrangements which have been made to reduce travelling and other expenses. Accompanying these there are blank railroad certificates, which, when filled up in the manner designated in one of the circulars, will entitle delegates to a passage over the roads at the very low rate of one cent per mile. Only one of the eight working railroads in Canada is not mentioned as having made this liberal concession.

It is expected that the meeting will be one of great interest. The Committees, without interfering with the privilege of delegates to introduce subjects for discussion, have suggested several, which are of great importance to the success of Sabbath Schools, and the invigoration of the cause; but quite free from sectional or other objectionable bearings. The moral obligation of bringing uncared for children under the influence of religious instruction; the best means of making the Sabbath school attractive to children, and of interesting them in missions are among the topics suggested. In addition to the interest which such subjects will afford, much may be expected to arise from the presence of gentlemen experienced in Sunday Schools, of whom a few have been invited from the United States.

Parties, who have not received circulars, may have them by applying by letter, either

to Mr. S. Joseph Woodhouse of Toronto, or Mr. James W. Taylor, of Montreal.

DEATH OF HUGH MILLER.

Our readers will have heard, ere this number of the *Record* reaches them, of the unexpected death of this great and distinguished man. In regard to his removal, in the midst of his usefulness, and in reference too, to the manner of his removal, it becomes us to adore the sovereignty and infinite wisdom of God, whose dispensations, however dark and mysterious, are all right.

The following notice of Mr. Miller, we copy from the *Scottish Guardian*:

The principal incidents of Mr. Miller's life have been made familiar to the public in his delightful autobiographical volume "*My Schools and Schoolmasters*." His first literary productions appeared in the columns of the *Inverness Courier*, when Mr. Miller was working as a journeyman mason in Cromarty; and the accomplished editor of that journal, Mr. Carruthers, has told us, as illustrating his homely habits at that time, and which never altogether forsook him when he was placed in a more elevated social position, that he was accustomed to walk up to Inverness with his communications, on the Saturday afternoons, always wearing his mason's leathern apron. His collected papers, written between the years 1829 and 1832, "in leisure hours snatched from a laborious employment, or during the storms of winter, when the worker in the open air has to seek shelter at home," appeared in 1834 under the title of "*Scenes and Legends of the North of Scotland, or the Traditional History of Cromarty*;" and evinced powers of descriptive writing of a very high order. At an earlier period in the non-intrusion controversy, which resulted in the disruption of the Church of Scotland, Mr. Miller published a letter addressed to Lord Brougham, defending the proceedings of the reforming party in the Church, in a style of earnest and dignified remonstrance, and with a cogency of reasoning and a force and facility of expression, which at once pointed him out to the leading men in the Church as eminently qualified to promote the popular cause. The result was the establishment of the *Witness* newspaper, and the appointment of Mr. Miller as its editor. Our readers will remember the zeal and energy with which Mr. Miller devoted himself to the defence of the Church's spiritual liberties. Even beyond the immediate sphere of the contest, his vigorous, lively, and trenchant articles were universally read and admired, as specimens of powerful controversial writing. Beyond all comparison, out of the Church Courts, Hugh Miller was the most popular champion the Church possessed. At the time of her triumphant exodus, when her ministers and members assembled in Canonmills Hall in the full flush of victory and freedom, the appearance of none of her defenders amidst that vast and animated throng—where Chalmers, and Welsh, and Gordon, and Cunningham, and Candlish stood conspicuous—elicited plaudits louder and longer than when Hugh Miller was seen lifting his stalwart frame and noble head amongst the people.

But the columns of the *Witness* were not devoted exclusively to the ecclesiastical discussions of the day. Its large-hearted editor was endowed with intellectual sympathies which polemics could not narrow or repress. When the British Association first met in Glasgow in 1841, several chapters of the "*Old Red Sandstone*" had already appeared in the *Witness*, and attracted the attention of the foremost geologists of the day. It was our privilege to record and preserve the tributes paid to Mr. Miller, in his absence, by Mr. (now Sir Roderick) Murchison, M. Agassiz, and Dr. Buckland, when the author of the "*Silurian System*" spoke of Mr. Miller's geolo-

geological writings as "throwing plain geologists like himself into the shade," and the author of the "Bridgewater Treatise" on Geology, said in his hearty way that, he would give his left hand to possess such powers of description as this man; and if it pleased Providence to spare his useful life, he if any one would certainly render the science attractive and popular, and do equal service to theology and geology." This prediction was amply fulfilled before the Association met again in Glasgow. Mr. (now Sir Charles) Lyall, who was in the Chair of the Geological Section when Mr. Miller's merits were the subject of eulogium, had only three years before, in his "Elements of Geology," bestowed about a couple of pages on the Old Red, not without considerable hesitation, apparently, as to its claims to be regarded as a formation apart from the Carboniferous system. To Mr. Miller more than to any other geologist, undoubtedly belongs the honor of having demonstrated, what previous observers had begun to suspect, that the Old Red Sandstone was entitled to rank as an independent formation, by its distinctive fossils, many of which he was the first to discover and describe. In the dedication of his pleasant volume on this subject to his countryman and friend, Sir R. Murchison, he says—"Like the gentleman whom I have now the honor of addressing, I too, was born on the old Red Sandstone, and first broke ground as an inquirer into geological fact in a formation scarcely at all known to the geologist, and in which there still remains much for future discoveries to examine and describe." Mr. Miller had projected, and had advanced far in the preparation of a work on the general geology of Scotland; but it is with the old Red Sandstone that his name as a geologist will be permanently connected. The work in which he traces the progress of his observations, has been probably prized more for its moral interest and its literary excellencies than even for its geological descriptions. It is such a book as Oliver Goldsmith might have written, had he been a naturalist, which he was not; but still when Goldsmith wrote on natural history, he threw the natural historians into the shade by his marvellous powers of description; and of all the writers of the golden age of British Literature, it has always appeared to us that Mr. Miller's style came nearest to the exquisite English of Goldsmith. To Mr. Miller's versatile talents, and the varied contributions of his pen to criticism, art, philosophy, and science, is applicable, also, more than to any other writer of the day, the panegyric pronounced upon Goldsmith that there was no branch of knowledge which he did not touch, and which touching he did not adorn. His most profound work, the "Footprints of the Creator, or the Asterolepis of Stromness," is a contribution to natural theology of inestimable importance. It has been adopted as a textbook by some of the most eminent teachers of geology in the Universities; and it has done more to expose the atheistical fallacies and sophistries of the "Vestiges of the Natural History of Creation" than even the elaborate essays of Sedgwick and Brewster.

But to other and abler pens must be assigned the task of estimating the genius, the character and the services to religion, science, literature, and social progress, of this marvellous man. We must content ourselves with these brief and hasty recollections of his life and labors, in recording the unexpected and sorrowful intelligence of his death. Thousands here and in other lands will join with us in the tribute of an honest tear to the memory of a man of true heart and noble powers of intellect, devoted to the loftiest purposes. Little did we think, when we met Mr. Miller last year, in the genial and kindly intercourse of the British Association, that we were to see his face no more; and that at the early age of fifty-four, he would be lost to the Church which he loved, and to the cause of Christian science which owes so much to his example

and labours. Death has made sad inroads of late years upon the ranks of the cultivators of natural science. Dr. Landsborough, Professor Edward Forbes, Dr. Johnston of Berwick, Mr. Yarrell, and now Mr. Hugh Miller, have passed away in rapid succession—and Forbes and Miller have left behind them no equals.

"Like clouds that rake the mountain-summits,
Or waves that own no curling hand,
How fast has brother followed brother,
From sunshine to the sunless land!"

CALLS, &c.

PEMBROKE.—The Rev. H. McMeekin has received a call from the Congregation at Pembroke, which has been accepted.

EDWARDSBURGH.—The Rev. A. Melville has accepted a call from the Congregation at Edwardsburgh.

WHITBY.—The Congregation at Whitby have given a call to the Rev. Thomas Lowry, of Bradford.

MARKHAM.—The Congregations in Markham have united in a call to the Rev. R. C. Swinton, of Melbourne, C. E.

BERLIN.—The 28th ult., was appointed by the Presbytery of Hamilton, for moderating in a call to a Minister.

PUSLINCH WEST.—The Rev. Andrew McLean, recently sent out by the Colonial Committee of the Free Church, is about to be settled as Pastor of the Congregation of West Puslinch.

NIAGARA.—The Rev. J. Pirie has resigned the Pastoral charge of the Congregation at Niagara, in consequence of continued ill health.

ALDBORO'.—The ladies of the congregation of Aldboro' have presented their Pastor, the Rev. D. McMillan, with several valuable articles amounting to £50, as a New Year's gift.

PUSLINCH EAST.—The congregation of East Puslinch recently presented their Pastor, the Rev. Alex. McLean, with a cutter, harness and buffalo robes,—a useful and appropriate present for a minister in Canada.

BOWMANVILLE.—The congregation of Bowmanville presented Mrs. Smith, the wife of their Pastor, with a New Year's gift, of the value of twenty-five pounds.

PICTON.—The congregation of this place presented their Pastor the Rev. T. S. Chambers, with a purse containing £30 as a Christmas gift.

PRESBYTERY OF LONDON.—In consequence of the absence of the clerk of Presbytery, we have not received an account of the proceedings of the Presbytery at its recent meeting.

We understand that after a long discussion on the subject of the Call from Boston to the Rev. W. McLaren, it was agreed to cite all parties interested to attend the next ordinary meeting on the first Tuesday of April.

THE EFFECT OF A GOOD EXAMPLE.—We lately received the following letter from a little friend in the Township of Markham:—"Dear Sir—I take much pleasure in following the ex-

ample of the little girl mentioned in the last Record. I wish you to give this money to the Foreign Mission. If I am spared, I hope to be able to give a little every year.

"A LITTLE FRIEND."

The letter contained ten dollars.

COLLEGE FUND.—We beg to call attention to the circular just issued on the subject of contributions for the College Fund, the ordinary Professorial Fund. Now that the staff of Professors is increased, it is absolutely necessary that congregations increase their contributions. We earnestly press this matter on all congregations. If each does its duty the burden will be easily borne.

Items of Religious Intelligence.

RECEPTION OF DR. LIVINGSTONE.—Dr. Livingstone, the African missionary and traveller, has been receiving a very gratifying reception in England, not only from the London Missionary Society, in whose service he was, but also from various scientific societies. Dr. Livingstone's discoveries are of great importance in a geographical and commercial, as well as in a missionary point of view.

DEATH OF REV. DR. HARRIS.—Recent papers announce the death of the Rev. Dr. Harris, Principal of New College, London. Dr. Harris was the author of "Mammon" and a number of other prize essays. His death will be severely felt, especially by the Congregational body, of which he was a distinguished ornament.

THE TRACTARIANS DISCOMFITED.—Judgment has been given by Sir John Dodson, in the matter of the complaint which had been presented regarding the popish endowments in St. Paul's and St. Barnabas' Churches in Pimlico. An elaborate judgment was delivered against the continuance of the crosses, candles, vases and embroideries.

NEW WALDENSIAN CHURCH.—The new Waldensian Church at Nice was lately opened by Dr. Revel, Moderator of Synod. M. Malon, Pastor of La Tour, the capital of the Valleys, offered up prayer in Italian, and M. Pilatte, Pastor of the congregation, delivered an eloquent and impressive sermon.

SCHOOL FOR THE CHILDREN OF MISSIONARIES.—The foundation stone of a school for the children of missionaries of various evangelical denominations. Lord Shaftesbury presided on the occasion. There are at present in the school, children or grand children of some of the noblest of modern missionaries, such as Williams, Moffatt, and Livingstone.

LAY EVANGELISTS IN SCOTLAND.—Two gentlemen, once well known as men of pleasure, now devoted and zealous witnesses for Christ, are at present attracting much attention in Scotland. The individuals referred to are, Mr. Brownlow North, a nephew of the Earl of Guildford, and Mr. Gordon Forlong. These gentlemen's labours have been extensively

blessed in several places of the north of Scotland.

DEATH OF FATHER MATHEW.—Recent papers announce the death of Father Matthew, the well-known and successful advocate of total abstinence.

ARREST OF MR. BURNS IN CHINA.—The Rev. W. C. Burns, who was lately robbed while on one of his missionary tours, had been arrested. After examination the magistrate who found him unjustly charged, treated him kindly, and sent him to Canton to be delivered up to the British Consul there. Mr. Burns shews by his conduct that "none of these things move him."

REV. DR. CAMPBELL.—Dr. Campbell, hitherto of the *British Banner*, is commencing a new weekly paper to be called the *British Standard*.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

CALCUTTA.—In a recent letter from Dr. Duff, quoted in the *Home and Foreign Record*, mention is made of two young men, who, under the influence of their deep and heartfelt convictions, had come to the Mission house. The usual efforts were made by their relatives to bring them away. In the case of one of the young men, all these efforts were in vain. He had grace given him to resist the entreaties even of his mother, who had just returned from a pilgrimage to one of their so-called holy places. In the case of the other the efforts of his relatives were successful. They urged that his mother would inevitably die, if she did not see him once more, and his natural affections were so wrought upon that he yielded to their entreaties and returned with them.—Dr. Duff, with reference to such cases, puts the question, "Do friends at home think enough of these peculiar trials? Do they pray enough? Oh it is easy to scatter seed as it is called, and let it lie quietly, and idly and uselessly on the surface. It is when it has been harrowed into a soul and partially quickened there, that the real tug of a deadly struggle with the old man, and with principalities and powers commences."

MADRAS.—A medical missionary, under the auspices of the Edinburgh Medical Missionary Society, has been stationed at Madras, and is to labour in connexion with the Free Church mission there. The missionary referred to is Mr. David H. Paterson, a graduate of the Edinburgh College of Surgeons, to whose eminent qualifications Dr. Duff bears strong testimony. The *Madras Native Herald* says with reference to the arrival of the Medical Missionary:—

"In the person of the Medical Missionary, the benevolent spirit of Christianity offers with the one hand healing to the body, and with the other healing to the soul. Before the faith and fortitude, the tenderness and patience of such a benefactor, it is hoped that many prejudices will be dispelled, many obstructions removed, aversion be changed into welcome, and vexatious opposition into friendship and good will. Mr. Paterson has no sinister mo-

tives to prompt him, no selfish ends to pursue; his life is devoted to benefit the souls and bodies of the native population; he is maintained by the liberality of Christians in Britain; and whatever gifts the grateful among the wealthy may tender to him for his services will be applied by him to render his endeavours more extensive and effective among the poor. It will be interesting to some to know that Mr. Paterson is the son of "The Missionary of Kilmanny," the convert and friend of the great Chalmers, whose large and benevolent heart would have rejoiced to see this interesting form of Christian agency applied to renovate, to raise up, and bless this vast and needy population."

BOMBAY.—Beramji Kerasaji, one of the four Parsee youths, whose recent movement towards Christianity excited such general interest, has been admitted to the ordinance of baptism. The other three, it will be remembered, were carried off by their relatives, and have not yet returned to the missionaries. The baptism excited general interest, and the lecture room in which the ordinance was administered, was filled to overflowing, principally by students belonging to the various seminaries in Bombay. The following is an extract from the confession of his faith made on the occasion of his baptism:—

"I found my own religion quite unsuitable and incapable to answer the question, 'What must I do to be saved,' simple in words yet comprehensive in sense. The more I knew of the poor doctrines of Zoroaster, and the fabrications of Mobeds and Dasturs, the more I was led to forsake my own religion wholly for the true one. I found that repentance, giving alms, cannot give salvation or the remission of sins. I found that the offering of incense and frankincense to the fires of Behram, Dadgan, and Aderan; the presenting of flowers and sugar to the seas and rivers; the repeating of Niaishtis, Yasnis, Ashem Vohus, and Yatha-ahuvairios, in a language unknown to us all, to Amshaspands, Izads, hills, mountains, trees, and other real and imaginary creatures; the sipping, drinking, and sprinkling of Nirang, or the water of the cow; the wearing of a shirt as a coat of mail, and a cap of two folds as a helmet, to protect me from the devil; and the twisting of kusti or string, round my body, to tie me to the doctrines and practices of Zoroaster, whose days I believe are long gone by; and many other rites and ceremonies, which it would be beneath the gravity of this assembly for me to mention, were only adding to my sins.

"Then, 'Where can I get salvation,' was a question most powerfully struggling in my mind. At this time an actual battle was going on in myself between Satan and the divine Spirit. Sometimes it led me to Natural religion, sometimes to Deism, sometimes to Paganism, and again, and principally, to Christianity, which glorifies God, which shews the loving kindness of God towards men, His mercy, truth, and all His perfections, do not stop here, but give men the thing most precious, even SALVATION. It informs us that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life."—So I, leaving my offerings to the gods, went to that great sacrifice, the Lamb of God which taketh away the sin of the world. Oh! let me hold him fast and embrace him, with all love, relying on him and being weary of sin; because "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed."

PUNA.—The Rev. W. K. Mitchell, son of the late James Mitchell, has been obliged, in consequence of severe and sudden illness, to leave the scene of his labours and sail for Britain. His unexpected withdrawal from the missionary field is deeply felt by his sorrowing father, and cannot but affect the efficiency of the mission, more especially as the Rev. J. M. Mitchell will be under the necessity of leaving India for a season, with the intention of recruiting his exhausted frame. In these circumstances help is earnestly and anxiously sought.

FEMALE EDUCATION IN INDIA.—The prejudices of the natives against the education of females, appear to be giving way, so that even some of the Hindu newspapers are pleading for the education and the elevation of the ignorant and neglected daughters of India. In the Female Boarding School at Bombay there are forty young females, whose progress in English has been quite satisfactory. Their ages vary from twelve to nineteen. At Puna the state of the Female Boarding School and Orphanage is encouraging. The religious training of the scholars is carefully attended to by the missionaries.

AMERICAN MISSIONS.

ARMENIAN MISSIONS.—The Armenian mission, instituted less than five-and-twenty years ago, has now become one of the wonders in the missionary world. Following the clear leadings of Providence, its laborers from this country, male and female, have been increased to sixty; its native pastors, preachers and other helpers to ninety-one; and its annual expense to \$75,000. Its facilities for training native preachers and pastors have been multiplied and extended, and sixty are now connected with its five theological schools and classes, though not all of these are pious. The excellent female boarding-school at the metropolis contains twenty-five inmates, and has been blessed with a revival of religion. Forty-four free schools, scattered through the mission, have more than a thousand pupils. To the churches, twenty-four in number, 149 were admitted by profession during the year, and they have an aggregate membership of 626; about one-fifth of the number which has been enrolled are Protestants. A pastor has been ordained at Kessab, in the region of Antioch; and another at Aintab, that most remarkable of all missionary stations, with a full-grown church and congregation, which is pledged for his entire support. A third, from the same company of the theological students, was ordained as an evangelist, near the birth-place of the Apostle Paul. The press of Constantinople during the year sent forth more than forty thousand copies, chiefly books, in five languages, and nearly seven millions of pages. A score of colporteurs have been employed in the book and tract distribution. Unless the Lord withdraw his hand, the number of foreign and native laborers must continue to increase, involving a gradual but constant growth of ex-

penditure, for some years to come. It is the cost of success; the result of a signal answer to prayer. Nor can it be prevented, except by a direct and violent interference with the progress of this great work.

A more perfect territorial division has been effected between the Armenian and Syrian missions, and Kessab, Antioch and Aleppo now belong to the former; thus preparing the way for creating a distinct and separate Armenian mission, which has been done, south of the Taurus range of mountains. Mr. Everett, of the Constantinople station, following his lamented wife, and Mrs. Schneider, of Aintab, have rested from their labors.

NESTORIANS.—The relations of the Persian Government to the Nestorian mission are still unsatisfactory. French Jesuit influence is probably at the bottom of the whole. Our brethren, in their trials, have enjoyed the sympathy and aid of both the English and Russian Embassies; and Mr. Murray, the British Envoy, made them a friendly visit in April last. No department of labor, except the village schools, has materially suffered. The male and female seminaries have both gone forward as usual, and have again been visited with the special influence of the Spirit. The former has fifty scholars, the latter forty-eight; and at Gawar, in the mountains, is a boarding-school with twelve pupils. Fifty-eight free schools on the plain and two in Gawar, embrace 800 male and 311 female pupils, so that there are in all, 1,130 youths of both sexes in the schools.—The press has issued 622,400 pages.

The mission is aided by thirty-five native preachers, and the gospel has been zealously proclaimed from village to village, and in thirty-six places of stated resort, and not without evidence of the divine blessing. Though for special reasons, converts have not been gathered into organized churches, there is progress made in separating them from the world. At a sacramental occasion in May last, about one hundred united with the missionaries in commemorating the Lord's death, more than thirty for the first time, and many deeply interested persons were also present as spectators.

Mr. and Mrs. Rhea are still alone at Gawar. Is there no enterprising physician to become their missionary associate? The return of peace to the Turks, with a restoration of their power in the Koordish mountains, has brought the Koords once more to their senses, and Mr. Rhea confidently believes that the door will soon be thrown open for preaching Christ among them. More laborers are also needed on the plain.

ZULUS.—We cannot but think, however, that the gospel has already effected much more for the Zulus by means of our mission, than American Christians generally seem to be aware; and more than it has done, during the same length of time, (for it must be borne in mind that the *nominal* age of our mission is just about twice that of its *real, working* age,) by means of any modern mission among a purely barbarous people, excepting perhaps the Sand-

wich Islanders. Ten years ago there were no churches, and not more than one or two converts connected with the mission. Now there are eight churches, embracing about one hundred and ninety-five members in good standing, fourteen of whom have been baptized during the past year; and there are about twenty candidates for admission to our churches.—Among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are now about one hundred married men residing at our stations, each one husband of one wife only, the majority of whom have been married by a Christian minister, in accordance with civilized usage. Of these one hundred families, there are sixty or more in which both the husband and wife are professors of religion, and about twenty others where the husband alone is a professor, making an aggregate number of about eighty households where the family altar has been erected, where family religion is, to some extent at least, maintained, and in which there are about one hundred and sixty children who have received the ordinance of Christian baptism. Between sixty and seventy of these families have exchanged the barbarous Kafir hut for dwellings better adapted to answer the ends of civilized life. Among a people who, but a short time since, were without a written language, there are now about two hundred and fifty connected with our mission, who are able to read the word of God in their own tongue; and more than one-half of these have made different degrees of proficiency in writing. In order to show American Christians that these people are gradually progressing in civilization, we will add that the natives at four of our more advanced stations are the owners of seven large wagons, twelve carts and nine ploughs, and until within a few months they possessed nearly two hundred and fifty trained oxen. An epidemic among the cattle of the Colony has, however, recently reduced this number to less than two hundred. At the older stations every year shows a decided advance in civilization; and nothing, in a worldly point of view, so tends to promote civilized tastes, habits and employments, as these wagons, carts and ploughs.—*Miss. Herald.*

Miscellaneous Extracts.

MAYNOOTH, OR THE PLOT UNRAVELLED.

From the *Bulwark*.

The Singular Struggle.—The long protracted Maynooth agitation is perhaps the most marvellous fact of the age. That an institution should for sixty years exist in the midst of the most intelligent community on earth, without their being able to determine whether it were a curse or a blessing, and whether they should continue or cease to support it, were indeed sufficiently wonderful. But it is far more extraordinary that this should be the case with a seminary like Maynooth, whose teachings have so long been proclaimed in their ears,—whose fruits have so long been patent to their eyes,—whose whole career has for years been the theme of discussion, in every form, by every

class. We have had on this question Commissions of Inquiry, and Committees of Inquiry, endless debates in Parliament, and numberless controversies out of it, hundreds of pamphlets, and thousands of speeches. Yet, as if it involved some problem, compared to which the philosopher's stone, or perpetual motion, was a trifle, to many both in and out of Parliament it continues to this hour as great a puzzle as ever. The same half century which has solved so many questions far more abstruse, effected many changes far more momentous, and wrought such vast improvements on our general condition, has left us in this matter almost where it found us. And so after a struggle, which, with occasional intervals, has lasted as long as Maynooth itself, and six times longer than the Trojan war, as vigorous preparations for another campaign are at this moment being made, as if the conflict had only commenced.

The Question at Issue.—Is there no way, then, of deciding this question,—of dispelling the mists that seem to envelop it, and bringing the nation to see eye to eye—at least of so far dissipating them, as to enable all honest men to see the path of duty? Most certainly there is; it would be strange if there were not. The question at issue is the plain question of fact—Has the Maynooth experiment succeeded or failed? Is our Maynooth policy wise or foolish? And it would be strange indeed if a sixty years' trial did not furnish sufficient evidence on one side or other. It is to this point, then, we propose to address ourselves. We have in our nation two different parties, advocating in this matter opposite policies, and looking for opposite results: the one maintaining that Maynooth must do harm; and the other insisting that it will do good; nay the one now boldly averring that mischief is as much its *design* as its tendency, and that it is nothing better than another Trojan horse in the midst of us; and the other laughing such language to scorn, as alike absurd and uncharitable.

The Method of Solving it.—We proceed then to inquire which is the correct view. Has Maynooth been proving the olive-tree promised by the one party, or the unpar-tree predicted by the other? Above all, have its conductors been *honestly* endeavouring to serve the nation whose bread they eat? or is there any ground to suspect that they are playing us false, and, while taking our money, are plotting our subjugation to Rome? In conducting this inquiry we shall first collect and consider the **FACTS OF THE CASE**; and then deduce the **CONCLUSIONS TO WHICH THEY LEAD**. And first, in regard to the **FACTS**: the absolute need of extreme brevity will constrain us to confine ourselves to three departments of inquiry, and even from these to make but a mere selection, viz.,—*The doings of Rome within the College,—the doings of Rome throughout the country,—and the exact amount of their mutual connexion.*

I. DOINGS IN THE COLLEGE—ITS EARLIER DAYS.

The Parents—their professions.—The circumstances to which this College owes its being are now familiar to all. By the laws of last century no Popish College could exist in these kingdoms. The French Revolution had destroyed those colleges in which Irish priests were usually educated abroad; and so, in 1794, the Popish bishops of Ireland, led on by Dr. Troy, presented to the Viceroy an "humble memorial," praying permission to erect a college in Ireland; setting forth the "advantages" which would thereby accrue "to the nation at large;" dwelling especially on the "*piety, learning, and subordination*" which "would thereby be essentially promoted;" and breathing throughout the most loyal and devoted spirit. Various circumstances induced Mr. Pitt to lend a favourable ear to their prayer, amongst which we need here only mention the numerous declarations and addresses of Popish priests and prelates, pronouncing the British

Constitution to be "the best of Constitutions," and breathing towards his Majesty sentiments of the warmest attachment. But how, inquired Mr. Pitt, can you reconcile these professions of loyalty with the bulls of your Popes, the decrees of your councils, and your own fathers' doings in bygone days? And how do you propose to satisfy the nation that, if you had the power your fathers so abused, you would not walk in the ways of your fathers? Oh! Rome is now changed, was the prompt reply. These were the sins of her youth, to which she was tempted by the barbarism of the times; but she has long since repented them all, and like other systems has improved, of course with "the spirit of the age." And we can assure you that the Romanists of these kingdoms abhor and detest such principles and practices, and, in particular, hold that there is no such tenet in the Popish Church as justifies Romanists in "not keeping faith with heretics;" that "the Pope has no civil jurisdiction in this realm;" and that "he cannot absolve his Majesty's subjects from the oath of allegiance on any pretext whatever." Above all, here are the answers to the three queries, which you yourself lately sent to six foreign universities, and what farther can be needed to settle the question and satisfy the nation?

Their Actual Practice.—Turn we now to the other side of the picture, and what, think you, do we find? That, while Dr. Troy and his coadjutors were pronouncing the above to be the sentiments of the "Catholics of the kingdom," several English Papists, as they must have known, including Dr. Milner and the two Howdens, had, within the four previous years, issued publications declaring the very reverse. While, but one short year before, Troy himself had published a Pastoral Address to the people of Ireland, in which he openly avers that "the religious opinions of Catholics being unchangeable, are applicable at all times;" and that they "were implicitly bound to adhere to the decrees of the General Councils of their Church," amongst which he makes special mention of the fourth Lateran Council, so notorious for its atrocious decrees, as being infallible, and therefore imperatively binding on them all. And as to the six universities which, with one mind and one mouth, declared that Faith should not be broken with heretics, and that the Pope had no civil power in England, nor could absolve from the oath of allegiance to her king, it is enough to state, that three of these, Alcalá, Valladolid, and Salamanca, had previously declared directly the reverse; the former having defended the Council of Constance for that monstrous case of treachery and treachery, the burning of Huss despite the safe-conduct of Sigismund; and the two latter, when Clement the Eighth had issued his Bull excommunicating Elizabeth, having both decreed, in regard to the rebellion of Tyrone, that "it was as meritorious to aid him against the heretics, as it was to fight against the Turks, and that it was a mortal sin to aid the heretics in any way against him, and that those who did so could have neither absolution nor salvation." And as to those priests and prelates who were pouring forth such effusions of loyalty, it appears from the life of Wolfe Tone, published by his son, as well as from the Reports of the Secret Committees of the Lords and Commons, that at the very time they were thus belauding the Constitution and the King, most of them were members of the treasonable committee which organized the Rebellion of 1798, and were carrying on with France a secret correspondence, with a view, as they expressed it, to subvert "the tyranny of England, to establish the independence of Ireland, and to procure a free Republic."

Mysterious beginnings.—Such were some of the extraordinary circumstances under which Maynooth College saw the light. A strange

beginning, truly, for such a seminary. But since many a bad parent has a good and worthy child, let us now inquire, with all brevity, into its own career. Bear in mind, then, the object of its existence, as promised by the Prelates, and as expected by the Premier,—that it had undertaken to train up such loyal and enlightened priests as would soon hush over Ireland the voice of sedition, put to flight the demons of discord, extinguish the last sparks of disloyalty, and usher in a millennium of peace. Now, in any college honestly addressing itself to such a task, you would look, of course, to the usual marks of honesty. For example, having nothing to conceal, all its doings would be open, and above-board. Professing to come amongst us as an angel of peace, it would have something of that angel's open and radiant countenance; or, at all events, nothing of the dark, hidden looks of those who fear and hate the light like Satan, and for the same reason.—Yet what are the facts? By the Act 1795, establishing the College, no youth was allowed to enter its walls who was either a Protestant, or the son of a Protestant; almost the whole management was given up to Popish prelates, and the only control reserved in the hands of Government was, that the Chancellor of the Irish Exchequer, and four Judges of the land (being, of course, at that time Protestant) should be *ex officio*, trustees. One might have thought such a small measure of Government oversight could scarce be irksome to any honest institution. Yet, only five years later, ere the College had well begun its work, and just after the rebellion, in which Maynooth itself was deeply involved, we find another Act passed, enacting that all the trustees should henceforth be Papists,—that the Judges should, in future, be merely visitors,—that their visits should only be triennial,—that, in these visits they must, on no account, meddle with aught that shall "relate to the exercise, doctrine, and discipline of the Roman Catholic religion,"—and that in such matters, "the visitatorial power shall be exercised exclusively" by the Popish visitors, "in the presence of" the Protestant ones, "if they shall think proper to attend." What could our rulers mean by this enactment?—they, so tenacious of their powers of oversight in all other seminaries endowed from the public chest—who had, in this case, just commenced an experiment so much in need of their close supervision,—and whom the late rebellion should have rather induced to increase than relax their vigilance,—to double than dismiss their guards? And what could Rome mean by asking it? If all was right within Maynooth, she had nothing to gain, and a great deal to lose, by excluding those Government trustees; for their presence there would protect her from those very suspicions which their exclusion would be sure to awaken. She had no charge of officious meddling, nor other complaint to bring against them; and the very fact of Maynooth being implicated in the rebellion should have made her doubly anxious to avoid the appearance of a desire to get rid of them. Especially such honourable and exalted personages as Judges of the realm; the persons most be dreaded by rogues certainly, but least to be feared by honest men. There must have been a reason, and an urgent one, for such a step at such a time, the effect of which was to shut up the College from Protestant eyes altogether;—for each triennial visit occupied about an hour, and to use the language of one of the visitors, Lord Chancellor Redesdale, the visitatorial power was "a mere farce," and the visitors exhibited themselves as a "spectacle of ridiculous nullity." What then was the meaning of this vast change; this virtual revolution in the constitution of Maynooth? Let us inquire.

Extraordinary Behaviour.—We have seen how loudly the Irish Bishops repudiated ultra-

montane sentiments, and professed the views of the Gallicans,—that it was on this plea they asked a College, and to teach these views they obtained it. Yet scarce had their College commenced its career,—while still but an infant of one year old,—and while yet the loud professions of priestly loyalty and fidelity were singing through the land, an act is deliberately perpetrated, which at once gives all these protestations to the winds. A receipt is received by the prelate portion of the trustees from the Prefect of the Propaganda, bearing date the 9th of July 1796, and distinctly requiring, that in those points on which the Gallicans and ultramontanes differ, the Maynooth Professors shall follow as their "guides and masters," Augustine and Thomas Aquinas. Now, of Aquinas it is enough to say, that his views are in direct opposition to the Gallican views, but are in perfect accordance with the *theology of Peter Denis*; and amongst other Doctrines of a like character, he openly teaches that, "as the forgers of money and other malefactors are immediately delivered by secular princes to death, much more heretics," (including Protestants, of course), "from the time they are convicted of their heresy can not only be excommunicated, but justly slain." Now, how do these prelates act on the receipt of this mandate? Do they inform the Prefect of their own declarations, or of the six foreign universities' deliverances, so strongly repudiating these very principles; and remind him of the sad proof and illustration it would be, of one of them—the lawfulness of breaking faith with heretics—thus to break faith with England, one short year after they had so solemnly pledged that faith? At least, do they make some feeble resistance, or offer some faint remonstrance? On the contrary, they who had engaged to teach the most mild and liberal Popery that eye had ever seen or ear heard, send three months after, and therefore on mature deliberation, an answer to the Prefect, in which they distinctly pledge themselves to do all that he required. What! you exclaim, do they not report the circumstance to the Government, point out the dilemma the Prefect had placed them in, and shew some disposition to act like men of truth and honour, who felt bound either to keep their pledges or give back the College? It is our humble opinion, we confess, trained up as we have been to respect such common virtues as truth and rectitude, that honest men could scarce have done less, and that such "saintly prelates" of the "only true Church," might have even done more. Yet, on the contrary, every effort is made to prevent the discovery of the fact, amongst which is the Act of 1800, excluding the Judges from the trusteeship, and virtually bolting the doors and windows of the College; of the two opposite engagements made to Rome and to England, the one is kept, the other deliberately broken; the very same doctrines which are disowned outside the walls, are diligently inculcated inside; and from that hour a course of dissimulation is commenced, perhaps never equalled in any institution.

(To be Continued.)

HINTS ON THE CHOICE OF A MINISTER.

BY THE LATE JOHN M. MASON.

1. I trust you will not choose a vain man, who occupies the pulpit more to display himself than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor, sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame and of horror; and while his Judge, before whom he is shortly to appear, regards him with a frown.
2. Do not choose a showy man. Many of

these men there are who have only *outside*. You will be as sick of him at last, as you were enamoured of him at first. You will speedily find that he cannot instruct or edify you, and will be heartily tired of seeing him show himself.

3. Do not choose a man who always preaches on insulated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear the Word preached in its connection. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion, I can assure you, that while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion, and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.

4. Do not choose a man of *dubious* principles. The truth of God was given to be *proclaimed*, not suppressed. It is a "city set on a hill," a light which must shine, and not be smothered under a bushel. When I hear of a man's preaching for years together in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a *traitor*. His business is to preach Christ, and not to treat the gospel as if it were a bundle of mere negations,—and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence,—and himself following them with all the "deep damnation" of their blood upon his soul. O! it is inconceivably fearful!

5. Above all things it is devoutly to be hoped that you will never invite to the "care of your souls" one who cares nothing about them. I mean more particularly, for I would not be misunderstood, a man who belongs to those who miscall themselves "rational Christians." Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by his honor.

After all, be it never forgotten, that it is the Lord Jesus himself who must send you a pastor after his own heart. The ministry of the word is his ascension-gift; and if there is one thing more than another for which he will be inquired of by his church, this is the important thing. Then look up to him for the Holy Spirit, as the *Spirit of grace and supplication*. Pray for the effusion of his heavenly influence. Pray in secret in private, and in public,—in your closets, in your families, in your social meetings; after such form as you may find most suitable to your circumstances; be instant in your entreaties to the throne of grace, and give the Hearer of Prayer no rest, till he hear you from his holy heaven, and grant you the hallowed desires of your hearts.—*Christian Treasury*.

PLEADING WITH SABBATH SCHOOL TEACHERS.

Let not any young or inexperienced teacher give up the work. Oh, no! never draw back!

Are you young? You are not too much so to be a channel of blessing to the little ones. Are you inexperienced? The promise of help and wisdom is as much meant for you as the hoary head of the aged pilgrim. Are you even in doubt whether you have yourself found that Saviour to whom these little ones are to be led? Oh, not even for that give up, but rather throw yourself at once on his love and mercy, willing to give your heart to him, and he will not leave you to invite others without a sweet assurance that you yourself are his.

But whilst I would guard against excess of diffidence, let me also plead that you be not too easily satisfied with yourselves. If there were indeed any one whom I would withdraw from this post, it is the teacher who is self-confident and self-satisfied, and who sees no need for improvement, either personally or in his work, for such a state of mind, as long as it is indulged, is fatal to all growth in grace. And when the Christian ceases to grow in grace he is growing in carelessness, indifference, and guilt.

I plead with you for more Earnestness. Take up teaching as a work; and as in it you are fulfilling the command and copying the example of your Master, seek to have in you a full portion of that spirit which made him say, "The zeal of thine house hath even consumed me!" Assign the work its full proportion of time in stated season, and then say, "This one thing I do."

I plead for more Diligence. Take pains to fit yourselves for your work. Read for it, observe for it, think for it. In nothing else can excellence be obtained without labor; and if you would offer some jewels for the Redeemer's crown, they must be sought by patient, untiring toil.

I plead for more system. Do not waste your strength and dissipate your energies, but work on a plan, whether such as our institute offers, or any other. See that your means are adapted to the end; and whilst avoiding all pedantry or formality, let there be order and regularity in your teaching.

And, lest I weary you, I will only add, that I plead with you for more prayer. Here is the secret of success or failure. Pray over your study; pray over your work; pray for your own souls as teachers; pray for your children; and sooner or later there shall be "showers of blessings."

Envy not the superior acquirements, the fluent utterance, the ready resources of others. You will be judged, not by their standard, but by the use you have made of your own powers and opportunities. The right employment of these will bring you a crown of rejoicing; and He who accepts us according to what we have, not according to what we have not, will say to you at last, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Church of England Sunday School Quarterly Magazine*.

BOOK HAWKING IN ENGLAND.

It may not perhaps be known to some of our readers, says the *Times*, that of late years a systematic plan has been adopted in many counties in England for supplying the poorer classes with healthy literature. To this scheme the name of "book-hawking" is now universally applied.

The scheme arose from an evident *hiatus* in the educational system. While men slept the enemy sowed tares. The haunts of the lower classes were flooded with literature of the vilest character. It was proved in evidence given before the House of Commons, in the year 1851, that the sale of immoral and infidel publications amounted to 29,000,000 annually. It is difficult to take in figures, but it is appalling to be told by the *Edinburgh Review* that this is

more than the total issues of the Society for the Promotion of Christian Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, the Trinitarian Bible Society, and some seventy religious magazines combined. Handbills, too, and pictures of a depraved character were being widely spread abroad. Thus were there sold of the last dying speech and confession of Good, 1,650,000; of Courvoisier, 1,666,000; of the Mannings, 2,000,000; of Rush, 2,500,000; and of Greenacre, 2,566,000. The trash sold with reference to Palmer's case must have greatly exceeded any of the above sales. Nor was there any mystery as to the way in which such an enormous circulation was obtained for these publications. Hawkers plied their trade in town and country, and brought their literary wares to the very door of the labourer's cottage.

But why were those who thus sought to poison society to monopolise the hawking system? Such thoughts floated in men's mind.—It fell to the lot of the Archbishop of Winchester to give them consistency and reality. In the year 1851, with the sanction and willing co-operation of the bishop of the diocese, he inaugurated a systematic scheme for the employment of respectable book-hawkers throughout Hampshire. At the expiration of twelve months it was found that the hawker had sold books to the amount of £183. This success fully warranted the extension of the scheme. It may be supposed that attention was soon drawn to their efforts. Imitators sprang up on all sides. Public meetings were held; influential laymen presided; and, in many instances, Societies, avowedly modelled after the pattern of that started in Hampshire, were inaugurated with considerable *clat*.

It might, however, be expected that as the country got better supplied with books the demand would decrease; but, practically, this is not found to be the case. On the contrary, *L'appetit vient en mangeant*.

It is interesting to see the nature of the books which are most popular. Bunyan's "Pilgrim's Progress" and Bogatzki's "Golden Treasury" always find a ready sale. Milton has many admirers, "Johnson's Dictionary" more. "Church Services" well got up are in great request among domestic servants. Cheap books on the war, published by Routledge, were eagerly purchased. Richmond's "Annals of the Poor," a history of the country, "Robinson Crusoe," and Paxton's "Cottage Gardener's Calendar" are almost universally popular.—Pictures published by Herring, Baxter, and the Society for the Promotion of Christian Knowledge are gradually superseding the Epistle to Agharus Halfpenny and farthing books are sold by the gross.

Wherever book-hawking has been fairly tried it has eventually succeeded, and there is no reason why in time every county in England should not be regularly worked by its own special book-hawker.—*English Pres. Messenger*.

THE WAY TO HEAVEN.

Said a dying Christian, "I don't know the way." It was not, however, the language of unbelief. A dark cloud had cast its shadow over her mind, and the clear light was for moment obscured. But the sun still shone as clearly as ever; and when the shadow had passed away, the sky was cloudless and serene, and in her bosom there was peace.

The Saviour spoke to her, and his words were, "I am the way, the truth, and the life;" and it was enough, she needed no more. In early life she had chosen Jesus for her portion, and though now but in the youth of womanhood, yet, by trial and suffering, her faith had been strengthened by renewed evidence that He whom she trusted would never forsake her.

The voice of the Good Shepherd was heard; she knew it, for she was one of his sheep, and he called his own by name. Now her eyes are closed in death. Her body rests in the tomb, and her spirit, washed, purified, and sanctified by the blood of Christ, is with the redeemed in glory.

There is a way to heaven. This way is made known in the gospel. Jesus is the way, the only way. By him we have access to the mercy-seat. By him we are presented to the Father. By him, as the advocate, our cause is pleaded before the court of heaven. By him, as our surety, we are delivered from the condemnation of the law. By him, as our high priest and sacrifice, atonement is made for sin. And by him, as our Redeemer, we are made to sit in heavenly places, and obtain a title to the joys of heaven.

To know Jesus, is to know the way. Though the night be dark, if he but be our guide, we cannot stray. Ever faithful and kind, he will supply all our need. Let us, then, ever cling to him. The voyager upon the trackless sea may be ignorant of his position, and of the course which he is pursuing; but he fears not. His confidence in his navigator is his hope and it sufficeth. Thus, in the voyage of life, let faith in the Saviour ever keep us calm; and as the shores recede from view, and we find ourselves in the open sea, let us be "followers of them who, through faith and patience, inherit the promises," ever "looking to Jesus, the author and the finisher of our faith."

Not to know Jesus, is to be ignorant of the way of salvation; for there is no other name given whereby we can be saved. And many are there who really "don't know the way." They ever seek it, but never find it, for they seek it not by faith. They follow what they term "the light of reason," while they discard "the true light." When such are brought to the gates of death, they know not the way, not on account of the weakness of mental vision, but through the darkness of the natural mind, which understandeth not the things of the Spirit of God. They grope their way, but they are led from God, and far away from heaven. They are in the broad road that leadeth to destruction.

The Saviour calls, "I am the way." Let us heed his voice, and choose that good part which shall never be taken from us.—*Christian Treasury.*

BALM FOR THE BEREAVED—A LETTER OF SAMUEL RUTHERFORD.

I was sorry to depart leaving your ladyship in grief; and would still be grieved at it, if I were not assured that you have One with you in the furnace, whose countenance is like unto the Son of God. I know that if you were not dear to God, and if your health did not require so much of him, he would not spend so much medicine upon you. All the brothers and sisters of Christ must be conformed to his image in suffering, and some do more strikingly resemble the copy than others. Think, madam, that it is a part of your glory to be enrolled among those whom one of the elders pointed out to John: "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." You have lost a child—nay, she is not lost to you who is found to Christ; she is not sent away, but only sent before: like unto a star which goeth out of sight, doth not die and vanish, but shineth in another hemisphere; you see her not, yet she doth shine in another country. If her glass was but a short hour, what she wants of time she has got of eternity; and you have to rejoice that one belonging to you now is in heaven. Build your nest upon no tree here; for you see God hath

sold the forest to Death; and every tree upon which we would rest is ready to be cut down, to the end we may flee and mount up, and build upon the rock, and dwell in the holes of the Rock. Whatsoever you love besides Jesus, your husband, is a strange lover; now it is God's special blessing to Judah, that he will not let her find her paths in following her strange lovers: "Therefore, behold, I will hedge up her way with thorns, and make a wall, that she shall not find her paths; and she shall follow after her lovers, but she shall not overtake them." O thrice happy Judah, when God buildeth a wall betwixt her and the fire of hell! The world, and the things of the world, madam, are the lovers you naturally affect;—the hedge of thorns and the wall which God builds in your way, to hinder you from your lovers, are the thorny hedge of daily grief, loss of children, weakness of body, uncertainty of estate, lack of worldly comfort, fear of God's anger for unrepented sins. But what do you lose though God twist and plait the hedge daily thicker? God be blessed, the Lord will not let you find your paths; return to your first husband. Do not weary, nor think that death walketh towards you with a slow pace; you must be ripper ere you are shaken; your days are no longer than Job's, that were "swifter than a post, and passed away as the swift ships, swift as the eagle that hasteth to the prey. There is less sand in your glass now than there was yesternight; this span-length of ever-posting time will soon be ended; but the greater is the mercy of God, the more years you get to advise upon what terms and upon what conditions you cast your soul into the huge gulf of a never-ending eternity. The Lord hath told you what you should be doing till he come. "Wait and hasten," saith Peter, "for the coming of the Lord." All is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to another, as the ninth wave of the sea to the tenth;—therefore sigh and long for the dawning of that morning and the breaking of that day of the coming of the Son of Man, when shadows shall flee away. Persuade yourself that the King is coming; read his letter sent before him: "Behold I come quickly." Wait with the wearied night-watch for the breaking of the eastern sky, and think that you have not a morrow. I am loath to weary you; show yourself a Christian, by suffering without murmuring; in patience possess your soul; they lose nothing who gain Christ. I commend you to the mercy and grace of our Lord Jesus, assuring you that your day is coming, and that God's mercy is awaiting you. The Lord Jesus be with your spirit.—*Christian Treasury.*

MINGLING OUR RIGHTEOUSNESS WITH CHRIST'S

There is an anecdote of Bishop Butler, the celebrated author of "The Analogy," which should be extensively known, as it is calculated to impress a great scriptural truth upon the hearts of thousands, as effectually as his Analogy has forced conviction of the truths of revelation upon the understanding.

Bishop Butler never married, and the large income annexed to an English bishopric was wholly expended in charities to the church and to the poor. These charities were so extensive, that it was said he expected to purchase heaven by his benevolence. His daily habits were so self-denying as to shame the self-indulgence of many of the poor.

His death was preceded by a long illness, during which his mind became deeply impressed, and his whole soul weighed down by a sense of his guilt before God. One of his chaplains, in endeavoring to administer consolation to his troubled spirit, referred to his extensive

charities as undoubtedly acceptable to God. The Bishop immediately replied, "I am a steward of the Almighty; all is his, entrusted to me to promote his glory and the good of mankind; how can I know that I have not abused this trust to purposes of self-gratification. I look back upon all these things, and they fill my soul with terror by the feeling of responsibility they awaken."

Another chaplain spoke to him of "The Analogy," and of the many infidels it had reclaimed from deadly errors. He replied again, "I began the Analogy with a view to the glory of God; but as I proceeded with the work, visions of the same it might bring to myself mingled themselves up with the views I had of promoting the glory of God, and all was polluted and rendered sinful: the book may be a blessing to others, but it weighs like lead upon my own soul."

The chaplain replied, "Admit, my lord, all you say to be true, that your very alms have partaken of sin—that the Analogy would condemn you for mingling your own glory with that which should have been given solely to God; yet why all this anxiety and alarm? Jesus has said, 'Whosoever cometh unto me shall in nowise be cast out,' and in that promise ye should find peace." The Bishop immediately raised himself in his bed, and exclaimed, "How wonderful that, as often as I have traced every line of the Bible, the full force of that passage has never struck me before. 'Whosoever,' includes all—'shall in no wise be cast out' gives the assurance, that no amount of sin, no depths of guilt of which men can be guilty, shall prevent God from receiving and accepting them, if they come to him through Christ; his blood has atoned for their sin, and his righteousness will hide the iniquities of all who accept his offers of mercy."

He lived many weeks after, preached to all who approached him, the full and free salvation of the gospel, as it is condensed in this blessed passage. Resting upon, and repeating this passage, he died in holy triumph.

In the course of a long ministry, we have found nothing more useful than this anecdote, where the awakening sinner was disposed to mingle his own righteousness with that of Christ. While he does this, all will be darkness and despair. When he comes simply to Jesus, all will be hope and peace.—*Amer. Messenger.*

DECLINE OF SPAIN

Spain, whose Viceroy ruled at Milan and Naples for so many years, and which even in the middle of the last century, was a first-rate State, is now of no more account in Europe than a small German kingdom. Its decline within the present century has been the most rapid in the history of the world. We can hardly realize that this kingdom, which now has only a few frigates and corvettes, was in the memory of men still living, a great naval power. Jervis fought the battle of Cape St. Vincent, in 1797, against twenty-seven Spanish sail-of-the-line—a force equal to the combined armaments of France and England in the Black Sea. After eight years more of warfare, the monarchy was still able to put to sea fifteen sail-of-the-line at the battle of Trafalgar. Since then everything has gone—army, fleet, reputation, colonies, ships, and commerce. The so-called Indies, from Texas to Patagonia, have become independent republics, or passed under the dominion of the Anglo-Saxon race. The poverty of the land is now as proverbial as its former wealth. The grandees of the kingdom have fallen from their high place among the aristocracies of Europe. We are now accustomed to

look only with pity or contempt on what is passing, at Madrid. If this has been the fate of the greatest of despotic kingdoms, we may well have hope for the future. Spain was, during a long period of European history, the dread of all who had the cause of liberty at heart. The reformed religion, popular institutions, the independence of all second rate States, were supposed to be endangered by the preponderance of a monarchy which cared for nothing but to spend its unscrupulous and crushing sway. Spaniards were supposed to possess above all men the genius for conquest, and to be inspired by a fanaticism which made them certain of success in war. They ruled Italy with a rod of iron, they held all that was seemingly valuable in the New World, they were great in the Indian seas, and at the Philippines established the most flourishing colony of those regions. They were the most formidable enemies England and France had ever met, and to resist them manfully was looked upon as the highest and boldest of all achievements. Yet they have passed away, and an invasion from another planet is not more improbable than that a Spanish army should ever again summon the fortress of Alexandria to surrender.—*Times*.

THE FAMILY ALTAR.

Come to the place of prayer!
Parents and children come and kneel before
Your God, and with united hearts adore
Him, whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; O come and raise,
With one consent, the grateful song of praise,
To Him who blessed you with a lot so fair.

Come in the morning hour!
Who hath raised you from the dream of night?
Whose hand hath poured around the cheering
light?

Come and adore that kind and heavenly
power!

Come at the close of day!
Ere wearied nature sinks in gentle rest;
Come and let your sins be here confessed;
Come; and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to
light.

Has sickness entered in
Your peaceful mansion? then let prayer de-
scend
On wings of faith, to that all-gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness or in grief—
Surround the throne of grace; there seek
relief,
Or pay your free and grateful homage
there.

So in the world above
Parents and children all may meet at last,
When this your weary pilgrimage is past,
To mingle there their joyful notes of love.—
Eng. Pres. Mess.

Column for the Young.

FANNY AND AMY.

In a great city, not many years ago, in a pleasant house facing one of the parks, lived two little girls, named Fanny and Amy. They had another sister, but she was a great deal

older, and they had several brothers, but the two little girls were the youngest of the house, the pets of brothers and sister. These sisters, Fanny and Amy, did not resemble each other in appearance. Fanny, who was nine years old, had eyes blue as the sky, her cheeks were as round and as rosy as the sunny side of a peach, her hair curled around her face and neck, and in the sunlight it looked like gold, so rich and beautiful was its color. She was a joyous, happy looking child, quick in all her movements, intending to do right, but, alas! often forgetting, and thus grieving the hearts of those who loved her. Amy, precious, holy Amy! had neither Fanny's blue eyes, nor golden hair, nor rosy cheeks. She was exceedingly beautiful, but 'twas a beauty not of earth, though she was very fair to look upon. Her features were regular,—her eyes, large, dreamy, hazel, gazelle-like in their softness. No color ever varied the marble whiteness of her cheek and brow. She was a child of God, and it was almost as if he had impressed his own signet upon her countenance, making it lovely as the face of an angel. Fanny was the picture of health,—Amy was delicate and slender, and friends, as they gazed upon her sweet face, and her temples, where the blue veins looked through the transparent skin, felt in their inmost hearts she would not long be spared to them.

In the summer of Amy's seventh year, it was thought best for her to pass a few months with an aunt in a distant and beautiful country town. So with many tears, and kisses, and loving words the two sisters were parted. Amy had never before been on a steamboat, and the novelty of all around her soon caused her to forget the sorrow of separation. She could not understand what made the boat go, nor why every object she looked upon on the shore or river seemed to pass away from her. Her papa watched her troubled face for some time without speaking, at length he said, "What is it? What troubles my Amy?" "Why, papa," said she, "I want to look at the pretty houses and gardens, and they move away before I see them; what makes them do so?" Then her papa kindly explained to her that the houses did not move, but the motion of the boat made it appear as if they did. She could not comprehend it, but looking up into his face with sweet simplicity, she said, "That is one of God's wonders that mamma tells me about. I will understand it one of these days, when I am a big lady; won't I, papa?" Her father kissed her with a sad smile, for he thought, "Of such is the kingdom of heaven;" and he felt in his inmost heart that his precious child was only lent to him for a short season. Wearied with the unusual excitement, she fell asleep, and it was not till the carriage stopped at the door of the white house among the trees where she was to pass the summer, that she awoke, to find herself among comparative strangers.

And now it was a beautiful sight to see this lovely child not only winning her way to the hearts of relations, but gaining the love of all who witnessed the daily exemplification of the pure, lovely, and teachable spirit which dwelt within her. For two months she grew in health, and beauty, both of body and spirit, till, returning one afternoon from school, she complained of soreness of the throat. As she had often before had slight attacks, friends were not alarmed, and applied the usual remedies, but without avail. Soon it was evident that the unfavorable symptoms were increasing. The physician was called, who pronounced her disease "hoarse canker." Her distress was very great, yet no murmur nor impatient word escaped her lips; but when her parched tongue and lips prevented her rendering audible thanks for the attention of the loved ones around her, her countenance said more than language could express.

Her disease increasing in violence, her mother was sent for, who immediately obeyed the summons. Oh the joy that shone in Amy's sweet face as she leaned her head on that loved breast, and with difficulty whispered, "Dear mamma, I'm so glad you've come!" But all a mother's love, and watchfulness, and tenderness, and prayers, and tears could not save her darling child. Her Saviour knew that it was best that she should come and dwell with him in heaven.

Two weeks had passed since Amy had been to school, and the blessed Sabbath came in its beauty. The window by the side of her bed was opened, and she inhaled the fragrance of the sweet brier trained around the casement. There seemed to be a music to her ear in the ringing and tolling of the bells, and she repeated again and again, "Those Sabbath bells, those Sabbath bells." The family went to church, leaving Amy and her mother together. Supposing her to be sleeping, Mrs. W. moved quietly from her bedside, but Amy called, "Don't go, dear mamma, I want you to read in the Bible for me." "And what shall I read to you, my child?" asked her mother. With great promptness she replied, "Read about Joseph and his brethren, and how the Lord took care of him when he had nobody to love him." Mrs. W. turned to the Book of Genesis, and read the history of Joseph, to which Amy listened with great interest, till a violent attack of coughing so exhausted her it was feared she would not live through the day. She slept with little intermission till about midnight, when the loving watchers saw a change pass over her, and they knew the end was drawing near, and that in a little while she would be an angel in heaven. Arousing herself from the torpor, she lifted her head from her mother's bosom, where it had been pillowed, and said, "Please all go out of the room but mamma; I can't breathe with so many." And then they saw the shadows of death were gathering around her. In a few moments she said, "Mamma, I'm very cold; my feet are like ice, and my hands are so cold." Her mother gathered her in her arms, and with an almost breaking heart replied, "It is death, my beloved child. Are you afraid to die, my Amy? Do you feel sorry to leave this beautiful world, and your dear papa? and what will Fanny do?" With an expression of holy faith and trust, the dying child answered, "No, mamma, I'm not afraid to die. I'm not sorry to die. I'm going to heaven, where the blessed God will be my Father, and the holy angels my companions." The Angel of the covenant did not forsake her. He went with her, even to the very gate of heaven. The vale of death was illumined by his presence. All was bright in the anticipation of this holy child. For a while she dozed, but suddenly starting, with a clear distinct utterance she said, "It is all dark now. I cannot see you, mamma." Again she slumbered, only to arouse again, and with startling earnestness say, "Mamma, tell Fanny—tell Fanny—to be a good girl—to love the blessed Saviour—and come—and live with me—in heaven. Oh, mamma, tell Fanny—tell Fan—the loved name unfinished was the last upon her lips.

Precious, lovely, holy Amy! The pet lamb of the earthly flock, was gathered into the fold of the heavenly Shepherd.

"To that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven."

—*Christian Treasury*.

God often makes men's sin their punishment
Many are often melted under the word that
harden again, before they are cast into a new
mould.

Distrust of the power and promise of God
loses us many advantages, and runs us into a
thousand mischiefs.

Notices of Recent Publications.

THE NORTH BRITISH REVIEW for November, 1856.

The contents of this number are—1. Dr. Chalmers' Works—2. Froude's History of England—3. The Workmen of Europe.—4. Sight and how to see.—5. Remusat's English statesman—Bolingbroke.—6. Religious Novels.—7. Cockburn's Memorials.—8. Spain. Our space will not allow us to notice at length these various articles. Indeed our chief object in this brief notice is to protest against various sentiments and statements which occur in the article on Chalmers' works. The writer is evidently one who, if he has not adopted the negative system of theology, has evidently departed from the positive theology of our Scottish Reformers. Indeed he scruples not to complain of the definiteness and strictness of our Confession of Faith Theology, and says of Chalmers, "we could have wished him to loosen by a little the tightness of those logical theologies which, framed as they were in a disputatious age, have now the effect of debarring us from the free and fearless enjoyment of Holy Scripture—even of the entire sense of every verse of it—whether it be consistent or inconsistent with our foregone conclusions." In another paragraph he speaks of the entombing of the truth within the creed, "as having in modern times forced so many of the choicest minds into a position of antagonism." There are various other statements indicative of the same tendency to laxness of views on doctrinal points. His views on inspiration especially are lax and unsound. The whole article, while seemingly impartial and discriminating, is extremely unsatisfactory, and we regret to find it occupying a place in such a periodical.

A VOICE FROM THE DESERT; OR THE CHURCH IN THE WILDERNESS. By the Rev. R. Simpson, D.D., Singular, author of "Traditions of the Covenanters," &c. Edinburgh: Johnstone & Hunter. Sold by J. C. Geikie, Toronto.

Dr. Simpson is the author of several interesting works on the sufferings and persecutions of our covenanting forefathers. The volume before us is on the same subject. It is divided into two parts, the first consisting of memorials of some of the leading preachers and extracts from their sermons; and the second of memorials of the worthies who steadfastly adhered to those persecuted servants of Christ. The author writes with manifest interest in his subject, and with thorough sympathy with the cause of those, whose trials and sufferings he describes. He describes their haunts and hiding places, follows them from glen to glen, and throws no small light on the history of the period to which he refers. He presents a number of interesting traditions, which cannot but prove interesting to the readers of the volume. It is a work which we can heartily recommend to our readers generally, and especially to the younger members of our Presbyterian families.

LAWYERS FROM HEAVEN FOR LIFE ON EARTH: ILLUSTRATIONS OF THE BOOK OF PROVERBS. By the Rev. W. Arnot, author of the Race for Riches. London: T. Nelson & Sons, Philadelphia: Presbyterian Board of Publication.

The respected author of this volume informs us that these illustrations of the Proverbs are not critical, continuous, exhaustive. The comments, in imitation of the text, are intended to be "brief, practical, miscellaneous, isolated." While not professedly critical however, the strong, sensible, practical mind of Mr. Arnot, brought to bear on the texts which he has selected, frequently brings out the meaning in a very clear and striking manner. The style is in good keeping with that of the Book of Proverbs, being concise, terse, and antithetical.—The views of divine truth which the author presents are clear and evangelical, and the application of the truth is eminently practical.—The work is worthy of being carefully studied and of being made the companion of the Christian in the midst of his toils, struggles and temptations. It is but right to add that the book is handsomely got up, and that the type is remarkably distinct.

THE GIANT KILLER; OR THE BATTLE WHICH ALL MUST FIGHT. By A. L. O. E., authoress of "Wings and Stings," &c. &c. Thomas Nelson & Sons, London, Edinburgh and New York.

The various works by the authoress of this volume are very generally approved, as being in a high degree calculated to interest and improve juvenile readers. The special object of this new volume is to impress upon the minds of the young the necessity of resisting and overcoming those corrupt tendencies and habits to which we are naturally too ready to yield. The form of allegory, in which the instruction is presented, is well fitted to interest the young, and to take hold of their memories. Another benefit may be to lead them to ask their parents and teachers the meaning of what they read, and thus to lead to conversation on important and saving truths, a practice too much neglected, but peculiarly calculated to impress the tender minds of children.

KITTY BROWN BEGINNING TO THINK; KITTY BROWN AND HER BIBLE VERSES; KITTY BROWN AND HER SCHOOL; KITTY BROWN AND HER CITY COUSINS. By the author of "Sunnyside." T. Nelson & Sons, London, Edinburgh and New York.

These little volumes form an attractive and interesting series of books for the young, with which we feel assured our juvenile friends will be delighted, and by which we hope they may be instructed and improved.

THE BULWARK OR REFORMATION JOURNAL.—Edinburgh: J. Nichol.

This periodical, published monthly, is the organ of the Scottish Reformation Society, and should be in the hands of all who take an interest in the struggle which is going on between Popery and Protestantism in Britain, and elsewhere. The journal has been published for six years or upward, and has now a large circulation. It is ably conducted and well fitted to excite a sound Protestant feeling

throughout the community. We give an article from a late No. of the *Bulwark* on Maynooth, which we doubt not will be read with interest.

THE CHILDREN'S PAPER. T. Nelson & Sons, Toronto.

The successive numbers of this useful paper fully sustain the character which it enjoyed at first. We most cordially recommend it to all the Sabbath Schools and families connected with our church.

THE CANADIAN PRESBYTER, No. 1. Montreal: J. Lovell.

The first number of this Magazine has made its appearance. Its contents are varied, and we doubt not will be read with interest. It will afford a useful vehicle for articles on many subjects of importance to our Church and to the progress of the gospel. The following are the contents of the first number viz:—Introductory—The Church and our Church—Ancient Hymns, No. 1.—Education in Canada West, No. 1—Counterfeit Money and its Lessons—An Educated Ministry—Words of the Wise—Poetry, "Where dost thou dwell"—Reviews and Notices of Books—Summary of Intelligence.

MONEYS RECEIVED UP TO 21st JAN.

BUXTON MISSION AND SYNOD FUND.	
Elora	£ 2 10 1
Sabbath School, Sayer Street, Toronto	2 10 0
Indian Lands	1 2 6
Roxborough	0 17 6
Baltimore	3 15 0
Saugeen	1 5 0
Hamilton, Knox's Church	15 0 0
Grafton	1 0 0
Do. back station	1 0 0

FOREIGN MISSIONS.

Beaverton Sabbath School	£ 0 15 0
Dunnville	2 17 6
Cooke's Church, Toronto	8 7 6
Willie McIntosh, London	0 10 0
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Norwood	1 5 0
Warsaw	0 14 3
Cornwall	2 5 0
Elora	2 17 2
York Mills	£ 2 10 0
Fisherville	4 0 0
Ingersoll	6 10 0
A little girl in Markham	1 10 0
J. McRae, Humberstone	2 10 0
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R. Johnston, Vaughan	£ 0 10 0
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Dr. McLagan, Berwick-upon-Tweed	1 0 0
Mr. Lawson, Coldwater	0 10 0
Norwood	2 10 9
Hamilton, Knox's Church, 1st inst.	71 0 0

KNOX'S COLLEGE BUILDING FUND.

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Plympton North, additional	5 0 0
Lochiel	8 13 9
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Cobourg, 1st instalment.....	80	0	0
Picton.....	4	10	0
Ingersoll, additional.....	0	10	0

WIDOWS' FUND.

Knox's Church Mamliton.....	£12	10	0
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