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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

Vol. XIV.

TORONTO, JANUARY, 1858.

No. 3.

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### PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on Wednesday, 6th day of January, at 11 o'clock, A. M.

T. WHEATMAN, *Pres. Clerk.*

### PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Montreal, on the fourth Wednesday of January, 1858.

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

### PRESBYTERY OF KINGSTON.

The next meeting of this Presbytery will be held at Belleville, on the second Tuesday of January, 1858, at 10 o'clock, A. M.

J. A. THOMSON, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of January, 1858, at 10 o'clock, A. M.

J. SCOTT, *Pres. Clerk.*

### PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of January, 1858, at 2 o'clock, P. M.

M. Y. STANK, *Pres. Clerk.*

### COLLECTION FOR FOREIGN MISSION.

The Collection for the Foreign Mission, according to the appointment of Synod, will be made on the second Sabbath of January.

### REMITTANCE OF MONEYS TO THIS OFFICE.

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

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

### SABBATH—SIMULTANEOUS PREACHING THIRD SABBATH IN JANUARY.

The Ministers of our Church are respectfully reminded that the *third Sabbath* in January, 1858, (17th of the month) was recommended by our last Synod, as a day of simultaneous preaching on the subject of the Sabbath.

ROBT. F. BURNS,  
*Convener of Synod's Com. on Sab.*

### Office of Ecclesiastical and Missionary Record, &c.

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

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

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

### TO CORRESPONDENTS.

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

### THE RECORD—REDUCTION OF PRICE.

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

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

The sum of 3s. 9d. per volume for arrears will be taken until 1st March, after which, according to the former terms of subscription 4s. 6d. will be charged. We can still supply to a few subscribers the November and December numbers.

### EXTRACTS FROM ANSWERS TO QUERIES ON THE SABBATH.

Query I. Does Sabbath visiting prevail to any extent in your locality; or fishing, hunting, or any kindred amusements?

1.—"Sabbath visiting prevails to some extent; but very rarely is any one seen fishing or hunting. None of these prevail in the congregation."

2.—"Very little Sabbath visiting, so far as I know. No fishing, hunting, nor any kindred amusements."

3.—"I think that Sabbath visiting is very common. This may be accounted for partly from the fact that there are around this place a great many of the class of persons known by the name of Friends, who hold very erroneous views respecting the Sabbath. I am not aware that the practice of fishing is carried on to any extent, but I am informed that the sons of many farmers are in the habit on the Sabbath of going out with their guns to enjoy themselves."

4.—"There is some visiting in the neighborhood on the Lord's Day. I am not aware that fishing, hunting, &c., are attended to, in any great degree."

5.—"Sabbath visiting prevails to a lamentable extent; also, amusements are common among the young, especially in the more public thoroughfares."

6.—"Visiting, a practice peculiarly Canadian, prevails to some extent in this locality, though not, in general, to the neglect of the public worship. Fishing, hunting, &c., are not practiced to any extent, except by Roman Catholics."

7.—"Sabbath visiting is somewhat common with certain classes of the community. I do not think it prevails among professed Presbyterians. I am not aware that fishing or hunting is followed at all on the Sabbath;

# The Ecclesiastical and Missionary Record.

out boating and shooting are only too common in the summer season."

8.—"Visiting on Sabbath prevails to a considerable extent in this section of country—and riding about by young men; not to any extent among my people."

9.—"There is very little Sabbath visiting among the members of my congregation, and I believe it does not prevail to any extent in this village and vicinity. To engage in any of the amusements referred to, would be regarded as very disreputable."

10.—"Considerable. Not so much as formerly. Not much fishing or hunting of late years."

11.—"As far as I know, neither fishing nor hunting, nor kindred amusements prevail here, but Sabbath visiting does, though not in our congregation."

12.—"Strolling on the Lord's Day prevails to some extent in this place and neighborhood. The other forms of amusement mentioned are never, to my knowledge, nor to that of any member of the session, indulged in, by any class of our community."

13.—"There is not much Sabbath visiting or amusement."

14.—"I very much fear that there is a large amount of social Sabbath desecration throughout this district. Fishing I have witnessed repeatedly along the Canal. The Welland Canal being closed on Sabbath, (a most beneficial measure, productive of the greatest advantages to all concerned) there occasionally gather at certain points, lewd fellows of the baser sort, by whom the Sabbath is desecrated. But in the extensive region of country through which the canal passes there has been a very marked improvement since (10 years ago,) Sabbath labour was suspended."

## MONEYS RECEIVED UP TO 21st DEC.

BUXTON MISSION AND SYNOD FUND.	
Cooke's Church, Toronto.....	£5 0 0
Knox's Church, Toronto.....	11 8 0
Ashton and Goulbourn.....	£1 2 6
Beckwith.....	1 5 0
Carlton Place.....	0 13 0
	3 0 6
Dundas.....	3 0 0
West Paulinch.....	3 12 6
Ridgetown.....	1 12 6
Plympton.....	1 10 0
Spencerville.....	£1 0 0
Port Elgin.....	1 8 3
	2 3 3
Metia.....	0 15 0
Saltfleet and Binbrook.....	2 7 6
Ashburn £1 2s. 6d., Utica £1 2s. 6d.	2 5 0
Lechute, additional.....	0 5 0
Caledonia.....	£2 0 0
Allan Settlement.....	1 12 6
Onedia.....	1 1 0
	4 13 6
Lancaster and Dalhousie Mills.....	1 7 6
Gloucester.....	£1 10 0
North Gower.....	1 10 0
	3 0 0
Sauguen.....	1 0 0
Paulinch East.....	3 15 7½
Aldboro'.....	2 10 0
St. Thomas.....	1 0 0
Woodstock, Knox's Church.....	4 10 0
Quebec.....	8 12 6
Streetsville.....	2 10 0
FRENCH CANADIAN MISSIONARY SOCIETY.	
Dalhousie.....	£2 0 0
Plympton.....	0 15 0
Mrs. Gates, Port Elgin, donation...	0 10 0
Toronto, Sayer Street Union Sabbath School.....	3 10 0
Woodstock, Chalmers' Church.....	1 10 0
Rev. W. Bethune, donation.....	1 15 0
West Paulinch.....	4 5 6

## FOREIGN MISSION.

Martintown Sabbath School.....	£0 10 0
Chatham.....	4 10 0
Aldboro'.....	8 10 0

## WIDOW'S FUND.

Per James Gibb, Esq.....	£2 9 4
Rev. J. Laing; Rev. T. Wardrope; Rev. J. McKelvie; Rev. G. Cheyne; Rev. J. Geggie; Rev. M. Y. Stark; Rev. A. McLean; Rev. T. S. Hodgskin; Rev. R. Ure; Rev. Joseph Alexander; Rev. J. Mitchell; Rev. W. Smart; Rev. John McLachlan; Rev. J. A. Thomson; Rev. D. McDiarmid; Rev. J. B. Duncan; Rev. W. Doak; Rev. J. McMillan; Rev. T. Henry; Rev. J. Corbett; Rev. R. Irvine; Rev. D. Cameron; Rev. John Anderson; Rev. S. C. Fraser; Rev. W. Scott; Rev. J. H. McNaughton; Rev. W. Forrest; Rev. J. Gillespie; Rev. J. C. Quin; Rev. W. Blain; Rev. J. McCouchey.	

## KNOX'S COLLEGE.

Plympton.....	£1 0 0
Brock.....	1 2 3
Chatham, additional.....	1 10 0
Isaac Buchanan, Esq., M. P. P.....	10 0 0

## COLLEGE BUILDING FUND.

Plympton.....	£4 5 0
Plympton.....	3 15 0
Chatham.....	2 0 0
London, C. W.....	25 0 0

## INDIAN RELIEF FUND.

Orillia.....	£2 10 5
Oro.....	0 18 7½
Grafton.....	2 1 0
Grafton, Robson's Station.....	1 4 0
Dundas.....	4 9 0

## BURBARY FUND.

Egmondville.....	£0 18 0
Isaac Buchanan, Esq., M. P. P.....	20 0 0

## FEMALE EDUCATION IN INDIA.

Woodstock.....	£3 11 4½
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## RECEIPTS FOR RECORD.

We had made up a list of receipts for the Record, but find it necessary, on account of want of space, to leave it over till next month.

## KNOX'S COLLEGE MUSEUM.

From Andrew Nielson, Esq., Manager of the Bank of Scotland, Glasgow—Fifty old Silver and Copper Coins—English, Scotch, Danish, Chinese, &c.

From Mr. John Dougal, Busby Spinning Company near Glasgow—A Copy of Bunyan's Pilgrim's Progress, translated into Chinese by the Rev. W. C. Burns, Hong Kong.

From Mr. Meldrum, of Kineapple, near Saint Andrews—Various Geological Specimens.

From Mrs. Murray Mitchell, of the India Free Church Mission—Various Marhatta Tracts, and a specimen of the Petrified Forest of Egypt.

From Dr. Glasgow, and Mr. McKee, Missionaries to India of the Presbyterian Church of Ireland—New Gungerathi Translation of the New Testament, Psalms, and Religious Tracts.

From Captain Campbell, at Ardersier, Fort George—A variety of curious native Specimens from Ceylon.

From Various Friends—Old Manuscript Sermons of Scotch Ministers in covenanting times, and later.

Letter written on Birch Bark—Specimen of the late Hugh Miller's hand-writing—

—Ammonite—Stone from the room where Mary Queen of Scots was born—Stone from Sebastopol—Granite from Ben Nevis—Fine Clay from Fifeshire, Scotland—Copper Ore from Bruce Mines—Engravings of Miller and Livingston.

From Rev. Dr. Burns—Photograph and Lithographs of Knox's College—Two Vols. of Manuscript Sermons, (one 100, the other 150 years old.

From Rev. J. Gray, Orillia, C. W.—Specimens of Indian Pottery.

From Mr. Willing, Knox's College—Beads found in an Indian pit—Specimens of Copper Ore.

From Mrs. Jamieson, Alexandria, Virginia, United States of America, (per Mrs. Dr. Willis)—A Chinese Version of the Gospel of St. Matthew—The Hymn Book which is used in School in India—An Indian Spoon.

Books for the Library, from one volume up to fifty, have been presented by

Rev. Wm. Burns,  
Dr. George Burns,  
Mrs. Dr. Briggs, St. Andrews.  
Messrs. Ogle and Murray, Edinburgh.  
Messrs. M. Ogle & Co., Glasgow.  
Messrs. Johnston & Hunter, Edinburgh.  
Rev. Dr. Foote, Brechin.  
Rev. Dr. Beith, Stirling.  
Mr. Peter Drummond, Stirling.  
Messrs. Carter & Brothers, New York.  
Rev. Islay Burns, Dundee.  
Professors McCosh & Dickie, Belfast.  
Mrs. Guthrie, Senr., Brechin.  
Rev. Dr. Smyth, Glasgow.  
Rev. Dr. Lorimer, Glasgow.  
Rev. Dr. Buchanan, Edinburgh, Free Church College.

THE SECRET OF MR. SPURGEON'S SUCCESS.—Here comes a man—no Whitfield in voice, in presence, in dignity, or genius, who, nevertheless, as with one stroke of his hand, sweeps away all sickly sentimentalism—all craven misbelief. It is all to him as so much of the merest gossamer web that could have crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exaggerations of his own such as Paul would have been forward to disavow. This man knows nothing of doubt as to whence the Gospel is, what it is, wherefor it has its place among us. On all such subjects his mind is that of a made-up man. In place of suspecting that the old accredited doctrines of the Gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them. The philosophical precision, the literary refinements, the nice discriminations between what we may know of a doctrine and what we may not, leaving us in the end perhaps scarcely anything to know about it—all this, which according to some is so much needed by this age, is Mr. Spurgeon's utter scorn. He is the direct dogmatic enunciator of the Pauline truth, without the slightest attempt to soften its outline, its substance or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach, are left to exemplify their profound lessons before empty benches and obscure corners, the young man at the Surrey Gardens can point to his 9,000 auditors and ask—Who with, such a sight before him, dares despair of making the Gospel, the good old Gospel, a power in the great heart of humanity?—*British Quarterly Review.*

Thinking of divine things is good, but talking of them (if it come from the heart,) is better, because of edification.

# The Record.

TORONTO, JANUARY, 1858.

## THE PAST YEAR.

Ere our issue of the month will have met the eyes of most of our readers, the eventful year, 1857, will belong to the past. What affecting reminiscences will be associated with that year, in many a family! What a standing out point will it not constitute in Britain's history! Let us thank God that the dark cloud has already been so far dissipated. Let us hope that the crisis of our nation's difficulties has been reached, and that a gracious Providence will ordain peace to a distracted empire. We the less despair of our country, that the call to humble itself before the God of nations has been so promptly complied with abroad and at home.

It is not the sword alone that a righteous God has sent against our people. "The day of the Lord" has been upon all the stays of our pride and glory. Yet it may be in mercy that the iniquity of our covetousness has been made to reprove us. The woe denounced against those who add house to houses, and field to field, has overtaken many while hasting to be rich. Our deep sympathy is accorded to the sufferers, and especially to many an innocent, industrious, participant in the wide-spread calamity. And our prayer ought to be that the varied lessons taught by recent events may be deeply engraven on the public mind, and on the hearts of individuals.

As regards the church and missions, the question long ago proposed, "Watchman, what of the night?" perhaps scarcely admits of any other than the old answer—"The morning cometh, and also the night!" Very mixed are the signs in the ecclesiastical, as well as the political heavens. In one quarter the work of years seems to have been undone. The door that was once opened has been shut. Missionary establishments have been broken up,—missionaries and their families assassinated,—missionary operations suspended. Yet, already, from seeming evil good is educed; and the impression never so deep as now, of the value of Christianisation, and of the folly of discouraging it, is yielding its fruit in plans of Christian enterprise on a larger scale, emanating from centres of influence, and cheered with loud acclaim by widening circles of sympathisers.

Still the struggle on the part of the Anti-Christian interest is unintermitting, and it is everywhere. Protestants may dispense with none of their zeal, and need all their unanimity in resisting the man of sin. But the issue is not doubtful! The cause—the Christian, the Protestant cause—must prosper. The decree stands sure. Every year that dawns brings nearer the glorious consummation. The same summer that saw missionary organizations perish before the rage of Hindoo and Mussulman, witnessed Prussia's accession to the Evangelical—

we hope the Evangelistic league. The Churches in Britain—the Churches in Canada, increase in numbers and extend their operations. Our Colleges and halls are busy as ever in preparing the future heralds of the cross. General education spreads. Science is multiplying the facilities for the intercommunion of nations. God grant that every man whose lot is cast in these times—times of stir and progress unprecedented—we may add of singular privileges and means,—may know to do his duty, as God, and religion, and humanity require!

## OUR COLLEGE.

It is in no unnatural connection with the foregoing remarks, that we interpose a word for our Theological Seminary. It is in busy, hopeful, harmonious operation. But, never were its financial means at a lower point. It is indispensable that our Church rouse itself to its support. Severe as is the general financial pressure, we cannot think that the congregations, largely composed of agriculturists, are so vitally affected in their resources, as to require to withhold the means of preserving an institution, so valuable and so essential to the growth and even the continued existence of the Church. A circular regarding the College will be forthwith sent to all the congregations. But it is not necessary to wait for these circulars. A movement should be made at once in each congregation. The sum of at least £1500 will be required for the support of the College during the year, and notwithstanding the general scarcity of money, we do not think that this sum, distributed among the Presbyteries of the Church, is beyond our means. But each congregation must bestir itself. A subscription paper must be presented to each member and adherent. The effort must be made systematically, and we have no doubt of the result. At such a period as this, let systematic beneficence be fairly tested, and we feel assured that the revenue of our College will be as ample as our necessities require.

It is hoped that returns for the College be made as soon as possible, and that all collections be remitted, at the latest, before the end of February.

## THE SABBATH—GENERAL ELECTION.

We fear that ere our January Record appears, most of the elections may be over.—But where they are not, we would respectfully urge on the friends of the Sabbath to bestir themselves.

Let a preference be invariably given to those Candidates who are known, on the best evidence, to be sound on this great question.

Make the Sabbath question a prominent plank in your platform.

We say this, without meaning that other important questions are not to receive attention, such as the Bible in our Common Schools—License Law, &c., &c. But we attach peculiar importance to the Sabbath question; and indeed it will be generally found that the

man who is sound on this point, may be trusted on the other great moral questions, which are more or less connected with it.

Let it be remembered that the man whom the present Government has specially delighted to honor, is he who, from his seat as speaker, gave his casting vote, which defeated our Sabbath Bill on a recent occasion.

We feel that we are not going beyond our province in giving expressions to these sentiments. It is true, some look upon it as inconsistent with christian character and duty to mingle in the scenes of political conflict, or take any part in an election. But surely this is too important a matter, and too intimately connected with the moral and religious interests of the community to be left in the hands of worldly, and, it may be irreligious men. At such a time it is true christian men need to guard against that excited and intemperate spirit and conduct, into which political contests are so apt to plunge them. But it is not merely their privilege, but their duty, to exert, in a legitimate manner, their influence, for the return to the Legislature of men who fear God, and hate covetousness, and seek, not their own temporal profit, but the real interests of the country,—the moral and religious, as well as the material advancement, of the community in which they live.

## BENEFICENCE A DUTY PECULIARLY SUITABLE TO THE SEASON.

The man is not to be envied whose heart is a stranger to generous impulses as well as sober reflections, at this transition period of the year. The completion of another of those twelve-monthly cycles brings with it to every mind of right sensibility a fresh impression of gratitude to the Almighty preserver, and second to this only, a larger feeling of sympathy with our fellow-man,—him who travelling by our side, and ascending the hill of life, with like various fortune to our own, is seen to look back with similar joys and sorrows, and forward with like anxieties with ourselves. Whatever brings nearer the thought of God, whom we have not seen, is fitted, we aver, not to sever us more from our brother, whom we have seen, but to knit us in closer love to him, who hath one Father with us, and whom the same God hath created. There is a sentimental tenderness which spends itself in kindly greeting, and being the product of temporary exhilaration, evaporates with the hour. Some of us have more faith in Christmas thoughts, than New Year's day's—(albeit we are not keepers of yule)—were it only that the former stands near the close of the year, as the other is at the beginning. The farewell of the known and familiar departing time touches, perhaps, a deeper chord than the merry bell which ushers in the New Year morn. Do we not think of the past? Do we not contrast God's unwearied mercies with our accumulated sins?—God's forbearance with our unprofitableness. If blessed with prosperity, does not our felt debt to goodness and love divine

seek an avenue for its returns to Him whom our goodness cannot reach? Or, does not the sadness of our adversity induce pity for suffering greater than our own? We weep over lost opportunities! we remember the dead to whom we were unfaithful—the living whom the expiring year commends to us, and casts on our care. The broken ranks of friends, companions, neighbors, seem to exact a closer association of survivors; and winter's cold blasts and long nights, summon us to think on the voyagers on the sea of life, who, within our reach, are wrestling with the beating storm, or escaped, beseech a hearing for their tale of the wreck, which has left them widowed and penniless.

But what of all this?—We want to plead for the poor. It is needless to say that Canada has no poor, or ought to have none. Suppose it ought not;—suppose that the poverty in our cities is due in great part to improvidence or intemperance;—shall we see even the improvident or intemperate perish?—or those who depend on them? Has God waited so long for us, that we should be impatient with man? Some one has divided the poor into the Devil's poor, the World's poor, and Christ's poor! Were we justifiable in neglecting the first, surely we cannot excuse our neglect of the others. And these are likely to compose no small class at this season, in the circumstances of the country and of the world. The existing commercial depression has thrown out of employment many willing labourers. The question will press upon us, what is to be done? and we should be the less unwilling to entertain the question liberally, that for many a year the burden of our general pauperism has been so small. It is very different with older countries, where this department of public expenditure has assumed a magnitude which has alarmed political economists, and has long distanced all attempts to meet the necessity by optional largesses. Many think, that, at least in some of our Canada towns, the point is already reached, when a poor-rate levied on means and substance, or real property, has become indispensable; or, at all events, constitutes the most effective method of providing the required resources, as well as the most impartial method of distributing the burden. But, should the objection to a poor-law be so strong as to forbid the success of any such proposal, the duty should come home to every individual man, and church, of ministering, according as God hath enabled, to the relief of ascertained destitution. And that destitution may be ascertained and tested, there may be a call for the employment of a vigilant agency, and the institution of additional houses of industry, or enlarged contributions in support of such as already exist.

Our duty—let it be permitted us—is to plead for the poor, and to reason with such as may be too ready to beg off from the obligation of concerning themselves with the distresses of their less favoured brethren. It may be that the circumstances of this country

which, we allow, has in general presented the means of self-support to the willing and industrious, may have made us almost forget the obligations of charity, in the sense of giving to the poor. Yet, is this branch of the obedience of the Gospel perhaps more inculcated in the Bible than any other one. In the Old Testament and New, it stands out prominent in the divine teachings, and in the recorded examples of approved piety. The covetousness which only grasps and accumulates—the self-interest which only spends on personal gratification, are rebuked by prophets and apostles. The judgments of God are represented as no less surely impending on those who despise the cry of distress, than the blessing of heaven is ready to be poured out on the merciful and beneficent. Consideration of the poor is placed far above mere religious forms. It is the test of a living faith; and the issues of the judgment day will turn on the presence or absence of this characteristic of a spiritual state.

To the authority of the Bible nothing can be added. But it may confirm our exposition of Scripture ethics, if we find in venerable standard writings a recognition of the higher obligations of charity. Some of our Presbyterian readers who revere our Westminster confession, and catechisms, as rare treasures of orthodox truth, may not be aware that in their expositions of the Eighth Commandment, our ancestors of religious memory ranked giving, or lending, as among the duties required. We speak of being *just*, and then *generous*; or, in more philosophic phrase, of duties of *perfect* and *imperfect* obligation. But, our pious forefathers hold giving or lending on occasion, to be not a mere thing of sovereign option, but of distinct imperative duty: so that to withhold our generous aid from the necessitous, when God puts it in our power to extend it, is a wrong—a fraud! And is any long process of reasoning necessary to establish this? Is not love the fulfilling of the law? Can we ever cease, in this respect, to owe? It seems as if the apostle Paul had laid it down that it is a debt we must ever be paying, and never think we have discharged. "Owe no man anything, but to love one another." And how beautifully did he illustrate the precept by his acts:—"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." That is; affected by the grace of God, feeling how far above his power of requital was the mercy he had received, he longed to bring all men to taste the same blessedness, and grudged not to love abundantly, yea, if he should be himself the less loved.

Use and wont have made this transition season of the year a joyous—with many, a festive one. And far we are from grudging the labourer his holiday, or from sympathizing less heartily than others with those reunions which constitute the green spots of life. But surely these words have a meaning: "When thou makest a dinner or a supper (Luke xiv: 12), call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they

also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." It is a passage this which does well to be urged, and by all means explained too. For we do not say that it must be understood in its rigid literality, as if all festivity were forbidden. We fancy we hear some readers exclaim, What! no friendly convivialities at all? no feasting? no pleasantries? We affirm no such thing. We understand this to be one of a class of passages in which a negative form of expression denotes strongly a comparative. Just as, "Labour not for the meat that perisheth," &c., does not indeed forbid industry, but asserts the infinite importance of heavenly above earthly interests; so this does not forbid friendly reunions of kinsmen and neighbours, rich or poor. But it surely means something: and if we are allowed to try our interpreting powers on this text, we hold it in effect to say, First, Do not in your feasting forget the poor; Secondly, Do not, by immoderate expenditure or waste, disable yourselves from giving to the poor; nay, Thirdly, count this itself a feast, a luxury of the heart, to alleviate the necessities of the indigent and the cares of the distressed. We yield our tribute of admiration to the youth who left his playmates, to spread out the crumbs on which the sparrow or dove might feed, which hopped each cold day expectant to his window. It is God-like—yes, to mind the sparrow. Let such traits of character be cherished. We augur well of the future moral developments of such a boy. But we trust we address many readers, young and old, who will remember, and especially at this time, those "who are of more value than many sparrows,"—the poor, and specially Christ's poor, whom God hath chosen, rich in faith, and heirs of his kingdom!

Go, bid the hungry orphan be  
With thy abundance blest,  
Invite the wanderer to thy gate,  
And spread the couch of rest.

Let him who pines with piercing cold  
By thee be warmed and clad,  
Be thine the blissful task to make  
The downcast mourner glad.

Then, bright as morning shall come forth  
In peace and joy thy days,  
And glory from the Lord above  
Shall shine on all thy ways.

#### FOREIGN MISSION—ANNUAL COLLECTION.

On the second Sabbath of January, the annual collection for Foreign Missions is appointed by the Synod to be made. It is known to the Church, that the mission so hopefully begun at Bancoorah in Bengal, has been broken up by the violent military revolt in that part of India. By this deplorable event, great loss has been inflicted on several of the Missionary So-

cities; and we must not murmur, when called to suffer with them. No temporary discouragement will induce the Church to recede from her determination, God blessing her, to send the word of life, and living preachers of that word, to the heathen. To recede would be to prove ungrateful for the mercies she has received, and unfaithful to the responsibilities she has solemnly avowed. In what manner the future offerings of the Church for the promotion of the Gospel abroad may be best expended, it will devolve on the Synod to determine. Meantime, let the collection of 1858, be such as to evidence the unabated missionary zeal of the christian people.

D. FRASER,  
One of the Conveners of  
the F. M. Committee.

#### MISSIONARY MEETINGS.

No Church is in a healthy condition, if it takes no part in the work of Missions. It is a matter of thankfulness, therefore, that our Branch of the Church is a Missionary Church. It contemplates the spiritual interests, not merely of those within its bounds, but of the world at large; and either directly or indirectly aids in sending the Gospel to Jew and Gentile to various benighted lands.

We believe that the holding of Missionary Meetings has contributed largely, to awaken and foster a missionary spirit, as well as to secure substantial support to our various schemes. These meetings, however, might be rendered more advantageous. Would it not, for example, tend to secure a larger attendance, and a deeper interest, if on the Sabbath previous to the meeting being held in his own congregation, each minister would preach sermons appropriate to the occasion? Would not the advocacy of missions be more successful if definite topics were assigned to each speaker, and if each should take some pains to state his sentiments as pointedly, pithily, and briefly as possible on the topics assigned to him? Would it not be of advantage if fuller information, than is usually given, were presented of the progress of Missions in various Churches, and especially our own? Might not the services of laymen, capable of expressing their thoughts in a direct business-like manner, be more frequently brought into requisition? In cases, where from peculiar circumstances, liberal contribution cannot be made at the particular time when the meetings are held, might it not be advisable to make use of collecting cards? These are some points which have occurred to us as deserving of notice. We trust the mention of these may be of some service, in connection with the Missionary meetings, which are usually held at the present season throughout our various congregations.

INDIA.—The intelligence from India is still a continuance of those successes which have been attending the British arms. There were still rumours of mutiny and disaffection in various places, but British troops were arriving, and

were being forwarded up the country with all despatch. General Havelock's conduct draws forth universal praise. He may be regarded as having been under God, the chief instrument of the maintenance of British power in India.

#### KNOX'S CHURCH, BOSTON, U. S.

At the annual meeting of this Congregation recently held, the following resolution was passed unanimously:—

"That this Congregation desire to take the earliest opportunity, when assembled in annual meeting, to express their gratitude to the Presbytery of Montreal, for their energetic and disinterested advocacy of our claims to occupy our present position as a part of the Presbyterian Church of Canada; for their untiring efforts to secure for us the services of our present pastor; and for their unabated interest in our welfare manifested during a long continued vacancy in securing for us in the face of many difficulties, such excellent and efficient supply for our pulpit."

RAMSAY.—The Rev. Thomas Alexander has declined the call addressed to him by this congregation.

KNOX'S CHURCH, TORONTO.—The call addressed by this congregation to the Rev. J. D. Paxton, of Glasgow, has been declined. Mr. Paxton has accepted a call to Musselburgh.

KINGSTON.—CHALMERS' CHURCH.—The Rev. Peter Gray, of Beckwith and Goulburn, has received a call from the congregation of Chalmers' Church, Kingston.

REV. J. PIRIE, FORMERLY OF NIAGARA.—The Rev. James Pirie, formerly of Niagara, has received a call to be assistant and successor to the Rev. Mr. Jolly of Bowden.

BROCK AND REACH.—The Rev. Daniel Anderson has been ordained and inducted by the Presbytery of Toronto, as Pastor of the congregations in Brock and Reach.

BARRIE, INNISFIL, &c.—These Congregations have given a cordial and unanimous call to the Rev. Thomas Wightman, of York Mills and Fisherville.

BELLEVILLE.—A call has been given by the congregation of Belleville to the Rev. Mr. White. Mr. White succeeded the late Rev. Mr. Marshall as Missionary to New Brunswick, from the Presbyterian Church of Ireland.

STREETSVILLE.—MANSE FUND BAZAAR.—We learn that the proceeds of the late Bazaar, in aid of the Streetsville Presbyterian manse fund, together with donations and occasional private sales made during the year, amounted to upwards of 48*l*. The expenses for material, &c., were about 18*l*, and the sum left to be devoted to the manse, 25*l*, leaving a small balance in the hands of the treasurer.

Since 1854, the Female Association have contributed to the above object, 132*l*.

DEATH OF REV. A. MARSHALL, LATE OF COOKE'S CHURCH.—This excellent and much esteemed Minister died on the 20th November, at his father's house, Four Towns, Donaghmore, County Down, Ireland. Mr. Marshall was first settled as Pastor at Chudmore, County of Armagh, where he laboured faithfully for several years. In 1856 he came to this continent under the auspices of the Colonial Mission of the Irish Assembly. After spending a short time in the Lower Provinces, chiefly at Fredericton, New Brunswick, he was called to be Minister of Cooke's Church in the city of Toronto. In less than a year, failing health obliged him to demit his charge and return to his native land. After a few months, in the course of which his health at times improved a little, he was relieved from his sufferings, and called to enter into the joy of his Lord.

Mr. Marshall possessed many qualifications calculated to render him an acceptable and successful Minister of the Gospel. He was thoroughly conscientious, sincerely pious, and possessed at the same time rare prudence and discretion. His faithfulness, meekness, gentleness, and sympathy—all being the result of the Holy Spirit's operation in his own soul, made him the object of more than ordinary affection and confidence on the part of those among whom he laboured. His memory will be long cherished by those who knew him. Of him it may be truly said "he being dead yet speaketh."

ALDBORO.—A serious loss has been sustained by the Session and congregation of Aldboro, in the removal of more than one of the office-bearers of the congregation,—brethren, who have from the infancy of the settlement, been powerful supporters of the cause of religion. The following minute was recorded at the first meeting of session after the removal of the office-bearers referred to:

"At this, the first meeting of the session after the death of two of our beloved brethren, viz. Mr. John McDougald, who died on the 17th day of October last, and Mr. James McKinlay, who died on the 16th of November, the session feel called upon to record the high esteem in which those brethren were held by all the members of this session, and the deep sense they have of the loss which the congregation has sustained by the unexpected removal of those brethren so near each other.

The deceased were connected with the settlement in Aldborough, from its first commencement, nearly forty years ago, and by their intelligence and uniform uprightness of deportment, they secured the respect and esteem of the neighbourhood in general. They were called to the office of the Eldership at an early period in the history of the congregation, and by their firm adherence to the principles of our holy religion, and their warm attachment to the church of their fathers, by the wisdom of their counsels and the faithful discharge of the duties of their office, they contributed in a large degree to the maintenance of a testimony for truth in the neighborhood, and also to the unity and prosperity of the congregation. The Session desires to hear with submission the voice of God addressed to them in this afflictive dispensation, and to regard it as a call to the more diligent and faithful discharge of the duties assigned to them, seeing that the night

cometh in which no man can work, while at the same time they would affectionately and prayerfully commend their afflicted families to the care of Him, who is a father to the fatherless and a husband to the widow."

### General Ecclesiastical and Religious Intelligence.

**FREE ST. PAUL'S, EDINBURGH.**—The Rev. G. Brown, formerly of Cruden, has been inducted to the Pastoral charge of this congregation.

**GALIC CONGREGATION, GREENOCK.**—The Rev. Wm. Kennedy, of Dingwall, has declined the call given to him by the Galic congregation, Greenock.

**ORAGO.**—This interesting Colony has received an addition to the staff of laborers, by the sending out of Mr. McColl, who goes out chiefly for the Highlanders settled in that colony.

**CHRISTIANIZATION OF INDIA.**—The subject of the Christianization of India is engaging the attention not merely of missionaries and ministers, but also of statesmen and influential laymen. Mr. Miall, M. P., Mr. Baxter, M. P., and other public men, have been delivering lectures and addresses on this subject.

**GUTHRIE MONUMENT, AT STIRLING.**—A monument has been erected at Stirling, in memory of the martyr, James Guthrie. The inauguration of the monument lately took place, on which occasion the devotional exercises were conducted by the Rev. Dr. Beith, and inaugural address was delivered by James Dodds, Esq.

**DEATH OF DR. FLEMING.**—We regret to notice the death of Dr. Fleming, of the new College, Edinburgh. Dr. Fleming long held a distinguished place in the scientific world. He was one of the first Naturalists of the day. Dr. Fleming was Professor of Natural Philosophy in King's College, Aberdeen, before his translation to the New College, Edinburgh.

**REV. HUGH HANNAH.**—The Rev. Hugh Hannah, whose name is familiar in connection with open-air preaching in Belfast, lately appeared in Glasgow, under the auspices of the Glasgow Anti-Popish Mission. The Rev. Dr. Roxburgh, of the Free Church, was in the Chair. Mr. Hannah delivered an eloquent address, which was very well received.

**DEATH OF REV. PRINCIPAL MCFARLANE.**—The death of Principal McFarlane, so long connected with the Church of Scotland, and the University of Glasgow, lately took place. He died at a very advanced age. Dr. McFarlane was for many years Convener of the Colonial Committee of the Established Church. While he was always identified with the moderate section of the Church, he was personally respected as a straight-forward and most benevolent man.

**EXETER HALL SERVICES.**—The services in Exeter Hall begun under the auspices of some of the Bishops of the English Church, having been suspended through the interference of the Rev. Mr. Edouard, the minister, established by law, of the district in which Exeter Hall is

situated, the Young Men's Christian Association have taken up the matter, and have engaged the services of some of the dissenting ministers. The services were commenced by the Rev. Mr. Brock, Baptist minister, at Bloomsbury.

**AMERICAN BIBLE SOCIETY.**—A controversy has been going on for some time in the United States, on the subject of certain alterations introduced into some of their editions of the Bible, by the American Bible Society. It is contended, on the one hand, by many leading ministers, especially of the old school Presbyterian Church, that these alterations change the meaning, and that it was incompetent for the Bible Society to introduce them, while merely professing to publish the common translation. It is contended, on the other hand, that the alterations are mere corrections of errors, which it was competent, or even necessary to introduce, in order to have a correct text. It certainly appears a pity, that the emendations referred to were allowed to go so far, and that they were published before their character appears to have been thoroughly understood. A Committee has been appointed to consider the subject and report.

### Communications, &c.

#### KNOX'S COLLEGE—BRITISH AID.

MR. EDITOR,—I dare say some of our friends are disappointed that the issue of the appeal to Britain and Ireland was not more productive; and yet £1,500 currency, free of all expenses, is, in these times more especially, not to be looked down upon.

The truth is, we have ourselves very much to blame. For years past we have been talking incessantly of the prodigious growth of Canada West, not in population merely, but in wealth and political importance. Our lands have increased amazingly in value, and our speculations in all the modes of them, have been remarkably successful. Yea, the period of separation from the mother country has been by many anticipated as at no great distance. All this has been against us at home. We met with it wherever we went, and I was incessantly twitted with the absurdity of coming for aid to the poor country of Scotland. Of course I did my best to parry the thrusts, but it did not do. "Coming from the wide and wealthy country of Canada, to the poor land of cakes, how ridiculous!" This was the constant cry. Most assuredly there is a sad fallacy here, but it took; and my impression is, that we have to ascribe it greatly to the self-confidence and the vain boasting which have echoed again and again from this side of the Atlantic. Providence is punishing us for this, and salutary lessons may be learned from the commercial crisis on both sides of the great Atlantic.

It is proper however to remind our friends here that the Free Church of Scotland, to which almost exclusively the appeal was made, has ever done nobly under a burden peculiarly and distinctively her own, and which very few religious communities in the world could have borne. My wish was rather not to apply to her at all under her pressure. And when I left Canada, I could not have named £800 as the probable result of the appeal. My friends at Paisley were most ready and cheerful with their gifts, and had my time permitted, I would have made more of it, not only there, but

through broad Scotland. But Mr. Editor, let us not forget the handsome sum of £200, over and beside the £600, voted by Dr. Bonar's Committee; thus making the amount from Scotland in all £800, and all this sterling money.

In Ireland, my impression is, that the labours of a month or six weeks in and about Belfast, Derry, and Dublin, would have gained me more than the £300 which the Board of Missions so promptly gave me. But time was precious; the weather was getting very warm, and the compromise appeared in the circumstances, not a bad one. To Ireland's warm heart, and to Scotland's calculating but kind wisdom, our best thanks are due.

The visits and the appeals have done good, independently of finance. The ties which connect the Churches together in common have been strengthened. Information has been communicated by Mr. Fraser and myself to the best of our ability, and it will tell. Our friends and the churches have been impressively told that "out of sight" must not always be held as identical with—"out of mind."—Canada will not bulk less but more, in British estimate. The route to China and India may yet be found to pass by or near Mr. Black and the Red River. The Churches at home may begin to see that the battles of Protestantism are to be fought on Canadian soil. The Free Church will yet rise to a higher sense of the magnitude of the call which her Head and Lord is addressing to her; and other Churches too, harmonizing with her in principle, though not affiliated, will take a step beyond their own locale and become the pioneers of universal Christianity.

Mr. Editor, our College work is heavy, and I have caught just half an hour on Saturday to scribble these few lines. Perhaps some of your readers will be disposed to say—*satia*.

Ever sincerely yours,

R. B.

#### THE HOME MISSION FIELD OF THE LONDON PRESBYTERY.

MR. EDITOR,—As it may be interesting to your numerous readers to know something of the extent and wants of our Church in the far west, you will, no doubt, be happy to grant a space in your columns, for a few brief notes on the Home Mission field in the northern part of the London Presbytery. The portion to which at present we would specially advert, are the Counties of Huron and Bruce; which for the most part, are settled with people who adhere to our church, and in the meantime are almost entirely destitute of the stated and ordinary means of grace. In offering a few notes on the extent of our Home Mission Field in these parts, and of the spiritual destitution which prevails throughout, the Village of Clinton may be taken as a starting point. This is a rising town on the London and Goderich road, distant about 50 miles from the former, and 10 or 12 miles from the latter. The Buffalo and Brantford Railroad, which is expected to be open soon, also passes by; and this will be one of its principal stations. The village, at present, numbers about 1100 inhabitants. In and around Clinton there are about 40 families who belong to our Church.—They have already erected a neat and commodious place of worship—are able to support a minister, and very anxious to have one settled among them. The Sacrament of the Lord's supper was dispensed here last summer, and we trust was a profitable season to not a few.

About ten miles north from Clinton, there is another Congregation, consisting partly of three Townships. These are the North part of Hullet—in which is the Village of Clinton—the Township of Morris, and part of Wawanosh,

The principal place here—for there are two—is the village of Blyth, situated at a point where these three Townships meet. In this village our friends have procured a site for a Church, and intend to build one forthwith. The number of families in these places is about 90, also able to support a pastor, and anxious to obtain one. The Communion was dispensed here for the first time in October last.

In the North-West of the Township of Wawanosh is the village of St. Helen's; where there is another station with about 50 families adhering to our Church. This station is at present joined with the Township of Kinloss where there is another Congregation; the two forming one united charge. At St. Helen's they have purchased a site for a Church, and expect shortly to have one erected upon it. In Kinloss they have secured 100 acres of land for a Glebe and already have put up a log Church. The settlers in this Township are principally from the Isle of Skye, and Gaelic is chiefly spoken. The Lord's Supper was dispensed here also for the first time in October. Mr. A. McKay, student, labored hard for three months in these places last summer, and his services were justly appreciated.

About ten miles west from the village of St. Helen's, and bordering the shore of Lake Huron, is the township of Ashfield. There is in this township a congregation consisting of about eighty families, principally Highland Scotch. A church (frame building)—50 feet by 35—is now in course of erection, and is expected to be completed next summer. At present there is a Mr. R. Campbell labouring among them as a Catechist, but whose services are confined to the Gaelic speaking people alone. From the want of a labourer who can use both languages, the English speaking portion of the congregation, and many of the young, are left destitute; and on this account may feel less interested in the cause at present. But a devoted Minister would, in a short time, find a warm and attached congregation, able and willing to support him. The Lord's Supper was dispensed here last summer, and they have now set about building their church in such good earnest, that they intend to have their next Communion, in the ensuing summer, dispensed in their new place of worship.

North from Ashfield, still following the Lake shore, is the township of Huron. There are in this township about one hundred families, who adhere to the Presbyterian Church of Canada, and have come from the island of Lewis. It needs scarcely be said that Gaelic is universally spoken here. Many of them have been settled in this place for about eight years, but from their destitute condition when arriving in this country, the progress of this township is not so marked as that of the others around. One of their first things, however, was to erect a log church, which, though not very attractive to the eye, yet speaks well for the piety of the people. Here they meet every Sabbath for Divine Worship. During the first five years of the settlement, these services were conducted by Mr. H. McDonald, an Elder; but for the last three, Mr. Murdoch McDonald, Catechist, labours among them. These exercises are all conducted in the Gaelic language, which lays this place under a disadvantage similar to that of Ashfield. English and Gaelic are indispensable in almost all the stations in these two counties, and if our Church is to occupy the field, it must be with men speaking the two languages. They have purchased 100 acres of land in Huron for a glebe, but are not yet in a position to support a settled Minister.

Adjoining the township of Huron, on the north, is the township of Kincardine, wherein is situated the village of Penetangore. In this rising town our people have a neat place of worship, lately finished, but by no means large

enough for the congregation. It will not contain more than 250 people, while there are no less than about 200 families connected with this station. They already see the blunder committed in erecting so small a frame, and now speak of its being enlarged, which would soon require to be done, were a Pastor settled among them. Even at present, when receiving an occasional visit from a Minister, the church will scarcely contain the number of people that assemble. A few years ago the site of Penetangore was an unbroken forest, but now there is there a thriving village, containing a considerable number of inhabitants.

In this rapidly rising town there is now published a weekly newspaper—"The Kincardine Commonwealth"—conducted and owned by Mr. McLay, lately from Glasgow, and a warm friend to our cause. Penetangore has also a good school, a number of excellent general stores, several mechanics, grist and saw mills, a post-office, a few taverns, and—what is not a necessary appendage—a whiskey distillery. The Wesleyan Methodist body have erected a neat brick church here, but their congregation at present is small. The United Presbyterians have also commenced a station, and the Rev. Mr. Inglis preaches here every third Sabbath. Our church, however, is emphatically the church of the people. We have the first and the strongest foothold here, if we only embrace our opportunity and plant a gospel ministry among them. A professed adherence of about two hundred families, and the present position, as well as future prospects of the place, make this one of the most important stations in connexion with our church, in this part of the country. From this as a central point, an able and devoted minister could wield a great influence, and Penetangore would be a fitting place for a Presbytery seat when our Presbyteries are re-adjusted. About two-thirds of the people are Gaelic-speaking. The place is quite ripe for a settlement, and a zealous minister would find great encouragement and sympathy. Mr. Donald McLean, student, laboured with great satisfaction in this and the adjoining stations, for five months last summer. The field at present is entirely destitute, owing to the want of Missionaries who speak the two languages.

Ten miles north from Penetangore, is the village of Iverhuron, a place of no great importance at present, but in this land of rapidly rising towns may yet be of some note. About 2 miles east from this village, in the Township of Bruce, there is a newly erected place of worship, with a Congregation of about 80 families adhering to our Church. They are not yet able to support a minister, but are becoming more so every year. Twelve miles north from this station, on the line between Bruce and Saugeen there is another similar edifice. The number of families here is not so great as in the former place, but are very willing to support the means of grace according to their ability. Mr. McLean supplied these two stations along with Penetangore last summer, having thus allotted him as his field of labour a circuit of 22 miles. Services were conducted at Penetangore every second Sabbath, and in the other two stations alternately, thus giving each of them service once a month.

About 7 miles further North in the Township of Saugeen, and on the Lake Shore, is the village of Port Elgin. There are a number of families in and around this village connected with our Church. The Rev. Mr. McNaughton officiates here once a month, and at present Port Elgin is considered as part of his charge. The people, however, with a wise foresight, have purchased a site for a Church and Manse, intending—as no doubt they will—to be a separate charge at some future day.

Five miles North from Port Elgin is the town of Southampton where the Saugeen River falls

into Lake Huron. To a stranger, the village at first sight does not seem attractive. The soil is of a sandy nature, and the place, wears a barren aspect. There is no doubt however regarding its future importance, as it is the principal and only safe harbour on this part of Lake Huron. Southampton is the head quarters of the Rev. Mr. McNaughton, who, as you may have seen, did not feel inclined to change his place here for a parish in Scotland. The church here is only a log building—erected before material could be procured for a better. It is reported that it will soon be replaced by a neat Brick Edifice.

Southampton is about 80 miles North from Clinton our starting point, and in all these Townships which are principally settled with our people until we reach Saugeen there is not a single minister belonging to any church. Of this section of our land it may be said, "the harvest truly is plenteous, but the labourers are few." We have here only noticed the Townships in the west side of the Counties of Huron and Bruce, along the Shore of Lake Huron. The remaining stations in the East side of these two Counties, we shall reserve for another communication. W. C.

#### LETTER TO EDITOR.

MR. EDITOR,—I received your circular regarding the *Record*, and have made some efforts to extend its circulation. The result is, the addition of a number of names, and the stirring up of old subscribers to pay up their arrears. You speak of improvements in the form of the *Record*, and otherwise. These, I have no doubt, will help to secure an extended circulation. Some find fault with what they call the dry and uninteresting detail of minutes of Presbyteries, and statistical and financial accounts, &c., &c. To such we say, that to furnish this sort of information is one of the designs of such a publication, and that though uninteresting to them on account of their contracted sympathies and want of interest in the prosperity of the whole body, it is not so to others of a different temperament of mind. And further, we say to such, that it is simply impossible to meet the wishes of all, and that it is vastly more important to meet the views and expectations of the intelligent and sympathising, than the whims and caprices of the uninterested. In short, we are bold to say to such, that their want of interest in such details as are here presented in the *Record*, is their own fault. Examine, and you will find that it is the same parties who are most given to fault-finding with the preaching and other duties which their Minister is called upon to discharge. They never reflect, it would seem, on their own unsusceptibility of appreciating the truth which their Pastor with prayer and pains tries to make plain to them. But no more of this.

By the way—we would like to say two or three things on that worn out and sorely-exhausted subject, "Ministerial Support." Would to God that the Ministry that is sustained by the voluntary contributions of the people had grace sufficient to take the position of Paul in this matter, as well as in the other topics of the Gospel—i. e., fairly and fully to expound to the people the will of God on this matter, and then leave the result with Him who has the hearts of the people in His hand; and then also assume the attitude of Paul, of bold and manly independence of the people to whom they minister. We have a rooted hatred to anything approaching to whining on this or any other subject. Even the power which Paul possessed on this point, which he would not use, should surely be sparingly employed by his followers, lest the impression be produced, that the ministry now-a-days seek not the people's good—but



*goods.* For our part, we would much rather work with our own hands, as in a limited measure we now do, than give any reasonable ground, by word or action, for such an impression. All comparisons between ministerial support and the remuneration given to mechanics, or clerks, or any other class of men, we despise. We wonder how Ministers use such comparisons when treating this subject. Do they not see that this mode of treatment must tend to lower that office which Paul magnified? Would they like to be hired to discharge ministerial work on the same footing as clerks and mechanics are engaged to do their work? Do they expect as full a reward in this life for their labours as the mechanic or clerk expects for his? Why then make such comparisons? While we are permitted to preach the Gospel we expect to live of the Gospel, but to tell us that this is the reward of our labour, would be sorry comfort indeed. Let us endure hardness on this head like good soldiers, practise Christ-like, and Paul-like denial, and expect the full reward of our work in the life to come. Do not suppose that we are not fully alive to the deficiencies of some of our congregations as well as those of some ministers. The following is not an uncommon case: A people call a Pastor. They are all united. They are uplifted. They promise fair. The first year's salary is forthcoming in due time. But the novelty passes. Some lag behind, and think themselves free to withdraw. Others are steadfast, but do not think they are under moral obligation to make up the deficiency of those who have drawn back. Arrears arise. Difficulties start up. The vitiating element here is, that each holds himself bound only for his own subscription, whereas each ought to consider himself as one of the whole, and morally bound to see the whole promised sum paid, or else then come as a whole body before their Presbytery and ask to be relieved from their promise, on account of inability or otherwise, to fulfil it.

But I must cease. If you deem these remarks worthy of a column in next issue, please insert them.

R. McA.

St. Louis de Gonzague,  
7th Dec., 1857.

## Missionary Intelligence.

### FREE CHURCH OF SCOTLAND.

Much of the intelligence in the November number of the *Home and Foreign Record* refers to the deplorable effects of the wide-spread mutiny in India. The consequences of the outbreak have affected, and will affect, Christian missions in many different ways. Not only have some precious lives been lost, and very much valuable property destroyed, but missionary operations have been in many places suspended, and missionary resources dried up. This is brought out in the following extract from a letter from Mr. Gardner, at Calcutta:—

"There will necessarily be a large deficiency in the local income of all societies here, from the fact of those who have anything to give, giving it to the fund for the relief of our destitute countrymen, who having lost everything, are fleeing with their families, as they can, to Calcutta. Our Church must, I suspect, do something more for us in our present emergency, else we shall have to suspend very largely our operations—we shall really be able to get no local funds. Then there is no use denying it, or attempting to conceal it, that few in this country, though they had the

means, are in a mood for giving anything in any way to benefit the natives. It is not, and has not been a common war, but simply a fearfully long list of the most hellish atrocities, perpetrated by the people of this land upon the persons of, I fear, not hundreds but thousands of our countrymen, their wives and children. Although it is a war of races, it is to a very large extent a Mussulman outbreak, and the kings of Delhi and Oude have had largely to do with it. The cartridge question was a mere blind. Never, never have such unutterable woes been inflicted upon the families of our countrymen—never have English ladies, in all history, been dealt with as in this land. They never have been. The papers tell not, and cannot tell, the horrors of many a scene, in which these demons revelled. Men talk of them in trembling whispers. But many a tale of woe, and hellish outrage, and bloody death, will never be told till the great day, and of many poor fugitives, their mourning relatives will never know their fate.

"The Missionaries of Delhi, Cawnpore, and Futtighur, with all their families, are among the murdered; and their printing presses, Bibles, translations, and personal and mission property of every kind, utterly destroyed. In Allahabad, though the American Missionaries have escaped, everything of the mission has been lost."

MADRAS.—A letter from the Rev. Mr. Braidwood, of Madras, mentions the apostacy of Abdool Khader, and his return to Mahomedanism. This apostacy is no doubt the result of deep-laid machinations on the part of his Mahomedan connections. The poor apostate does not appear to be happy. Latterly he had been sick, and had sent more than one note to the Rev. Rajahgopaul. Let us trust, that, through the grace of God, the wanderer may be brought back from his wanderings, and returned to the fold which he has at present forsaken.

In the midst of such discouraging tidings, it is refreshing to hear that the work is still proceeding. From a letter from the Rev. A. Vauketaramiah to Dr. Tweedie, we learn that four converts had recently been added to the Church. One of these, Bayee, named at her baptism Jane Laughton, was taken ill a few days after, and died. During her illness the grace of God was remarkably manifested in her, preparing her for her removal from this world of sin and sorrow, and for her entrance into the glorious inheritance of the saints in light.

MISSION TO THE JEWS.—At Amsterdam, Mr. Schwartz, after a brief absence, has resumed his accustomed labours. He refers to several cases which shew that the good seed sown by the Missionaries and Colporteurs is not in vain. The following extract has reference to a Jewess who was led to inquire after Jesus, as the Saviour of sinners:—

"In ——— (I dare not mention the names, as the *Record* is read here by the Jews), the colporteurs began with visiting one of the ministers, of whom they learned that he was instructing a Jewess. They called on her, and she was exceedingly glad to be with Christians who were of Jewish origin. In a conversation they had with her, they learned from her the following particulars: She was married when nineteen years old, but lost her husband after having been united with him four years. She was left a young widow with three children.

After much suffering and toil, she consented to marry a Christian, though never intending to become a Christian herself. After having been married eight months, she felt exceedingly distressed, and could not get rest, though she tried to get rid of her anxiety in every possible way. One evening she was so frightened, that her husband wished to send for the physician; but she declared that the physician could not help her, as she felt herself a great sinner, feared lest she should die that night, and could not appear, such as she was, before a holy God. Her husband sent for a neighbour, who was known to be a pious woman, who told her, if she really was miserable because of her sins, she could direct her to One, who was a Friend of sinners, and would redeem her from her heavy burden. 'You must take refuge,' the Christian woman said, 'in Jesus.' 'But you know,' replied the other, 'I do not know that Jesus, for I am a Jewess.' 'Never mind,' replied the Christian; 'He is a Friend of sinners, and will not cast you off. Pray in His name; and if you give your heart to Him, you may be sure you will find peace in Him.' When the neighbour had left her, she ventured to pray in the name of Jesus, for the first time in her life. She afterwards came in contact with friends, who, without knowing it, it was going on in her heart, conversed among themselves about the state of their own minds. The Jewess felt that her own experience was very much of the same kind; and as these friends declared that they had found peace in Jesus, after a hard struggle, she was resolved not to rest till she had found the same. She was then visited by a Jew, who had lately been baptized at the same place, and his words made, according to her own declaration, a deep impression on her mind. At last she resolved to ask for regular instruction. It was soon discovered by the Jews that she frequently came to the house of the minister, and it was communicated by them to her father. When going to the minister's house, one morning, her father accosted her, and asked her where she was going. Promptly she replied, 'To ———, in order to get instruction.' The father cursed her, and she went into the house. He waited till she came out of it, and went with her home, cursing continually. From that time she had no rest in the street; the Jews pursued her everywhere. At last she got the necessary protection from the police. Now a new difficulty arose; they had a gin-shop, and she felt that as a Christian she could not carry on that shop. On the other hand, she had not yet the courage to give it up altogether, as they did not know where to find a livelihood if they gave up this business. Our colporteurs directed her and her husband to the Lord, who had done already so much for them. They seemed to be resolved to leave all for Christ's sake, when the Lord saved them out of this trial, having provided another position for the husband."

AFRICA.—REV. DR. LIVINGSTON.—The Rev. Dr. Livingston having published his "Researches and Travels in South Africa," a book which has been received with universal favour, has set out with the view of returning to Africa. We trust his valuable life will be long spared.

ISLANDS OF THE PACIFIC.—Missionaries of the Presbyterian Church of Nova Scotia at Annetum, write:—A great moral revolution has, by the blessing of God on the means of grace, taken place on this island of late years. More than three-fourths of the inhabitants have renounced heathenism, and the rest are not hostile, as formerly, to the word of God. The worst abominations of heathenism have been abandoned, and though we have still to lament the existence of ignorance, superstition, and

deep-rooted depravity, yet we see much to excite thankfulness and inspire hope. At our respective stations, large and neat churches have been built, capable of holding from 600 to 800 persons. Several buildings have also been erected at our out stations, to answer the double purpose of church and school house, and others are now in course of erection. After the lapse of a few months, our little island will be dotted with at least twenty-five snow-white buildings, devoted to the service of God. At each of the two principal stations, the average attendance on the Sabbath day is about 500 persons, while on communion Sabbaths, when the natives come from a distance, the attendance is from 1,000 to 1,200. The churches formed at each of our stations increase in number. The church at the oldest station now numbers 76 members; while the other contains 40 members. The general conduct of the church members is such as to warrant the hope that their profession of Christ is sincere."

**AMERICAN MISSIONS.—AINTAB.**—Rev. George H. White writes from Aintab: "In this one place, what a work hath God wrought! It is not ten years since Mr. Johnston was driven away amid a shower of stones, and now there is here a Protestant civil community of eleven hundred; a church of two hundred and eighteen; three services on the Sabbath, with congregations ranging from seven hundred to nine hundred; three preaching services during the week; a Sabbath school of one hundred and fifty; three Bible-classes; a monthly concert of from two hundred to four hundred; and a female prayer-meeting of eighty;—more than there are female members of the church. Nor is it an idle church. Five have entered the ministry, and fifteen more now study six months and labour the other six in the cities and villages. And a noble band of men they are. Houses, and families, and trades, have they left, and, for a bare support, give their whole time to the service of Christ. You will find one in the birth-place of Saul of Tarsus; another in Antioch, where Paul and Barnabas ministered to the Lord; a third in Ur of the Chaldees, the birth-place of Abraham; a fourth on the banks of the great river, the river Euphrates. All over the adjacent country you will find these noble men at work. Our American churches but little appreciate the worth of these native helpers. They go where the missionary cannot go. They can do a work the missionary cannot do. They understand the errors of their old church, and the best way to deal with the native mind, better, probably, than the missionary ever can. These, I believe are the men, who, under the blessing of God, are to do the most for the evangelization of this land."

#### COMBINED MISSIONARY OPERATIONS IN INDIA.

At the last Conference of the British Evangelical Alliance, Sir Culling Eardley, who presided, stated that there had been a desire expressed by German, Swiss, Dutch, Swedish, and American brethren to co-operate with British Christians, in any feasible way, to promote the extension of Christianity in India, and with the Missionary Societies, and the latter had agreed as to the importance of united Christian action. Sir C. Eardley observed:—

If ever there was a striking phenomenon in the public mind, such a phenomenon was to be seen in the feeling now universally prevalent throughout England, that the calamities of India were, in some way or other, to be turned to the glory of God. It was now nearly half a century since Sydney Smith's paper on Indian Missions appeared in the *Edinburgh Review*. How great was the revolution which had taken place in public opinion since that

period! At that time any interference with the religion of India was generally deprecated. It was said that it would be dangerous to our connection with the country, and that it was moreover needless, because the Hindoos were so moral and so gentle. Now, you hardly met with any one in society who did not admit that the first remedy for the calamities of India was the introduction of the gospel of Christ in its purity and power into that country. The subjects of India naturally divided itself into two parts,—first, missions, properly so called, and secondly, Christian education. With regard to missions, it was the opinion of the leading men of the various missionary societies that those societies were not yet ripe for anything in the way of positive combination for the extensive preaching of the gospel. But he was happy to say that they were perfectly unanimous as to the practicability and the duty of forming a combined system of Christian education for India, which would constitute a fitting response to the demand of the public mind, and carry with it every Christian man who had a heart in his breast. It was thought feasible to appeal to the Christian public of this country to contribute to a fund for the establishing of Bible schools, including normal schools for the education of native teachers in the great cities of Hindostan, schools where the truth of God would be taught in the vernacular language of the country. That was the first object contemplated. The second was the making provision for the expense which was now incurred by the various missionary societies in the sustentation of their schools. A third object, which was considered feasible, was the subsidising of a large number of the native village schools which were scattered throughout India. He was informed by persons connected with India, including General Alexander, that the openings for such a course of action, were numerous and promising. A fourth object contemplated was the printing, on a very large scale, of school-books, to be used in common,—an experiment which had already been tried with great success in the kingdom of Mysore, where Mr. Arthur, Secretary of the Wesleyan Missionary Society, was for a considerable period stationed. Without entering any further into details, he might tell them that this scheme was, in its general scope, prepared by Mr. Venn, one of the Secretaries of the Church Missionary Society; that leading men connected with the different missionary societies had been considering it for some time; and that there was every probability of its being soon brought before the public. He now came to the question, what the Government should do in reference to India? One great difficulty with which the Alliance had to contend in this case was, that in regard to the relations of the Government to religion there was considerable difference of opinion among evangelical Christians, but notwithstanding that difference, the council had been able to arrive at complete unanimity, and he hoped this might be regarded as an omen of the unanimity of the Conference and of the Christian public at large. The first great point on which they were unanimous was this, that in future the British nation should not hide its colours in the East, but should avow itself Christian—and whilst carefully avoiding anything like persecution of the natives on account of their religion, it should now avow its belief that the Christian religion was the only true religion. Henceforth there must be no honour paid to the blasphemies and absurdities of heathenism. On that point they must unite in an appeal to the Queen, the Government, and the Legislature.

The Conference considered and adopted a series of resolutions to the following effect:—1st. Rejoicing at the success of British arms in India, and regarding it as a call to propagate the Gospel with redoubled energy, faith and prayer

throughout Hindostan. 2nd. Although differing as to the functions of Government in relation to the support of religion, it is the duty of the Executive in no way to countenance Hindooism or Mahomedanism, nor ought it to aid any schools, or system of public instruction, from which the Bible is excluded. 3rd. That whilst missionary work must be left to the various societies, they can consider the practicability of a joint plan of itinerant preaching, whilst all agree that they may unite to promote Christian education, and the Christian brethren of other countries and in the colonies, be invited to aid the enterprise. A Committee was appointed to carry out these resolutions.

There are three plans before British Christians, in reference to evangelizing efforts in India, and all are of great value,—itinerant preaching, Christian education, and a more extensive circulation of the Holy Scriptures and a Christian literature. Britain never appeared to be more thoroughly aroused to Christian effort than at the present time in reference to the Indian Empire, and sad as have been past events, and degraded as the people appear to be, may we not hope that God has great blessings in store for that benighted land.—*Montreal Witness*.

**MISSIONARY LOSSES IN INDIA.**—The following is a statement of the losses incurred in connection with the several Missions in Upper India, during the present season of mutiny and revolt. It is stated to be rather under than above the truth:—

- Rev. W. H. Haycock, Cawnpore, Propagation Society.
- Rev. H. Hockey, Cawnpore, Propagation Society.
- Rev. J. E. Freeman, Futteghur, American Presbyterian Mission.
- Rev. D. D. Campbell, Futteghur, American Presbyterian Mission.
- Rev. A. O. Johnson, Futteghur, American Presbyterian Mission.
- Rev. R. McMullin, Futteghur, American Presbyterian Mission.
- Rev. T. McKay, Delhi, American Baptist Mission Society.
- Rev. A. R. Hubbard, Delhi, Propagation Society.
- Rev. D. Sandys, Delhi, Propagation Society.
- Rev. R. Hunter, Sealkote, Scotch Kirk.
- Rev. J. Maccallum, Shahjehapore.

In addition to these Missionaries, thirteen ladies and children, being the wives and families of Missionaries, have been cut off.

The property connected with Missions, which has been lost, has been estimated at nearly £70,800 sterling. Of this loss the chief share is sustained by the English Church Missionary Society, and the American Missionary Society.

**CHINA.**—The *English Presbyterian for December*, contains a letter from Rev. W. C. Burns, dated Swatow, 10th September, 1857. Mr. Burns had just returned from a visit to Amoy and Pechua. Here he met the original members of the Church, and a number who had been added since his departure. The efforts of Mr. Burns and his fellow-labourers are no doubt, telling powerfully, though quietly, on the minds of those to whom they have access.

## Miscellaneous Extracts.

## WORSHIP AMONG THE IRVINGITES.

The following account of the worship among the Irvingites, as practised in their Cathedral, Gordon Square, London, is from the pen of the English correspondent of the *Presbyterian Banner and Advocate*, generally understood to be a prominent member of the English Presbyterian Synod. In his concluding remarks he gives a very just and discriminating estimate of the character of this strange compound of the sensuous and the spiritual. A consideration of the whole scene may serve to show us the danger of once departing from the simplicity of the order and worship established in our Church:—

"The 'Catholic and Apostolic Church,' as the adherents of what is popularly known as Irvingism love to call themselves, continue to exercise considerable influence in London. In company with the Rev. W. Graham, of Bonn, I went to their Cathedral, in Gordon Square, this week. I had paid a visit to this place once before, but it was when but a few were present, and on an ordinary occasion. But this time, I had a thorough insight into the working of the system. It was a high day. Once a month, and on a week day, the Seven Churches (for such is their number in the Metropolis, and limited to this number in harmony with the symbolic character of the system,) assembled at Gordon Square for a full choral and Eucharistic service. To obtain an entrance on such an occasion, was a rare privilege, and I owed it to the fact that one of the prophets had been formerly a fellow-student with my friend, Mr. Graham, who now invited him to be present.

"Arriving at the church at ten o'clock, we passed down the cloisters, and winding through a small door, we found ourselves in the nave of the lofty and beautiful building. The tessellated mosaic, increasing in richness as it extended into the chancel, was under our feet. Above were the arches and fluted columns, the side-aisles on either side, with the great altar, with the thrones or seats of the apostle, or others of the sacred order. These last, the apostle, (for there is but one,) the prophets, the seven angels, the chief pastor, the four evangelists, the deacons, together with various attendants, and all variously robed, were beginning, as we entered, to take their respective places.

"We were shown into a side-aisle, and the service began with a voluntary on the organ. The Seven Angels entered in procession, and took a prominent seat. Behind them were two other orders. These Seven Angels at once arrested the eye. All were portly and fine looking, evidently persons in the higher walks of life. Most of them were fifty years of age, some still older. Each was dressed in a long, white silk garment, edged with satin, with a girdle around the waist, and embroidered with gold near the ankles.

"The Prophets had each a white stole, or surplice, with a loose, black serge jacket over it, reaching to the waist. One class who, as I was informed by a lady, were attendants on the respective portions of the churches, wore jackets of purple silk. The Apostle had a garment, profusely embroidered with gold on a white ground, and in various figures, with a golden circular plate on his breast. The Prophet of the day, and the Evangelist also, as well as the Chief Pastor, wore gorgeous dresses of the same description.

"It is the Communion service which is read to-day. Prayers are intoned by a priest from the altar. The Liturgy, or usual morning prayer, as

well as this Communion office, bears a general resemblance to the kindred services of the Church of England. But the Sacramental service is more lengthened. The responses are sung by the people, led by the organ and a choir, and the part the people take in the service, and their evident familiarity with music and singing, is remarkable and suggestive. Every time that the *gloria patri* is sung, all turn to the East.

"One feature was characteristic. The 'Seven Churches,' so called, were here in one body. The Seven Angels, therefore, have their special vocation to day. Ere the service has long begun, one of these leaves his place, and steps into a reading desk, overshadowed by one of the arches, in the body of the church. Immediately he reads aloud, and with great distinctness, the first of the Epistles to the Seven Churches, as it is written in Rev. ii. Leaving the desk, a Collect is intoned and responded to, and then a second angel takes the desk, and reads a second of the Letters to the Seven Churches. And so, with a prayer or Collect between each, the whole of the seven Epistles are read, the seventh angel closing the whole.

"Part of the service was the chanting of the Psalms, as they are found in the prose version, beginning at the Psalm cxxx. With all my educational associations with rhyme, I could not help feeling, with the English translation before me, printed in separate lines, as in the original Hebrew, that this mode brings out best, the meaning of the Spirit; and that this was surely more akin to the service of song in the house of the Lord in Solomon's days, than is our present system of singing, with the Procrustean construction of rhyme, and often very bad rhyme. I hope this is not heresy. Some High Church Presbyterians would call it such. I despair of the singing of the Psalms, as they are in the prose, in Presbyterian churches, in my time. Perhaps the levity of choristers and associations of the past, between chanting and formalism, may account for this. But can any one argue that there is sacredness in rhyme? Is not the essence of the sacred song, as well as its original form, preserved in the prose, a rendering of the Hebrew more exact than even the version of Rouse, without any of its angularity and harshness? Let any one take up a paragraph Bible, as printed by our Tract Society, and see whether the printing there given of sacred song—given as in the original, in measured lines—is not the true Scriptural ideal of what the great congregation ought to be.

"I shall not dwell long upon what remains. Suffice it to say that there is, in the 'Apostolic service,' a prayer of consecration, not Popsish in its substance, nor formally endorsing transubstantiation, yet suggestive both of the one and the other. The bread and the wine are consecrated separately, and over each the priest makes the sign of the cross; and the prayer (while it recited Christ's words, 'Do this,' &c.) was to the effect that they might 'become to us the body and the blood of Christ,' for the spiritual nourishment of the soul. This is very like the language of the Scottish Episcopal office, which Evangelists so earnestly deprecate. Before the partaking of the communion, incense was burned, and accompanying the ascending clouds was chanted, by the whole congregation, Mal. i: 11, 'In every place incense shall be offered unto my name, and a pure offering.' &c.

"After a silent pause, the altar was approached by those within the chancel. The Seven Angels walked up, and others in order after them, concluding with the choristers and organist. Then followed the people, male and female, perhaps about three hundred and fifty or four hundred in all.

"After all had partaken, some prayers followed, and the service was concluded with the benediction. I neglected to mention that about the middle of the service, a short homily was delivered, from a pulpit in the body of the church.

"We were about to leave, but were told to keep our places, by two ladies. To this we assented, as we were told that the 'Fourfold Ministry' was about to be exercised. The people all crowded to the centre; the prophets, &c., all repaired to the same quarter. First entered one of the reading desks the Chief Pastor, an elderly man, who read an exhortation on Holiness, and forcibly enough did he denounce the formalism and idolatry of Rome. But he did not spare either the Greek or Protestant Churches. The latter, he said, each were worshippers of a text, and thus split up the body of Christ into fragments. He then gave a running commentary on the sixth and seventh chapters of the Epistle to the Romans, displayed considerable analysis, all designed to enforce the lesson, that without holiness, no man could see the Lord.

Next appeared, in the opposite desk, an Evangelist, a man of considerable oratorical power. He began somewhat abruptly, by saying that the system of Papias would not do without a purgatory, because they did not teach the people to walk in the Spirit, and so not to fulfil the lusts of the flesh; and he dwelt on the importance of adhering to the way of holiness as marked out by the way-marks of ordinances. Next came the Prophet, a grave, tall elderly man. This is the person who prefaced the Liturgy and offices found in the book put into my hands. Here are offices for the consecration of Fonts, for the ordaining of the different orders, for confession and absolution, &c., and all these this man is supposed to have prefaced, under the special help of the Holy Spirit. He reads a lesson to the Evangelists about a greater efficiency in spreading their principles, and utters something like a sneer at the popularity of those sectarians who dealt 'in illustrations and vulgarisms,' meaning thereby I presume, Mr. Spurgeon. This discourse, as a whole, was marked by great, though subdued power. Last came the Apostle, the most priest-like of all. He enforced the doctrine of obedience on the people. His premise was that the gifts of rule came through the Apostle, (himself,) the Church, and that through him they received the Holy Ghost, and that the people's responsive recognition of this rule over them, was a cheerful 'obedience of faith.' These five discourses were embraced within three-quarters of an hour. The whole services lasted three hours and a half. The variety made it not appear very long.

"I forbear to offer any lengthened reflections on this strange medley, this curious attempt to combine Ritualism and Spirituality, sensuous worship and sacramental grace, with practical holiness. The fallacy of the system—based on words, such as 'Apostles,' &c., and shown in the lack of proofs that extraordinary offices remained in the Church after the Dispensation was ushered in and established—will suggest itself to every thoughtful reader. The near approach of the Second Advent was dwelt upon, and the collection of tithes and offerings was practically illustrated. The tithes seem to be devoted to the Building Fund, for the present; the offerings go to the support of the Apostle and his subordinates. The machinery and its sustenance seems very costly. Yet, as *fac est ab hoste doceri*, I thought that as to the part the people take in public worship, and the exercise and bringing out of the varied gifts of men for the benefit of the whole body, something might be learned by Churches whose order is really simple, New Testament, and Scriptural, like our own."

## NORWAY AND ITS ANCIENT PEOPLE.

The great northern plain of Europe is broken by two masses of high land, the Ural Mountains in Asia, and the Scandinavian Chain, which extends for 1,000 miles close along the shores of the Atlantic down the western coast of Norway.

The Norwegian Mountains rise abruptly from the sea-shore into a table land whose general

surface is from 4,000 to 5,000 feet above the level of the sea. It is barren, marshy, and bristled with peaks, crowned by the Snæ Bren, the greatest mass of perpetual snow and glaciers on the continent of Europe.

This iron-bound coast of Norway has been lashed for ages by the surges of the ocean till it is indented into numberless deep and narrow inlets called fjords, by means of which the waters penetrate for miles into the very heart of the mountain region. Those surges, while working out cape, and promontory, and precipitous cliffs, have left a fringe of numberless rocky islets along the coast. These are of various size and elevation. Some of them, two or three miles long, are the abodes of pilots and fishermen, and exhibit plots of green pasture-land, while others are gigantic rock-columns, the palaces of the gulls and the puffins, whitened by their countless wings and echoing to their discordant screams.

Under the shelter of these columnar isles, which act as a natural breakwater, we find ourselves between them and the main land in comparatively calm, safe seas; shielded from the fury of the waves, almost as by the reefs which guard the coral isles of the Pacific. Peace to thee, "gamle Norge!" (old Norway.) We are in the haunts of thy Sea-Kings, thy Vikings, and Berserks; and must return to the century of our own Alfred to remember the days of thy Paganism.

In the eighth century little was known of the northern regions of Europe, except that they were ruled by numerous petty kings. When a king died, one son inherited his land, and all the rest were dismissed with ships, their woe property, to roam and plunder for their subsistence, and to become kings of the sea. They boasted that they never slept under a smoky roof, or drank around a hearth. To be fierce was their first virtue; never to weep for the death of a friend; to eat raw flesh and blood; to tear the infant from its mother's breast and toes it from one to another on their spears.

As the country of Norway was very unproductive, consisting of mountain, moor, and forest, the greater part of the population dwelt along the sea-coast, where alone the land was fit for pasture or tillage. Their poverty was a temptation to piracy, and led them to plant themselves on the more fertile shores of their neighbours. The Northmen had twice landed in England before the end of the eighth century; in the ninth, thirty-five ships poured out their hordes of sea-kings and warriors at Charmouth. Egbert drove them back with loss; but this only led to after assaults in Cornwall, Devonshire, and elsewhere.

The deeds of their most dreadful chieftain, Ragnar Lodbrog, are recited in his Quida, or death song, which sums up all the ravages that he had been concerned in on the coasts of Europe for many years. In his old age he fell upon Northumberland. Ella, the British chief, took him alive, and doomed him, with a cruel revenge, to be cast naked into a deep pit full of vipers, where he expired, under their venomous stings. A few lines of his death-song will paint the temper of those times.

Referring to England, he says:  
"I have hewed with my sword till hundreds lay round the rocks;

The hawk and the wild beasts plucked the flesh,  
And blood trickled to the sea, reddening the clear wave.

Heroes invite me. I come with no words of fear.  
We shall drink all out of large hollowed skulls.  
Grim death glares at me; vipers dwell in the palace of my heart:

But I die without a groan. The gods bid me come home—

The hours of this life are over."

Such were the triumphs of European heathenism. But while Ragnar's war-boats had been covering the sea, and collecting the most savage spirits out of Norway, Sweden, and Denmark,

a son of "Charlemagne the Great," surnamed, in contrast to his parent, "Louis the Feeble," had founded a monastery on the banks of the Weser, in Westphalia, for the education of missionaries. It was called New Corbie and produced men of various spiritual power—one of whom at least has a memory still respected in the North. This was Ansehar, one in whom we believe was the spirit of God. He was sent by the Emperor Louis into Jutland, and thence into Sweden; and there he found that the slaves (Germans, Gauls, and Britons) whom the Sea-Kings had been wont to bring home with them had carried into the families whom they served, like seeds lodged by the wind, some ideas of Christianity,—very imperfect, it is true, but which had yet caused Bjorn, the King of Sweden, to send to the Emperor Louis for a missionary.

During Ansehar's voyage he was robbed by pirates of all he had, including forty-five books which he carried for the instruction of the people; some of which were, no doubt, from the character of the man, manuscript gospels. On his arrival at Sigtuna, the capital, which stood near the present Stockholm, he and his companion were welcomed with joy; and their simplicity and poverty dispose us to believe that, as it was said, "the first Church of the North was formed under the visible co-operation of the grace of God."

By his patron's desire, the Pope afterwards nominated Ansehar a bishop. His mission proceeded very slowly amid the war and piracy of the age, though the fruit of perseverance came at last. Towards the close of the thirty-five years of missionary labour, Ansehar was heard to say that though the work might be interrupted through the sins of those engaged in it, it could not fail, as the name of the Lord must be declared for salvation to the ends of the earth.

Ansehar established convents and schools, visited the sick and poor, and shared with them his last mite. He served the poor before he ate himself. He wore a coarse garment, lived on bread and water, and worked with his own hands. All the labourers whom he sent forth were desired to adopt the same simple habits, and to require nothing from their new converts.

As he lay dying, a circle of praying friends gathered round him, and his last words ere he fell asleep were, "Oh, God, have mercy on me a poor sinner!" A contemporary of Clandinus of Turin, and of Cyril and Methodius, he did like work with them on the hills of the pine-clad North. They, with King Alfred, were the lights of a dark century.

The good influences of Ansehar were continued in the next century by a Danish king called Harald Blastand, who himself embraced the Christian religion, and hoped that it would soften the ferocity of his people. He seems to have been instrumental in its partial introduction into Norway, from whence the light of a dim Christianity spread to the Orkneys, to Iceland, and even to Greenland.

But this was not the age of the Bible; the multitude had not then the true key of knowledge within their reach, and such as had it, for the most part but partially unlocked the sacred treasures, and crushed or distorted them in their unholy grasp.

Having thus glanced at Ancient Norway, we must reserve till another number the interesting details of the introduction of the printed Scriptures into the country, and also those of efforts recently made to scatter the Sacred Volume afresh through the hamlets which fringe its fjords, and among the solitary farm-houses scattered on the slopes of its mountains.

#### BIBLE WONDERS

This book—a multifarious collection of oracles written in various ages and countries, and at intervals of two thousand years, having in it every form of composition, familiar and pro-

found, songs and history, ethics and biography, scenes from the hearth, and episodes from national annals—numbering, too, among its authors, him who wore a crown and him who threw a net, the Persian prime minister, and Cæsar's fattened captive—written, too, sections of it, under the shadow of the Pyramids, and others on the banks of the Euphrates, some in the isle of Patmos, and others in the Mamertine dungeons—this book, so lofty in its tone, and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims are disallowed? It tells us of expeditions prior to Jason and the Argonauts; it describes martial adventures long before Achilles and Troy; its ethical system preceded Thales and Pythagoras; its muse was vocal before Orpheus and Hesiod; its Judges flourished before consuls and archons; its feasts and gatherings rejoiced the tribes where the Nemean games had no existence; and it reckoned by Sabbaths and jubilees when neither Olympiad nor Icterus divided the calendar. It embodies the prophetic wish of the Athenian sage; for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims; and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.—  
Dr. EDWARDS.

#### SOWING AND REAPING.

Some five or six-and-twenty years ago, two ladies, residing in the suburbs of London, were paying visits in their district on behalf of the Bible Society. Such visits are not now uncommon; but at that time a canvass for this purpose, house by house, was a plan almost new and untried. In one instance the ladies were answered by a young man, who came to the door with a book in his hand. They made known their desire that every house should be supplied with the Holy Scriptures; and he remarked, "Well, I have just been reading the Koran." They rejoined, "Ought you not now to read the Bible?"

They offered to his inspection specimen types of well printed and well bound Bibles. The young man hesitated, and offered a small sum as a donation, evidently to free himself from his visitors; but they pressed the inquiry, expressing a hope that "he was not an unbeliever." He assured them he was not, but that, having been brought up a Roman Catholic, he had no interest in the object of their visit, or sympathy with the Society.

Thus closed their first interview. But the ladies were not discouraged. They called again; and eventually a bible was subscribed for, and ere long placed in the young man's hand, with the remark, "this is the Word of God. All we ask of you is that you read it."

And the young man did read it—read it for the first time in his life; and read it attentively. The Holy Book of Truth led him, after many conscientious struggles, to attend a Protestant place of worship. Months passed away, during which that Bible did its own work in his heart, and in the heart of his mother, and of a young friend who resided with them, gradually revealing to their darkened minds the full light of gospel day; and then the young man united himself to a Christian church.

At the time the Bible reached him, he was about to commence a school in the neighbourhood. He was led to devote himself much to the study of languages—entered the ministry—was blessed in his sphere of labour; and, subsequently, went forth as a missionary to the heathen.

The ladies who had procured him the Bible

were not aware of the happy result till long afterwards. It may encourage many a devoted Bible Society visitor to hear when and how one of them met again with the individual in whose heart she had placed the "pearl of great price."

She had gone out to India soon after the event occurred; had married a missionary; and in the year 1844, was with her husband in Calcutta.

They were one evening attending a lecture on Roman Catholicism, and during its course the lecturer alluded to the above circumstances, attributing his earliest and deepest impressions of true religion to the prayerful reading of the written word of God.

At the close of her service, the lady and her husband, the late Rev. J. J. Weutbrecht, of Burdwan, were introduced to the lecturer; and after parting salutations had been exchanged with various friends, the lecturer accosted her, saying, "I have a greater right to shake hands with you, Mrs. Weutbrecht, than any one here, for you were the individual who brought me that Bible which was to me such a blessing." Some minor details recalled the facts to her memory, and the friends united in magnifying the grace of God, the Author of the Book whose wonderful efficacy and power to save had thus been manifested.

The missionary alluded to is the Rev. W. H. Denham, of the Serampore College, who is now in England on behalf of that college and the missionary station at Serampore.

### A HOMILY ON THE TIMES.

#### SUBJECT—RETRENCHMENT.

The subject may be treated negatively, and positively.

1. **NEGATIVELY.**—Under the necessity of doing something, men often do first that which they should do last, or not do at all. It is well, then, to consider wherein a family should not retrench.

1. They should not withhold the minister's stipend.—It is so small already as hardly to make him comfortable. It will not bear curtailment.

2. Do not diminish your benevolent contributions. These have been always too low. Missionaries and students for the ministry have been always kept so near to the lowest point of a decent subsistence, that a farther reduction should not be thought of.

3. Do not withhold from the poor. In their cases the Lord is the borrower, and he will repay.

4. Do not stop your religious journal. It costs but a trifle, and it repays many fold. If you stop it, you stop a source of joy and edification to all the household. You will get behind the times. Knowledge will decline. A stimulant to activity will be removed. A means of mental growth will be abstracted. Intellectual, social, and spiritual edification will be sadly impeded.

Then, keep your paper, help the poor, contribute to Christ's cause, and sustain your minister, *to the last.*

II. **POSITIVELY.** Retrenchment is to be made. God calls to it in his providence. He makes it a necessity.

1. Cease to spread your luxurious table. Your body and mind, as well as your purse, will be benefited by this curtailment.

2. Give up expensive dress, and repair the old garments. This will be so much clear saving, without diminishing one comfort.

3. Cease from liquor and tobacco. This will require great self-denial; but it will be an immense benefit, physically, morally, spiritually; in your family and to your pocket. If you shall succeed effectually in this, you will live to bless the "hard times" which induced the reformation.

4. Buy no more trashy literature. To the waste of money, it adds a loss of time, pol-

lutes the imagination, defiles the moral nature, wastes or nulls the benevolent affections, disqualifies for life's higher joys, and incurs, in the end, fearful responsibilities.

**ADMONITION.** Be industrious—father, mother, sons, daughter—all industrious in something that will pay, even though it be on a scale which is very small. This will not only relieve for the present, but it will tend to a good habit, leading to competence and wealth.

**INFLUENCE.** The hard times may be so met, and retrenchments so made, as that not one real joy shall be diminished; and so as that many most important benefits shall result. Who is wise, let him consider these things. —*Exchange paper.*

### TOTAL ABSTINENCE :

#### A DUTY RECOMMENDED BY CHRISTIAN CHARITY.

In spite of all the charges brought against Temperance men, of bigotry and intolerance, we hesitate not to specify as another and chief principle on which the whole Temperance movement rests—*Christian Charity.* This should have special weight with professing Christians. It is a carrying out of the royal law—"Thou shalt love thy neighbour as thyself." Would you like to see yourself a sot and have brought on yourself the innumerable train of evils which drunkenness inflicts? Then you must feel in the same way towards your neighbour—and be as anxious to save him from these. And who is my neighbour? The drunkard however debased.

He has fallen among thieves and lies weltering in his blood. You are bound to act the good Samaritan's part. He is knit to you by a yet closer tie.

Have we not all one Father? Yes, he is your Brother, though lying in the gall of bitterness and bond of iniquity.

Am I my Brother's keeper? Yes you are—and if you do not all that in your lies to lift him when he has fallen and to keep him from falling, then sin lieth at your door, and the voice of your brother's blood will cry against you from the ground. You must do good as you have opportunity. "He that knoweth to do good and doeth it not, to him it is sin." But is precept as powerful as example? Will "go" win as effectually as "come"? "Touch not, taste not, handle not," must be his motto if he would keep out of the ditch here and the bottomless pit hereafter. But will he be so likely totally to abstain if he sees you at the bar or the table indulging?

Many worthy people become thus stones of stumbling to the poor drunkard in his efforts to reform—rocks of offence over which he staggers into perdition.

Is this acting out the golden rule? What saith the Apostle who had most fully drunk in the spirit of his Master? "It is good neither to eat flesh nor to drink wine nor any thing whereby thy brother stumbleth or is offended (literally tripped) or made weak." Here is a Bible warrant. The drinking wine (this represented intoxicating liquors in general) is particularly enumerated and total abstinence from it, enjoined. There is nothing more apt than this to make our fellow-men stumble and trip, and to render them truly "weak." Therefore on Paul's principle we should avoid it for their sake. And what Paul inculcated he illustrated. He virtually took the pledge—"If meat make my brother to offend I will eat no meat while the world standeth." If he would abstain from what was useful and even necessary in such circumstances how much more shall not we abstain from what is pernicious? It is either easy for you to abstain or it is not. If it is not easy, then do it for your own sake for you are in danger. You are sailing in the

smooth water leading to the rapids. You are on the outer circle of a whirlpool that may engulf you.

If it is easy, then do it for your brother's sake. Your are the less excusable if you refuse.

Remember, Christ pleased not himself. His was a life of disinterested benevolence and constant self-denial. In wishing you to take this step we virtually invite you to walk in the path of Jesus and to imbibe that spirit of brotherly kindness and charity which he uniformly exemplified.

This is the cause of God as well as of humanity. The enemy may muster strong, but if God be for us who can be against us?

His help more than ever we need to strengthen the hands that hang down and the feeble knees. They that wait upon the Lord shall renew their strength. Let us seek to have our strength renewed that we may resume with redoubled energy our great struggle.

This wide-spreading, man-blighting Upas must be levelled with the dust. Pruning it wont do. Fencing it round wont do. Tapping it wont do. Lining the path that leads to it with such inscriptions as "Touch not, taste not, handle not;"—avoid it; pass not by it; turn from it and pass away;"—this of itself wont do. We must go to the root. The axe must be laid there. And what of some should cry, "Woodman spare that tree." Their piteous whinings (appeals to a sympathy they have shewn not to their wretched victims) are drowned in the myriad voices that in thunder tones echo the mandate of Heaven: "*Cut it down, why cumberest it the ground!*" "Oh, intemperance, the curse of the land! Intemperance that wipes out God's image and stamps it with the counterfeit die of the Devil! Intemperance that smites a healthy body with disease from head to heel, and makes it more loathsome than the leprosy of Naaman, or the sores of Lazarus! Intemperance that dethrones man's reason, and hides her bright beams in the mystic clouds that roll round the shattered temple of the human soul, curtained with midnight! Intemperance that has sent its thousands and tens of thousands into the drunkard's grave, and the drunkard's eternity! Intemperance filling your jails, and your alm houses, and lunatic asylums! We might ask the very dead, the drunken dead, to lift the turf above their mouldering bones and stalk forth in tattered shrouds and bony whiteness, to testify against the sins of intemperance. Come down from the gallows you spirit-maddened manslayer, grip your bloody knife and stalk forth to testify against the sin of drunkenness. Crawl from the slimy ooze you drowned drunkards, and with suffocations, blue and livid lips, testify against the sins of intemperance.

Snap your burning chains, ye denizens of the pit and come forth sheeted in fire, and testify, against the sin of intemperance! It is pitiful. God forgive us. It is rolling over the land like a burning tide of desolation.

And when the enemy is thus coming in like a flood, bearing away on his fiery bosom countless wrecks of fortune, of character, "slaves and souls of men," shall we not be knit together as one man to lift up a standard against him. Yes, in the name of our God, "we will set up our banners," "if God be for us, who can be against us?"

Temperance men, amid the discouragements connected with our great work, let us look to the everlasting hills whence our help can come. We have had our defeats, but let us hope in God.

Freedom's battle once begun,  
Bequeathed from bleeding Sire to Son,  
Though baffled oft is ever won,  
Ours is truly freedom's battle," and how-

ever frequently we may be worst we win the day.

"Though scoffers ask where is your gain,  
And mocking says, your work is vain,  
Such scoffers die and are forgot,  
Work done for God, it dieth not.  
Press on—press on, nor doubt, nor fear,  
From age to age this voice shall cheer,  
What ere may die and be forgot,  
Work done for God, it dieth not."

—Extract from Lecture by Rev. R. F. Burns.

## Column for the Young.

### "JUST AS I AM."

READER, have you ever felt your need of salvation? Have you ever sought it as one who must obtain it, or perish?

When a sinner is first brought to feel sin to be a burden—when he feels wrath abiding upon his soul (John iii. 36), and that his whole past life has been a life without God (Eph. ii. 12) his question is, "What must I do to be saved?" "Is it possible that my sins can ever be forgiven by God, who has said that the wages of sin is death, and who is angry with the wicked every day?"

Till we come to ask that question we don't pay much attention to all that God says in the Bible about sin, and about Christ. We think it dry. We like the story parts better. But it is a different thing when the Spirit has awakened us to feel, that *one thing is needful*. Have you ever once been brought, on your knees before God in secret, to ask that question in earnest, "Is it possible for me to be saved?"

So far as any thing you have been, or are, or can be, or can do, or can wait for, in yourself is concerned, it is *not possible*. You are a sinner, and can never make yourself any thing else; and the wages of sin is death.

Yet it is possible. How? Notice these words. You have read them often, and know them by heart. But notice them *now*. Think what they say.

"GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE" (Christ's words, John iii. 16).

"WHEN THE FULLNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW, TO REDEEM THEM THAT WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS" (Gal. iv. 4, 5).

Notice, we were *perishing*, and God gave his Son that we might not perish. Christ became a man, and obeyed the law, and died an accursed death upon the cross, *instead of sinners*, that sinners might be saved. God is willing to take Christ, and all He has done, instead of you, and to take you back to His love as if you had done it all. Are you willing to take Him? This is to *believe*—this is to *come to Christ*—just as a poor, hell-deserving sinner, who but for Him would have been lost for ever—to let go every hope connected with yourself, and cast yourself upon Christ. It was just this that saved the thief on the cross, and Saul of Tarsus, and the Philippian jailor. This was what saved them, and made them glad. And no wonder it made them glad. For they were saved at once and saved for certain, for God had given his dear Son to die for the very purpose.

Dear reader! have you ever laid to heart that it is just in this way that a sinner is to look for pardon? Is it true that the greatness of your sins need to be no hindrance to your acceptance, if only you are now willing, with all your heart, to turn from sin to God? Yes; it is true. It was for sinners Jesus died. It was for sinners the blood was shed. "They that be whole need not a physician, but they

that are sick, I am not come to call the right ones, but sinners to repentance" (Matt. ix. 12, 13).

When at any time you have Christ, in all His fulness, pressed upon your acceptance—when you have been invited, just as you are, and *now*, to draw near with a true heart, in full assurance of faith,—is it not true that secretly you may have been raising some such difficulty as this, "Oh, but I am *such* a sinner—I cannot expect to have received just as I am, I must wait till I have mended my life, and then I will come, I must wait till I have mended my heart, and then I will come, I must wait till I prayed longer, and then I will come, I must wait till I have had deeper convictions of sin, and then I may hope that the Lord will receive me if I come?"

Is this your notice of the way of salvation? If it be, you are surely all in the wrong. Is it not just as if you were to say, "I cannot go to God just now, for I am poor, vile, guilty sinner, with no good thing about me at all—a poor beggar, who has nothing to give for salvation; but I shall wait till I have something to recommend me, till I can gather up something good, and then I shall go?" Dear reader, would this be a free salvation? You want to pay for salvation; but God offers you salvation *without money and without price*. "Ho! every one that thirsteth, come ye, to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1). "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

But supposing it had been required that you should bring some good thing with you when you come seeking pardon, how vain would be your hope? How long would you have to wait? He who for a moment thinks such a thing, has evidently never been brought to feel the total and utter depravity of his nature, that in him, that is, in his flesh, dwelleth no good thing (Rom. vii. 18). When a sinner is once truly awakened by the Spirit of God to see the awful ruin of his condition, he then feels that, so far from it being a comfort to him, to tell him that he must wait till he find some good thing in him to recommend him, before he could hope for pardon from an angry God, would be the very thing that is the likeliest to drive him to despair.

The Lord shows us a more excellent way. Glorious truth! spoken of Jesus by those who were stumbled by its very glory.—"This man receiveth sinners" (Luke xv. 2). For calling us to come to Christ, so far as the ground of our coming is concerned, the Lord has no respect to the sinner's state at all, as to whether it be better, whether it be worse. The only question is, *Art thou willing?*—the invitation is, "Whoever will."—Free Church Children's Record.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF TORONTO.

The Presbytery of Toronto meet on the 2nd of December. Five students who had not been examined at the previous meeting passed their examination, and received the usual certificates.

Rev. William Park, Probationer from the Free Church of Scotland, was introduced to the notice of the Presbytery by the Moderator. He presented testimonials from the Colonial Committee of said Church, designating him as a Missionary to Canada, and recommending him to the Presbytery of Toronto, which being read were found to be satisfactory. Mr. Park was accordingly received as a probationer of this Church, and was appointed to labour for the present within the bounds of the Presbytery.

Mr. Cray reported that after due notice, he

had, according to appointment, moderated in a call at Inni-sil, Barrie, and Essa town line, to Mr. Wightman of York Mills, and laid the call on the table, which was read. A paper containing guarantee for stipend was also given in and read.

Mr. Truman, Elder, appeared in support of the call, and was heard.

It was on motion, agreed to sustain the call; that along with accompanying documents, it lie on the table till next meeting, and that all parties be cited to appear for their interests on the sixth day of January.

A letter from Mr. Cameron, probationer, was read, declining the calls from Erin and Caledon West, and from Oro, (Gaelic) and stating several reasons why he prefers to labour in the wide and spiritually destitute district near Owen Sound, from which a call is being presented to him.

The Clerk was instructed to communicate with these disappointed congregations, expressing the Presbytery's sympathy with them in present circumstances, and their desire to do what they can toward affording them supply of Gospel ordinances.

Mr. Nisbet, Convener of the Presbytery's Home Mission Committee, gave in a report containing a statement of Missionary supplies during the summer half year, and of sums received and still due for Missionary labour. The Presbytery received the report and tendered thanks to Mr. Nisbet for the pains he had taken in obtaining the information contained in the report, hoping that the efforts that are being made to call in arrears of allowance for Missionary labour, may soon prove successful.

Supplies of vacant Congregations and Mission stations were appointed up to the next meeting.

The Home Mission Committee were appointed to draw up a scheme of missionary meetings for the winter, to be submitted to next meeting.

Mr. Anderson, Probationer, gave all his trial discourses and passed his oral examination. The Presbytery agreed to sustain the same and appoint Mr. Anderson's ordination to take place at the Front of Brock, on Wednesday, the twenty-third day of December, at Eleven o'clock. Mr. Sharp to preach and preside,—Mr. McTavish to address the minister, and Mr. Lowry the people. Mr. Sharp was also appointed to publish the Edict on Sabbath, the sixth of December.

The Presbytery adjourned to meet in Toronto, on Wednesday, the sixth day of January at Eleven o'clock.

THOS. WIGHTMAN, *Præs. Clerk*.

### PRESBYTERY OF BROCKVILLE AND OTTAWA.

The Presbytery of Brockville and Ottawa met at Prescott on Tuesday, 1st December, and after sermon by the moderator, Rev. John Gourlay was constituted.

The Rev. J. Charles Quin, Thomas Alexander, and Dr. Cairns, being present, were invited to sit with the Presbytery.

A call from the congregation at Ramsay in favour of the Rev. Thomas Alexander, signed by 172 members and 57 adherents, and duly attested, was presented and sustained. The moderator then placed it in the hands of Mr. Alexander, who, however, declared that, after due consideration, he felt it to be his duty to decline this call.

The Presbytery had in consideration the division of the united charge of Kemptville, S. Gower, and Mountain—occasioned by a petition from S. Gower, and Mountain, praying for organization as a separate and distinct charge. The proposed division seemed to be, on the whole, desirable for the general benefit;

but the Presbytery resolved to hold the next regular meeting at Kemptville, for the purpose of settling some preliminary questions on the subject, and then taking action finally in the matter.

The united charge of Macnab and Horton, recently left vacant by the demise of the Rev. B. C. Fraser, was divided into two distinct charges, to be styled Macnab and Renfrew, respectively.

Letters from the College Building Committee, Home Mission Committee, and others, were read, and it was resolved to give diligent attention to representations made, particularly respecting the failure of some congregations to contribute towards the College Building Fund.

Supplies for vacant congregations and Mission stations were arranged as follows, viz:—  
Kemptonville, and S. Gower, and Mountain—  
with service at S. Gower and Mountain on the first Sabbath after arrival of Missionary. At Kemptonville and Oxford Mills on the 2nd, and so on, alternately.

Dec., 6, 13—Mr. Tait. Dec. 20, Jan. 24,—  
Mr. Quin.

Feb. 7, 14—Dr. Cairns.  
Ramsay—Dec. 6, 13, Mr. Alexander. Dec.  
20, Jan. 31, Mr. Tait. Feb.—one expected.

Osgoode—Dec. and Jan., Mr. Fraser. Feb.  
21, 28, Dr. Cairns.

Renfrew—Jan. 10, Dr. Cairns. Jan. 31, Feb.  
14, Mr. Quin. Feb. 21, 28, Mr. Tait.

Macnab—Feb. 7, 14, Mr. Tait. Feb. 21, 28,  
Mr. Quin.

Cumberland—Such time as Mr. McEwen  
may be able to spare in Dec. and January.

Dalhousie—The respected Minister of this  
charge has been prostrated by sickness for some  
time. The Presbytery sent Dr. Cairns to sup-  
ply his place during December.

The Presbytery adjourned until next quar-  
terly meeting, to be holden at Kemptonville, on  
the first Tuesday of March, prox., at 7 o'clock,  
p. m.

P. GRAY, *Pres. Clerk.*

#### MISSIONARY MEETINGS.—PRESBYTERY OF TORONTO.

The Home Mission Committee of the Pres-  
bytery of Toronto, to whom was referred the  
making of arrangements for holding Missionary  
Meetings within the bounds of the Presbytery,  
beg leave to suggest the following:—

1. That for the purpose contemplated, the  
bounds of the Presbytery be divided into  
eight sections; that at least three Ministers  
should be present at each meeting, and that  
the several conveners make such arrangements  
as will secure such attendance.

2. That a Missionary sermon be preached by  
the Minister of each congregation on the Sab-  
bath previous to holding the meeting.

3. That at each meeting addresses shall be  
delivered on the subjects of the Home and  
Foreign Missions of our Church; and on the  
duty of Christian liberality; and that a sermon  
shall be preached, if desired by the Minister  
and session of the congregation.

4. That collections shall be taken up for the  
Home Mission Fund of the Presbytery at the  
meetings, or on the following Sabbath, or both,  
as sessions may determine.

5. That each Minister will be expected to  
give the fullest possible intimation of the  
meeting in his own congregation.

The following is the division of the Presby-  
tery, with the Committees.

I. Ashburn, Utica, Whitby, Scarborough,  
and Cedar Grove. Committee,—Rev. Mr.  
Lowry (Convener.) Messrs. Sharp, Anderson,  
and Laing.

II. York Mills, Fisherville, Markham, Vaug-  
han, Weston, and King. Committee,—Rev.

Mr. Wightman (Convener.) Messrs. Swinton,  
Adams, Alexander and Gregg.

III. West Gwillimbury, Innisfil, Essa, Barrie,  
Summisdale, Nottawasaga, and Collingwood.  
Committee,—Rev. Mr. Swinton (Convener)  
Messrs. Wightman and Adams.

IV. Oakville, Milton, Boston Church, and  
Acton. Committee,—Rev. Mr. Nesbit (Con-  
vener.) Messrs. McLachlan, Mitchell, Gregg,  
and Laing.

V. Streetsville, Brampton, Norval, Union  
Church, Caledon East, Mono Mills, Caledon  
West, and Erin. Committee—Rev. Mr. Alex-  
ander (Convener.) Messrs. Holmes, Ure, and  
Mitchell.

VI. The City of Toronto. Committee,—  
Rev. Mr. Gregg (Convener.) Messrs. Harris,  
and Reid, and the Professors in Knox's Col-  
lege.

VII. Rev. Messrs. McTavish and Gray to  
preach and hold meetings in Mariposa, Eldon,  
Fenelon, Thorah, Mara, Orillia, Oro, Medonte,  
and Flos.

VIII. Rev. Mr. Nisbet to preach and hold  
meetings in Mono, Adjaha, Mulmur, Osprey, St.  
Vincent, Euphrasia, Holland, and Artemisia.

In announcing the Missionary meetings for  
the present season, the Home Mission Com-  
mittee of the Presbytery desire to call the at-  
tention of the Christian people in our congre-  
gations to the state of their funds, earnestly  
hoping that a vigorous effort will be made to  
free them from their harrassing debt. For this  
purpose at least seven hundred dollars will be  
required. This amount of indebtedness is the  
result of a deficiency of income during three  
successive years, to produce which several  
causes have co-operated—such as

1. The opening of new Mission stations in  
lately settled and destitute localities, which in  
present circumstances cannot be expected to  
bear all the expenses connected with visits and  
supply of preaching.

2. The want of proper financial arrange-  
ments at some of the stations, otherwise both  
able and willing to pay for all that they re-  
ceive; a difficulty that nearly all our congre-  
gations had to contend with in the early stage  
of their existence. It is proper to state, how-  
ever, that means are being employed for the  
removal of this evil wherever it exists.

3. As many of the stations have necessarily  
been supplied by students attending "Knox's  
College" during the winter, considerable ad-  
ditional expense has been incurred for travel-  
ling; it is proper, however, to state, that all  
the stations that are being so supplied this sea-  
son have given the Committee to understand  
that they will defray all expenses.

Such are some of the causes that have led  
to the present embarrassed state of the fund,  
to which may be added deficiency in the col-  
lections made by the congregations, particu-  
larly last year. It is sincerely to be hoped, that  
although the majority of our people are, no  
doubt, more or less by the general business de-  
pression that now exists, they will yet manifest  
so much interest in the cause of our Blessed  
Redeemer, as even to deny themselves, to some  
extent, that others may receive a share of the  
rich blessings which they themselves so fully  
enjoy.

In name of the Committee,  
JAMES NISBET, *Convener.*

#### THE 'CANADIAN PRESBYTER.'

We direct attention to the Prospectus of this  
excellent magazine which has hitherto done  
good service to the cause of religion and of  
Presbyterianism, and especially to the cause of  
Union among the Presbyterian Churches. We  
have no doubt that, in the editorial department  
it will be conducted with spirit and ability,  
and we trust that it will also have a growing  
subscription list.

#### Notices of Recent Publications.

LIFE STRUGGLES; or How to Live. By the Rev.  
John Baillie, Author of "Memoir of Hewit-  
son," &c., &c. New York: Robert Carter  
& Brothers. Sold by D. McLellan, Hamil-  
ton.

This volume is written for the purpose of il-  
lustrating and recommending "life in earnest."  
With many it is a scene of mere aimless exis-  
tence, and mere unsatisfying enjoyment. But  
there have been not a few at different periods,  
who really lived and left their impress on the  
generation behind them. The lives of a few of  
these noble characters are here sketched by a  
skilful hand. Bunyan, Tersteegen, Mongom-  
ery, Perthes, and Mrs. Winslow, are the sub-  
jects of the brief memoirs contained in this  
volume. They were all marked by varying  
peculiarities,—they moved in different spheres.  
But they had all learned that the chief end of  
man is to glorify God and enjoy him for ever.  
They all fought the good fight of faith, and  
were more than conquerors through Christ  
who loved them, and in whom they trusted.  
Those who have read the memoirs of Hewit-  
son, or any other of Mr. Baillie's works, need  
not be told that he is well qualified to do  
justice to his subject.

THE LIFE AND LABOURS OF THE REV. T. H.  
GALLAUDET, L.L.D. By the Rev. H. Hum-  
phrey, D. D. New York: R. Carter &  
Brothers. Sold by D. McLellan, Hamilton.

We have read this volume with very deep  
interest and with very great pleasure. The  
subject of the memoir was no ordinary man.—  
His entire energies were devoted to whatever  
object he was engaged in, and he had learned  
the important lesson that the great object of  
life is to serve God, and to good in our day  
and generation. He was one of the first to  
direct attention to the education of the deaf  
and dumb in the United States, and, amidst  
discouragements which would have proved too  
much to men of less zeal and ardour, he pre-  
pared himself for superintending the education  
of such an unfortunate class. Afterwards his  
attention was given to the general education  
of the young, and to the preparation of suit-  
able books for the young, some of which have  
long occupied a high place. During his latter  
years he was engaged as chaplain to a Lunatic  
Asylum. The volume contains many letters  
from Dr. Chalmers, Mr. Zachary Macaulay,  
Mrs. Hannah More, and other persons of note.

ADOLPHE MONOD'S FAREWELL TO HIS FRIENDS  
AND TO THE CHURCH: Translated from the  
French. New York: R. Carters & Brothers.  
Sold by J. C. Geikie, Toronto, and D. Mc-  
Lellan, Hamilton.

This interesting little volume contains a  
series of addresses, twenty-five in number,  
delivered by the late Rev. Adolphe Monod to  
the friends who waited upon him in his sick  
chamber, and joined with him in the celebra-  
tion of the Lord's supper on the Sabbath days,  
during about six months previous to his la-  
mented removal. Such was the zeal and de-  
votedness of M. Monod, that, when laid aside  
from his more public labours, he thus continued  
to bear testimony for Christ, and to seek his  
own growth in grace as well as that of others.  
These addresses so interesting from the circum-  
stances in which they were delivered, are rich  
in gospel truth, and evangelical sentiment,  
and occasionally exhibit traces of that elo-  
quence which so much characterised the public  
ministry of M. Monod. The last of the series  
delivered on the 30th March, 1856, a few days  
before his death, is almost entirely a prayer of  
thanksgiving to God for his abounding grace  
and love.

# The Ecclesiastical and Missionary Record.

## STUDENTS' MISSIONARY SOCIETY

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JAMES GREENFIELD *Treas.*

## CONTRIBUTIONS FOR KNOX'S COLLEGE, PER REV. DR. BURNS.

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Mr. John D. Douglas, £5; Dr. Smyttan, by Dr. Bonar, £5; Mr. Anderson, £1; Professor A. M. Bell, £2; Mrs. Monteith, 10s; Miss Fullarton, 10s; Miss Welsh, £2; Mr. Wm. Cowan, Prince's st., £2; Mr. Robert Dickson, Brunswick st., £1; Mrs. Bonar, Ann st., £2; Mr. Robert Paul, £1; Mrs. Thomas Martin, 10s; Mrs. and Misses Fraser, North Berwick, £7; Mr. Boyd, Queen street, £1; Mr. John Burns, do., £2; Miss Burns, do., £1; Dr. Bell, Shandwick place, £1; Mr. Campbell, Rutland sq., £1; A Friend, £1; Misses Abercromby, £1 1s; Professor Miller, £1; Miss E. McDougall, Markerston, £1; Mr. Wm. Fraser, Melville st., £1; Mr. J. A. Rankine, Regent terrace, £5; Mrs. Purves, £1; Mr. Walter Sibbald, £1; Mr. Wm. Whyte, George st., £2; Mr. James Watson, £2; Messrs. Thos. Neilson & Sons, £2 2s; Mr. Jno. Maitland, £2; Mrs. Muir, Regent terrace, £1; Mr. J. Meldrum, £1; Mr. F. Brown Douglas, £3; Colonel Johnston, £1; Miss Johnston, £1; Miss Ferguson, 10s; Mr. A. Bogle, £1; Mr. Gifford, Solicitor, £1; Mr. J. Henderson, City Chambers, £1; R. T., 10s; Mr. J. R. Dymock, £1; Rev. John Jaffray, £1; Mrs. Jaffray, 11; Messrs. Livingston & Weir, £2; Mr. Sheriff Napier, 10s; Mr. Thos. Oliphant, Academy, 10s; R. T. W., 5s; Mr. C. J. Kerr, Edin. & Glas. Bank, 10s; Mr. Thos. I. Boyd, £1; D. W., 10s; J. H., 10s; Mr. R. L. Dymock, 5s; Mr. P. Guthrie, 5s; Mr. Thos. Edmondston, George's Square, 10s; M. B., 10s; Mrs. Cheape, George's square, 5s; Rev. Dr. Black, New College, £1; Mrs. Howden, 10s; Rev. Dr. Makellar, £5; Madame La Harpe, Geneva, £1; Mrs. Logan, York place, £1; Rev. Dr. Bruce, £1 1s; Mr. T. N. Chaplin, Heriot row, £2; J. G. W., 10s; Mr. Ronaldson, Nicholson st., 10s; Messrs. Redpath, Brown & Co., 10s; Mr. Robert Ogle, bookseller, 10s; Miss Gray, Archibald place, £1; Miss Menzies, George's Square, 5s; Mrs. Stoddart, Mansfield place, £1; Mr. James Carson, £1; Dr. George Keith, £1; Misses Carson, £1; Mr. A. Pearson, Arniston place, £2. Total—£97 19s.

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### PAISLEY.

Messrs. Coates, of Woodside and Ferguslie, £20; Mr. Morgan, of Greenlaw, £10; Mr. Jas. Pollock, Greenhill, £5; Mr. McKechnie, manufacturer, £5; Mr. J. M. Symington, of Oakshaw, £5; Mr. Wm. Muir, Saecl, £5; Mr. Matt. Muir, Greenhill, £5; Mr. Gardner, of Nethercommen, £5; Miss Harvey, Saecl, £5; Mr. James Kerr, Underwood, £3; Mr. Robt. Russell, £1; Rev. John Thomson, Free st. George's, £2; Mrs. Moody, £1; Mr. Ronald Patrickhank, £2; Mr. John Hair, £2; Mrs. Fraser, 10s; Mr. Wm. Morrison, £1; Mr. John Barclay, £2; Mr. Rob. Robertson, £1; Mr. Matt. Greenlee, £2 10s; Mr. Thos. Greenlee, £2; Mr. David Murray, £2; Mr. Wm. Hunter, £2; Mr. Joseph Whitehead, Kilsdale, £1; Mrs. Jack, £2; Mrs. Robertson, Lownsdale, £3; Mr. John Kerr, £1; Mr. Daniel Richmond, £2 2s; Mr. Peter Brough, £2 2s; Miss Agnes Craig, £1; Mrs. McKinnis, £1; Misses Wat-on, Causwayside, £3; Mr. M. Robertson, Foxhar, £1; Mr. A. Robertson, do., £1; Messrs. Kerr & Lochhead, £5; A Friend, £2; Mr. Thomas Crichton, £3; Collection at Paisley, £3 16s; Rev. Alex. Pollock, £1; Mr. Clark, Blackhall place, £2 10s; Mr. John Brown, £1; Mr. Rob. Barclay, £1; Mr. Alexander Ross, £1; Mr. Stoddart, Elderslie, £5; M. P. McGregor, £1. Total—£132 10s.

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### INVERNESS AND ROSSSHIRE.

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Toronto, December, 1857.

PROSPECTUS

OF THE

SECOND VOLUME OF THE "CANADIAN PRESBYTER."

THE Editors, in projecting a second volume of the "Canadian Presbyter," have no material change to announce, as regards the form or plan of the Magazine. They are gratified to think that the Periodical, however far from ideal perfection, has filled a real vacancy in Canadian sacred literature, and served the ends for which it was, from the outset, avowedly designed. It will continue to treat the same class of topics and public questions as heretofore, and to maintain the same spirit of independent and fearless, yet it is hoped, wise and temperate discussion.

Convinced that the character and influence of the Magazine must depend mainly on the tone and force of its original articles, the Editors will give their best personal attention to this department, and endeavour to obtain the assistance of various able contributors. It is proposed to allow the writers to attach their initials, if they please, to their own papers, and this plan will be ordinarily followed by the Editors also. In place of literary reviews and notices, a short and pointed Sermon will occasionally be given.

Having undertaken in their own names all the risk attending a new publication, and devoting their services gratuitously to the work, the Editors venture to appeal to their brethren and friends, the staunch Presbyterians of Canada, to support the effort by extending the range of the subscription list in their several localities. This appeal is made especially to the Ministers, Elders, Deacons, and more educated and intelligent members of the Church. A magazine of this class is not designed to meet the wants or please the taste of the ignorant; but within the Presbyterian community of Canada, there must be a proportion of educated and enlightened minds amply sufficient to appreciate and sustain a Periodical, that shall attempt something more than a mere chronicle of passing events, or a medley of miscellaneous extracts.

The annual subscription will continue as before.

ONE DOLLAR PER ANNUM, PRE-PAID.

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The Magazine remains under the editorial care of the Rev. D. FRASER, A. M. and the Rev. A. F. KERR.

Montreal, December, 1857.

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