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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. XI.

TORONTO, DECEMBER, 1854.

No. 2.

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## THE GLORY AND GOODNESS OF GOD.

Oh worship the King, all glorious above!  
Oh gratefully sing his power and his love!  
Our shield and defender, the Ancient of days,  
Pavilioned in splendour, and guided with praise.  
Oh tell of his might! Oh sing of his grace!  
Whose robe is the light, whose canopy space!  
His chariots of wrath the deep thunder-clouds form;  
And dark is his path on the wings of the storm.

The earth with its store of wonders untold,  
Almighty thy power hath founded of old,  
Hath established fast by a changeless decree,  
And round it hath cast, like a mantle, the sea.  
Thy bountiful care what tongue can recite!  
It breathes in the air, it shines in the night,  
It streams from the hill, it descends to the plain  
And sweetly distils in the dew and the rain.

Fraught children of dust, and feeble as frail,  
In thee do we trust, nor find thee to fail;  
Thy mercies how tender, how firm to the end,  
Our Maker, Defender, Redeemer, and Friend!  
Oh-meariless might! ineffable love!  
While angels delight to hymn thee above,  
The humbler creation, though feeble their lays,  
With true adoration, shall hsp to thy praise.

SIR R. GRANT.

## PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Wednesday of January, 1855, at 10 o'clock, A. M.

JOHN SCOTT, Pres. Clerk

## PRESBYTERY OF BROCKVILLE

The Presbytery of Brockville will hold its next ordinary meeting at Prescott, on the first Tuesday of February, 1855, at 11 o'clock, A. M.

JOHN McMURRAY, Pres. Clerk.

## PRESBYTERY OF PERTH.

The next ordinary meeting of this Presbytery will be held at Perth, on the second Tuesday of January, 1855, at 7 o'clock, P. M.

S. C. FRASER, Pres. Clerk.

## PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will take place at Cobourg, on Tuesday, the 9th January, 1855, at 9½ o'clock, A. M.

J. W. SMITH, Pres. Clerk.

The following missionary meetings will be held during the month of January, viz:—

Cobourg—Monday, 8th January.  
Grafton and Coldsprings—Tuesday, 9th.  
Bainmore and Colborne—Wednesday, 10th.  
Trenton—Thursday, 11th.  
Murray—Friday, 12th.

## HOME MISSION COMMITTEE.

At Toronto the 31st day of October, the Home Mission Committee met, and was constituted. Sederunt, Mr. Ure: Convener. Dr. Burns: Mr. J. M. Roger, Mr. Gregg, Mr. W. King, Mr. McRuar, Mr. Reid, and several other members.

Letters were read from the various Presbyteries, stating the number of missionaries they required in order to give some measure of supply to the vacant congregations and stations during the winter. From these communications it appears, that even at the lowest rate of allowance, 25 missionaries would be required. There were, however, only 12 on the list of the Committee.

The Committee proceeded to distribute the missionaries, when the following allocation was made:—

To the Presbytery of Montreal, Messrs Crombie and Kedey; Presbytery of Perth, Mr. Troup; Presbytery of Brockville, Mr. Chambers; Presbytery of Kingston, Mr. McMeekia; Presbytery of Cobourg, Mr. Thomson; Presbytery of Hamilton, Messrs Pirie, Tait, and McCaughey; Presbytery of London, Messrs. Walker, McPatrick, Currie, McKay.

After some conversation with reference to the Red River Mission, the Committee was closed with prayer.

## SPECIAL MEETING OF SYNOD.

The Synod met according to the call of the Moderator, in Knox's College, on the 1st day of November, at 11 o'clock, A. M.

The meeting having been constituted by prayer, the Moderator, (Rev. Henry Gordon) gave a statement of the circumstances which had led to the calling of this special meeting; whereupon it was moved, seconded, and agreed to, that the Synod approve of the conduct of the Moderator in calling this meeting.

Thereafter the minutes of the College Building Committee and other papers were read. After some time spent in conference on the subject of the tenure of the College property, the Synod adjourned to meet at half-past three in Knox's Church.

The Synod accordingly met at half-past three, in Knox's Church, and continued the discussion, which, after another adjournment, was resumed at seven o'clock. The following Resolutions were after lengthened discussion unanimously adopted:—

1. That the property to be acquired for the erection of the College shall be held in trust, and managed by seven Trustees. After the first year two shall retire annually, but may be re-elected according to the following provisions.

2. That such Trustees shall be elected in manner following, that is to say, each congregation on the roll of the Synod shall on or before the 1st day of May in each and every year, make choice of one individual, being a member of the Church, whose name shall be returned to the Synod Clerk on or before the 1st day of June. That on the first day of the annual meeting of the Synod, the Synod shall nominate a Committee composed of an equal number of ministers and elders, which Committee shall forthwith proceed to elect from among the individuals named by the various congregations, the necessary number of Trustees.

3. That in the event of one-third or more of the congregations of this Church, or of the ministers and congregations together seceding at one time, professing to carry out more faithfully the principles of the Protest made at Kingston in 1844, there shall be an equitable division of the College property according to the number of adherents and the amount at first contributed. Such division to be made by Arbitrators mutually chosen.

4. That a Committee be appointed to prepare, after taking such legal advice as they may think proper, a draft of a deed in accordance with the foregoing Resolutions, such draft to be submitted at the meeting of Synod in June next. The Committee to consist of J. McMurrich, Esq., (Convener); Dr. Willis; Professor Young; Dr. Burns; Mr. Lowry; J. Fisher, Esq.; J. Shaw, Esq.; Mr. Gregg; P. Dallas, Esq.; Mr. Ure; Mr. Reid; John Shaw, Esq.; and Samuel Spreull, Esq.

Thereafter the Synod adopted a Petition to the Legislature on the subject of the Clergy

Reserve Bill now before the Legislative Assembly, praying for the secularization of the reserves but expressing the sentiments of the Synod as opposed to the principle of commutation as recognized in the Bill, and also to the participation of Roman Catholics in the Fund.

The Synod also taking into view the special goodness of Almighty God in bestowing upon us an abundant harvest, in delivering these lands from the visitation of pestilential disease, and in blessing the fleets and armies of the United Empire with signal success in what we consider as the cause of righteousness, unanimously agreed to appoint Thursday, 16th November, as a day on one or more portions of which, as Kirk Sessions may find expedient, the congregations shall be called together for the purpose of solemn thanksgiving, humiliation for sin, and prayer for religious revival; it being understood that such Presbyteries as have already attended to this duty, shall not be included in this appointment.

The Presbytery of Toronto referred to the Synod the case of the Rev. Mr. Gillespie, a minister recently connected with the Presbyterian Church of England, and who has lately come to this country, and wishes to connect himself with this Church. The papers connected with Mr. Gillespie's application were read. The Synod approved of what the Presbytery of Toronto had done, directed then to correspond with parties in England, and in the event of the result being favourable, authorized the Presbytery to admit Mr. Gillespie as a Minister of this Church, it being understood that Presbyteries may in the meantime avail themselves of Mr. Gillespie's services as they may see to be expedient.

Thereafter the meeting of Synod was closed with prayer.

#### COMMISSION OF SYNOD.

The Committee of Synod met according to appointment of Synod, on the 31st day of October, at 3 o'clock, p. m., and was constituted.

A verbal report was given by Dr. Willis of the progress made in the preparation of a Book of Discipline, which is now in a forward state.

There being no special business before the Commission, the meeting was closed.

#### PRESBYTERY OF TORONTO.

The Presbytery of Toronto met at Toronto on the 30th and 31st of October. There were present sixteen Ministers and five Elders. The following are the chief items of business:—

The matter of Mr. Boyd's resignation of his pastoral charge was taken up and considered at length. It was then moved that his resignation be accepted. It was also moved in amendment, that the Presbytery delay in the meantime giving effect to Mr. Boyd's request. The amendment was carried by a majority of one. It is as follows:—

That inasmuch as new elements have come into the case affording greater prospect of the continuance of their esteemed Brother's labours in his present pastoral field, and their being evidence of the congregation's desire to provide to the utmost of their power for his support, the Presbytery delay giving effect to the request of Mr. Boyd, presented while unaware of the elements of judgment which have come before the court to-day; and in the meantime agree to meet the existing difficulty occasioned by Mr. Boyd's change of residence by all the means in the Presbytery's power. A committee was appointed to confer with Mr. Boyd in reference to the peculiar circumstances in which he is placed by this decision.

Mr. Reid gave in an interim report of the sustentation committee of the Presbytery.

The Rev. John Gillespie, an ordained minister from the Presbyterian Church in England, appeared before the Presbytery, and laid upon

the table documents showing his good standing in that Church for several years, and his orderly resignation of his charge in England; also a Presbyterial certificate; and made application to be admitted as a minister of this church.

These documents were read and found to be satisfactory. It was agreed that as this case comes under the second part of the Synod's rule for the admission of ministers from other churches, the Presbytery concur with Mr. Gillespie in terms of the rule referred to. The Presbytery accordingly, had a conference with Mr. Gillespie, the result of which was satisfactory. But inasmuch as the Synod was soon to meet, and there was not time before said meeting to write the circular letters to Presbyteries, required in such cases, the Presbytery referred the matter for further satisfaction to the Synod, to determine how far its standing rules admit of Mr. Gillespie's immediate employment as a minister in connection with this church.

The King case was considered and discussed at length. It appeared from parties and papers, that no settlement had yet been come to in this case. Three motions were made and duly put, when the following were carried by a majority, viz:—

The Presbytery resumed consideration of this painful case; after full deliberation, seeing that there is no prospect of any amicable arrangement being come to, and that any further enquiry as to the parties with whom the blame of originating the bad spirit should rest, could not be satisfactorily settled without a long and difficult investigation, if even then; and with the view of putting an end to this contest, agree to refer the case to the Synod, and recommend that the Synod advise that separate churches be built in King for the Gaelic-speaking people adhering to Mr. Meldrum, and in Vaughan for the English-speaking people adhering to Mr. Adams.

From this decision, Dr. Burns and Mr. Campbell, elder, dissented, and craved leave to complain to the ensuing meeting of Synod in June.

The case of Mr. Mitchell's resignation of his pastoral charge was next taken up, when after lengthened deliberation, the Presbytery agreed to delay accepting said resignation at present, and to appoint a commission to visit the congregations of Brock and Reach, and to report to the next meeting of Presbytery.

A committee was appointed for examining emigrants and students in Knox's College. Also a committee to draft a scheme of missionary meetings throughout the bounds of the Presbytery; during the ensuing winter. An interim report of this committee was afterwards given in, and Mr. Nisbet, convener, was directed to prepare a brief statement on the subject of missionary meetings, to be printed in connexion with the Treasurer's report.

Report of quarterly collection for the Buxton Mission and Synod Fund was called for, when it was found that in the greater number of the congregations said collection had been taken up.

Mr. Alexander was appointed to dispense the communion in East Caledon, to fix the time himself, and call in his own help.

Dr. Burns reported that the committee appointed to secure missionary labours in the north-western district of this Presbytery, had hitherto failed in their endeavours.

Mr. McRobie, one of the catechists within the bounds, gave in a report of his missionary labours during the summer, which was read.

Next meeting of Presbytery was appointed to be held in Toronto, on Wednesday, the 29th of November.

T. WIGHTMAN, Pres. Clerk.

#### PRESBYTERY OF MONTREAL.

This Court held its ordinary quarterly meeting in the vestry of the church, Cote street, Montreal, on the 1st and 2nd of November.

A large amount of business was transacted. The following are, in brief, the items of public interest.

Mr. Inglis was re-elected as Moderator for the current year.

Mr. Fraser tendered his resignation of the Presbytery Clerkship, on the ground that he cannot devote to its duties the necessary time and attention. Consideration was postponed till next ordinary meeting, and Mr. Fraser was requested to continue as Clerk until that meeting.

Two calls to Mr. McArthur, preacher of the gospel, were produced, as duly moderated in, and were sustained; the one from the congregation of Laquerre, the other from the congregations of Durham and St. Louis de Gonzague. Mr. McArthur signified his acceptance of the last-named call. Traits for ordination were prescribed.

A call to Mr. Milno, preacher of the gospel, from the congregation of English River, was produced, and sustained. Mr. Milno signified his acceptance thereof; and trials for ordination were prescribed.

A call from the congregation of Lochel to the Rev. Duncan Cameron of Vankleek Hill, was produced, and sustained. Mr. Anderson was appointed to preach at Vankleek Hill, and notify the congregation to appear for their interests at a meeting to be held on the 23rd instant.

Mr. Fraser reported that he had applied to the Synod's Home Mission Committee for four missionaries, and that two have been allotted to this Presbytery, viz. Messrs. Kedey and Crombie, Probationers. Mr. Kedey was appointed to supply Inverness; Mr. Crombie to supply Laquerre. It was also agreed that supply be given once in three weeks to the congregation of St. Sylvester, by Messrs. McConechy and Kedey alternately.

It was moved by Mr. Cameron, seconded by Mr. Swinton, and carried, that a collection be made, before next ordinary meeting, in the various congregations within the bounds, in aid of the effort to raise a fund for the payment of the expenses of preachers sent to this country by the Colonial Committee of the Free Church of Scotland.

Mr. McLean made a statement in reference to his sphere of missionary labour, when it was agreed that Mr. McLean be authorised to give two-thirds of his time and labour to the congregation at Winslow, and one-third to the congregation at Linawick.

Mr. Swinton also made a statement in regard to his sphere of missionary work, when it was agreed that Mr. Swinton be authorised to devote his whole time to the congregation at Richmond.

Mr. Cameron having applied for advice with reference to the members of the session at Vankleek Hill, who have tendered resignation of their eldership, the Presbytery advised that the resignation be received and allowed.

It was resolved to hold a Presbyterial Visitation at Osnabruck on the 16th inst, and at the same time to consider an application from the Congregation at Winchester, to be placed conjointly with Osnabruck under the pastoral care of Mr. Quin.

Mr. Fraser gave notice that he will bring under consideration of the Presbytery, at next ordinary meeting, the deliverance of the synod on the subject of ministerial support.

D. FRASER, Pres. Clerk.

#### OPENING OF A NEW CHURCH IN MADOC.

The new Pre-byterian church in the village of Hastings, township of Madoc, a neat and commodious building in the Gothic style, 32 by 45, and sufficiently high to contain a gallery, was opened on Sabbath, October 1st, 1854.

On this occasion we had with us our much esteemed friends the Rev. R. F. Burns, Kingston, and the Rev. Wm. Grogg, Belleville. The

former preached in the forenoon from the words, "And Enosh walked with God, and was not for God took him;" the latter in the afternoon from the words, "Glorious things are spoken of thee, O city of God."—*Ps. 87.* Both of which excellent discourses were listened to by the large and respectable audiences with marked attention and deep interest.

The occasion was one of deep interest to us all; this being the first edifice set apart in the township to the service of God. But more especially was it one of deep interest to those aged disciples who had expatriated themselves from their fatherland many years since, and settled with their families in these then backwoods of this province. Here they had many hardships to endure, not the least of which was, that they were deprived of the ordinances of God's house. Many times the cry was wrong from them— "When shall I come and appear before God? My soul longeth, yea, even fainteth for the courts of the Lord." But the Lord has heard their cry, and exceeded their desires; not only has he given them the stated ordinances of his house, but has enabled them to erect a house where they can assemble to worship him according to the dictates of their own consciences; and now the feeling of their hearts can be expressed in the words of the Psalmist, "I was glad when it was said unto me, let us go up into the house of the Lord."

The people showed the deep interest they felt on this occasion, for, notwithstanding the rain continued to fall throughout the day, not a few came many miles in order that they might be present, until the church was filled to its utmost dimensions. The collection on that day amounted to £30. I trust that this may be but the beginning of blessings to this people.

Hastings, Oct. 9, 1851.

J. M. C.

#### OPENING OF A NEW CHURCH AT RICHMOND.

The new church at Richmond was opened for public worship on Sabbath, the 29th of October. The Rev. David Inglis preached in the morning and evening, and the Rev. R. C. Swinton in the afternoon. At all the three services the church was filled with an attentive and deeply interested congregation.

On the evening of the Monday following a service was held in the church, Thomas Tait, Esq. in the chair. Interesting addresses were delivered by Rev. Messrs. Bayne and Swinton, and Mr. Stuart Armstrong.

At these meetings about ninety dollars were collected to aid in paying off the debt. The new church is a substantial frame building, furnished and fitted up with great taste. The prospects of the congregation are exceedingly promising; and the opening of their new church was to them an occasion of overflowing gratitude to God, who has crowned their efforts to erect a house for his worship with such abundant success.—*Com.*

#### OPENING OF NEW CHURCH AT WALLACEBURGH.

Wallaceburgh is a settlement at the mouth of the Sydenham river, and it may be said to belong both to the County of Kent and to the County of Lambton. The district around is particularly adapted to the purposes of lumbering, and the village, although not a large one at present, is very likely to increase in population and wealth. The business intercourse which it carries on with the United States, is already very considerable. For some years Wallaceburgh has been a mission station of our church, and in the autumn of 1853, a neat church on the north bank of the river was commenced. In the course of the present season it was completed; and on the 15th of October last

it was opened for public worship, by Dr. Burns of Toronto. The attendance in the forenoon was about 300; and in the evening about 200. Considering all things, this was looked on as a good beginning. The subjects of discourse were appropriate, and a collection was taken up at both diets. The Presbytery of London has taken this station under their charge, and partial supply will be afforded. Among the places where a fixed ministry would be specially desirable, or, at all events, where a regular mission effort should be kept up, this as a whole is one of the most likely. If one of the young men expected from Scotland on the "Mackay Fund," would have his steps directed to this spot, he would soon find that, although seemingly out of the world, and remote from the more teeming haunts of human beings, he would soon gather from a range of ten miles, in three directions, a flourishing Presbyterian congregation. We say in "three directions," for the west side is circumscribed by Lake St. Clair, and two islands possessed wholly by Indians. Even here, nevertheless, a man of enterprise would look on it as very interesting, that his labours might be brought to bear successfully on at least a thousand sons of the forest, clinging to their original Popery, or assuming the cognate features of Poperism.

Dr. Burns was accompanied and aided on this occasion by the Rev. Wm. King of Buxton, to whom the friends at Wallaceburgh are under many obligations for his prompt and disinterested efforts in behalf of the cause of the Church, which might otherwise have yielded to circumstances of an adverse description. The settlement over which that gentleman presides, was afterwards visited by Dr. Burns, and with its school, and church, and whole organisation, was found to exhibit all the symptoms of healthy and vigorous progress.—*Com.*

ORGANIZATION OF CONGREGATION AT SAINT CATHERINES.—For several months past the Presbytery of Hamilton has been supplying with preaching the adherents to the Presbyterian Church of Canada in the growing town of St. Catherines. The use of the town-hall has been obtained in the meantime for public worship, and in compliance with a petition unanimously signed by Presbyterians resident in and around St. Catherines, the Presbytery of Hamilton at its last ordinary meeting appointed to meet on the 24th September, at St. Catherines, for the purpose of organizing a new church in this growing town.

On the 24th, accordingly, the Rev. Robert Irvine, by appointment of Presbytery, preached an appropriate sermon, in the town-hall of St. Catherines, and made a statement of his commission from the Presbytery, to declare the congregation of St. Catherines to be henceforward a regularly organized church under the care of the Presbytery of Hamilton.

The rapid growth of St. Catherines, during the last few years, its great and growing commercial importance, its geographical position, and the canal traffic of the place, combined with the fact that it has become a watering place of some importance, render this locality one of the most important fields upon which our church has been called to operate since her organization, and we augur well as to the ultimate success of our interest in St. Catherines.—*Com.*

A MONUMENT FOR REV. WM. RINTOUL.—A handsome monument has been erected at Riviero du Loup, over the grave of the late Rev. Wm. Rintoul, minister of Saint Gabriel Street church, Montreal; bearing the following inscription:—

In memory of the Rev. WILLIAM RINTOUL, Minister of the Saint Gabriel Street Church, Montreal, who died, suddenly, at Trois Pistoles, on the 13th day of September, 1851. He closed a faithful ministry and a devoted life while on a missionary tour to Mevis, and thus sleeps here

among strangers, till the Lord shall come to gather his people to himself. Many friends throughout Canada who cherish his memory and desire to perpetuate his influence, have erected this stone, and inscribed on it the Gospel which he preached—"This is the work of God that ye believe on him whom he hath sent." "He that believeth on the Son hath everlasting life."

The Rev. W. Macalister of Mevis, desires to express his sincere thanks to all the subscribers to this monument, and more especially to the following individuals for their generous exertions to assist him in paying due respect to the memory of a worthy man, who had during life been a faithful servant to the Presbyterian Church of Canada.

Mrs. J. McMurich, Toronto; Revs. E. G. W. Ross, Riviero du Loup; R. Irvine, Hamilton; R. Ure, Streetsville; R. F. Burns, Kingston, D. Inglis, Montreal; James Hossack, Esq., Quebec; Archd. Fergusson, Esq., Montreal; Peter Redpath, Esq., Montreal.

#### THE PRESBYTERY OF LONDON CONSIDERED IN RELATION TO HOME MISSIONS, LAY AGENCY, AND A SYSTEM OF COLPORTAGE.

O how good, how sweet it is to labor for God.—BRAINEED.

When lately pursuing the "even tenor of our way" for the October meeting, in drawing near the metropolis of Western Canada, various objects arrested our attention. The nursery on the right hand of the proof line, with its profusion of fruit and ornamental trees, its log building in the centre, like "a cottage in the midst of cucumbers," a little further in advance on the opposite side, the ground which had been lately appropriated for the Provincial Exhibition, its arches going to decay, its shods being taken down, and only one motto remaining to greet the eye of the wayfarer man—"Welcome to the Forest City;" while beyond appeared the new Methodist Church, a handsome, tasteful building, though sullied with its nightcap on, as a friend of ours would phrase it; however we trust that a goodly spire will after a time be erected to form a diadem for the brow of beauty. Let us now leave other scenes behind us, and take a peep into St. Andrew's Session room, the place where the Presbytery convenes from time to time. We never on any former occasion saw such a large attendance of ministers. Representatives were present from Amherstburgh to Woodstock, and from North Easthope to Tuckersmith. In fact, with the single exception of one minister who was absent on missionary duty, the whole of the reverend body were literally in session, along with a considerable sprinkling of the eldership. Additional sitting room had to be procured, and occasionally a member might be seen removing from the interior to pitch his tent beside the door, where, if he had not greater space for his feet, he had at least more freedom for his lungs. In the course of the proceedings there appeared the Rev. William Reid, Agent for our schemes from Toronto, who was cordially welcomed by the Moderator, and invited to take a seat in the court. There were various things before the meeting, but on none of them do we intend to touch, except those indicated in the heading of this article. Those who wish to see the points of general business submitted in order, may do so by reading the Report of the Presbytery Clerk. Our mission field in the West is extensive. In the Port Sarnia quarter, where there is an old congregation without a pastor, there are missionary points to which hitherto we have been able to give but very limited supply. In the western district there are a number of missionary stations, and the laborers but few. In the north we have Kincardine, Ashfield, Saugueen, &c., besides new townships fast settling in the government lands. A deputation lately ap-

pointed by the Presbytery to visit those townships reckoned that in their journeys they had met with 4,000 people professing to hold the principles of our church. Mitchell, a flourishing village in the county of Perth, is also a missionary station, and a considerable subscription was lately made for the erection of a place of worship. Thomsford, Fingal, &c. are still without ministers. Let one united cry therefore ascend to the Lord of the harvest for more laborers, and let this cry be connected with scriptural exhortation. An excellent treatise observes "the cry of the ministry is—the work is too heavy for us; we are not able to perform it ourselves alone; provide out of all the people able men, such as fear God—men of truth, hating covetousness—and they shall bear the burden with us. The call of the Bible, Tract, Sabbath School, and other Institutions is loud and piercing. Here are the tools with which to build. O! take them and build for Christ and eternity." The Presbytery at this meeting came to the conclusion to employ the services of a lay agent for at least a part of the year, and one well known has already been named, who it is hoped will accept this important commission. Why, if we had adequate means for their support, our necessities call for the service of several agents for the whole year. If we had them, many a lone cottage in the wilderness might be cheered with Christian exhortation which is now far from the settled ministry and from the delightful echoes of the church-summoning bell. Having put our hand therefore to this good work, let us not go back, but let our agency be cheered by the sympathy, upheld by the prayers, and supported by the contributions of the followers of Jesus. If this be done, both the newer and older portions will flourish all the better for it. "When the harvest is perishing, can the Church afford to turn aside her sons who pant for engagement in the great harvest field. Is there no place in the army of Christ for volunteers, when the final conflict is thickening, and when the inadequacy of the force now in the field is painfully apparent." With respect to colportage, or book distribution, it is evident that something energetic is required within our bounds; but what might the best system for advancing it may be a question. Religious publications in general, and those bearing on the interests of Presbyterianism in particular are much needed. It is with joy therefore that we hail the report of an attempt to establish a colportage system for Western Canada, and this should incite us, as a branch of the Church of Christ, to enter on this good work as soon as practicable.

Let our Colporteurs visit Romanists as well as Protestants, and for that end let them be furnished with books on the popish controversy; but, next to the Bible, let the immortal remains of Baxter, Banyan, Flavel, and of other similar spirits, be scattered abroad in every direction, with earnest prayer that Almighty God may be pleased to bless the diffusion of the same. And let book distributors for the sake of the Presbyterian population be well armed with the Confession of Faith, the shorter Catechism, Millar and Lorimer on Presbyterianism and the deaconship, King on the Eldership, Hetherington's History of the Church of Scotland, Dr. Duff's Missionary Speeches, Buchanan's Ten Year's Conflict; and when it may be issued, his Ten Year's Rebuilding. In the meantime it will be so far satisfactory to our people to know that the Old School Presbyterians of the States have a book and tract depot, under the care of the Rev. Mr. Kenney, London; and that congregational and sabbath school libraries may be purchased from him at a very cheap rate, as also catechisms with proofs, and others without proofs and explanatory notes, beautifully got up. He also keeps copies of the Presbyterian Family Almanack, containing valuable information and useful statistics, and beautifully illustrated with engravings.

While infidel publications in the world are

doing much evil, while endless romances are issuing from the press, and some of them of the widest character, while secular newspapers are published on Sabbath from California to London in Europe, the former headed by the motto—"Westward the star of empire takes its way;" while the Edinburgh Review sneers at missions, and the Westminster Review upholds infidelity, let us seek through the powerful agency of the press to make, under the blessing of God, the Star of Bethlehem westward take its way, then, not till then, will superstition fall, slavery be abolished, religion triumph. Go and scatter the seed of the kingdom in both provinces, in the Gaelic, German, and French Languages. It was reported at our meeting that one of our young missionaries was dangerously ill, if still alive. It may make us ponder the stanza—

"Go to the grave, at noon from labour cease;  
Rest on thy shavers, thy harvest work is done.  
Come from the heat of battle, and in peace  
Soldier go home, with thee the fight is won.  
Had it been in our way, with delight we would  
have noticed the able and luminous document  
which the elders submitted. But we refrain. W.G.

#### NOTES OF TOUR—REV. DR. WILLIS.

MR. EDITOR,—

Having returned from the tour of which you inserted some notes in a late number, I may add, with your permission, a few paragraphs, possibly interesting to your readers. In my last, the nomenclature of Townships was slightly inaccurate. I should have called Williamsburgh (town) Morrisburgh, the latter being the name of the town, which is associated in the use of a little church with Mariatown, a mile distant—both in the township of Williamsburgh. When correcting topographical misnomers, I may supply a little unintentional omission, in referring to my visits to townships so near Cornwall. I am pleased to hear of the settlement of a pastor at this last place, of which Mr. Quin had given up the charge, as incompatible with his ministrations to a contiguous field, itself more than sufficient to employ his energies. Along with Mr. Quin, I made a call on the new pastor, a few weeks before his formal induction; and, though my engagements did not permit my preaching at the station of which he was already in actual charge, I have pleasing remembrances of our interview, when we united in prayer for the Church in general, and especially for those districts. I believe the feelings of us all resembled those described as experienced by Paul and the brethren meeting at Appi Forum—(Acts 28.) From the spirit evinced by both Mr. Quin and Mr. Campbell, and their desire of all neighbourly and brotherly co-operation, mutually expressed, I anticipate good results to common interests.

At Quebec, additionally to my assisting at the communion, I presided at a prayer meeting on the Thursday before I left, and was gratified both with the numbers in attendance, and their devout and intelligent manner. Of course I was not going to part with a city holding such distinctions, without seeing and hearing the Parliament, as well as paying respects to the Governor. Once and again, as I looked on "the House," I felt that Canada need not be ashamed of the appearance of its representatives. The rhetorical fire was rather quick and smart—the discussions chiefly colloquial; but I did hear impassioned invective, and logical ratiocination, though not being a lover of long night sederunts, I suppose I lost the best specimens in being absent from that protracted debate on the address, which had hardly closed when I awoke to next day's duties. It is impossible not to be impressed with the conscientious and unremitting attention to the business of the House, given by certain members—among whom Mr. Brown is conspicuous. It delights me to observe that he remains true to the Sabbath cause; and I had melancholy proof,

while paying my visits to the banks of the St. Lawrence, of the necessity of some such Bill as has been introduced by that gentleman, to restrain labour on the Lord's Day. What with the tugs and propellers going or returning between intermediate ports, and passenger-steamers carrying their living freight—having left Montreal or Kingston late on Saturday, and thus saving the Sabbath, but not to sacred use—the stir on the river seemed nearly to equal that of any week-day; with only less business at the wharves; yet, as one could see, necessitating both work and watching there also. Till the locks on those canals shall be shut by authority, in vain shall Sabbath return to hundreds of laborers, who either desire, or could easily be induced, to attend on public worship; and in vain will be our appeals to the consciences of covetous traders, and sippant "Sunday" tourists. People talk of moral means, schools, family instruction, church, press:—as if these needed no aid from the intervention of secular power. It is all—I was going to say, humbug—but I take the serious ground, that magistracy is a moral means—God's ordinance for the restraint of over-tacts of impurity—we seem to affect to be wiser than God, when we would dispense with this provision for guarding the Divine law from desecration, as well as man's own best interests, and real liberties, from being a spoil. I trust we shall have the Bill and the whole Bill. I only wish it more expressly avowed the great principle and first reason of such legislation—the divine authority of the Lord of the Sabbath—and the value of that institute, with reference to its higher as well as lower ends.

My time and your space admit of but the mention of the other places which I visited during my absence from Toronto, such as Montreal, Belleville, and Brockville. Among these I cannot omit Plattsburgh on Lake Champlain, where I had the opportunity of attending a missionary convention, and hearing the communications, replete with interest, of missionaries who recently labored in Turkey and contiguous scenes. This conference was held soon after the general convention at Hartford; and such rehearsals of the leading facts and statistics, in places so distant from the centre, are wisely adapted to extend the sympathy of the churches in the designs of the Board of Foreign Missions. It was pleasing to mark the interest taken in the object of this meeting, by the people of Plattsburgh. During two days, at intervals, the large church in which the convention was held, was respectfully filled, and, at the evening diets, very largely indeed; but I was still more gratified with the air of intense sympathy with the addresses of the speakers and the objects of their stirring appeals, which sat upon the countenances of the very respectable auditory. It seemed quite a religious festival, with the good people of Plattsburgh: the spirit of primitive New England piety seemed to be there—albeit the place is not quite in New England—and the agreeable intercourse which I had with one of the foreign missionaries, in private as well as public, left a most favourable impression with me of his intelligence, piety, tact, and adaptedness altogether for his calling. Mr. Bliss tarries at home, at least for a season—I believe for his health's sake. If he returns to the East, I hope I shall follow him with prayerful remembrances. Most valuable were his details on Eastern religious affairs. I am only sorry that he was unable, at the invitation of myself and our worthy Moderator, to be present at our *pro re nata* Synod, and the opening of the College. He, however, holds out the hope of a visit on a future occasion.

If the subjoined statistical table of the mission stations in India and Ceylon, of the various churches, European and American, appear to you likely to interest your readers, you may insert it in your *Record* along with this letter. I copied it carefully from a valuable pamphlet, shewn to me by a clerical friend, who was present at Plattsburgh on the same occasion, and of

which you may not have yet seen a copy. The pamphlet is entitled "Revised Statistics of Missions in India and Ceylon, compiled at the request of the Calcutta Missionary Conference—by the Rev. Joseph Mullens, Missionary of the London Missionary Society.—(Reprinted from the Calcutta Christian Observer of Nov., 1853.)"

My detour to Plattsburgh enlarged my own and Mrs. Willis' acquaintance with the best schemes of the American Church; and you may believe that our pleasure was increased by the report from Hartford, of the "step in advance," as you justly term it, in the resolutions adopted by the American Board, on the subject of the Education of Slaves, and in relation to the Choctaw Mission. Still, I desiderate more forthcoming yet on the part of the American Ecclesiastics. I quite agree with your strictures, and those made so worthily by the *Montreal Witness*, on the compromising policy of the American Tract Society. I observe that very forcible reasons of dissatisfaction with the "Foreign Board" also, are urged in the November number of the *American Missionary*. M. W.

PRINCIPAL MISSIONARY SOCIETIES IN INDIA AND CEYLON.

	CAME TO INDIA	STATIONS.	MISSIONARIES.	NATIVE CATECHISTS.	MEMBERS.
Church Miss. Society.....	1815	61	95	136	5622
Soc. for propagat. Gospel.....	1727	49	14	7	5625
London Mission Society.....	1805	27	55	173	1391
Wesleyan Miss. Society.....	1814	12	36	26	1814
American Board Com.....	1812	27	13	74	953
Baptist Mission Society.....	1793	27	13	89	1536
Free Church of Scotland.....	1831	12	21	23	111
Estab. Ch. of Scotland.....	1830	6	4	5	65
B. ste Miss. on. Society.....	1830	13	27	35	637
American Pres. Mission.....	1814	9	27	16	151
General Baptist Mission.....	1822	5	8	13	255
Amer. Baptist Mission.....	1841	4	10	7	39
Total Missionaries in India.....					400.

LETTER FROM REV. W. McLAREN.

To the Editor of the Record.

MR. EDITOR—

For two reasons I send you the following communication, which, from the occasion of its some might think would have been more properly addressed to the Editor of the paper called "The Canada Evangelist." My reasons are, (1) From certain circumstances which I might mention, I have no ground to believe that it would be allowed to reach the public through that channel. (2) The matter to which I am going to refer has an important practical bearing upon a movement which will soon be brought formally before our Church, and it may be of use to direct attention to facts which indicate the propriety of the movement in question.

In the November number of "The Canada Evangelist," which a friend has put into my hand, I find an article under the caption "Truth versus Error," in which the Editor introduces, with evident satisfaction, a Mr. B. W. Rogers, who, in his own way, has of late been trying to make himself famous in this quarter. This worthy is introduced as having actually preached an unlimited atonement in the pulpit of the Free Church, Amherstburg,—a feat which we presume would, in his eyes, cover a multitude of sins. Such an exploit must have been very interesting to the Editor of "The Canada Evangelist," especially as we cannot suppose that he was altogether ignorant of the means by which it was accomplished. It must have brought vividly to his mind the conduct of another gentleman who some years ago in that very pulpit, with similar

honesty, preached the same doctrine, while he had publicly and solemnly vowed to preach and defend the whole doctrine of the Confession of Faith as the truth of God. Such a liberal construction of the Ninth Commandment, as this act involved, must have been peculiarly encouraging to the Editor of "The Canada Evangelist," and a striking evidence of the progress of his system, which all history shows is equally convenient in doctrines and in morals.

In this ancient town there are some people who have the old-fashioned views of the nature of truth between man and man. These not being able to sympathize with the views of the Editor of "The Canada Evangelist" in regard to the conduct of his new protegee have expressed themselves in a way not very complimentary to his veracity. Hence Mr. B. W. Rogers has found it necessary to write a letter in self-defence in "The Canada Evangelist." This letter is so conveniently brief and happily constructed that it must be quite unintelligible to readers at a distance, except that they may gather that this gentleman has been on a small scale a martyr for the truth, having been grievously misrepresented, and to readers near at hand it is fitted to convey anything but correct impressions.

As he has seen fit to bring my name before the public in this letter, I may supply a statement of the facts of the case which will show how suitable an assistant in his Master's work the Editor of "The Canada Evangelist" has obtained.

In the month of July last, Mr. B. W. Rogers arrived in this town in the capacity of a colporteur of the American Tract Society. He had a letter of introduction to me, and I invited him to make my house his home while engaged in his work in this town and neighbourhood. Accordingly, he remained in my house nearly three weeks. In his letter he says, with a very evident design, that he "spent a few days in the family of the Rev. Mr. McLaren of the Free Church." During the whole period of his stay with me he uniformly spoke in such a manner as to leave the impression that he was a firm Calvinist. And we had frequent conversations on Calvinism, and on the causes of the late unhappy division in the Presbyterian congregation in this place. On one occasion he inquired the cause of Mr. Polen's expulsion from our Church, and I mentioned to him specially that gentleman's views on election, the atonement, and the work of the Spirit. On another occasion, when the conversation turned upon Arminianism, &c., he told me, "I once held those views myself, having been brought up a Methodist, adding with emphasis, "but the Lord opened my eyes." I might speak of other conversations which he had with me, and also some which he had in the houses of some of the standard-bearers of our congregation, where he found it convenient to adopt the same tone; but I will forbear. Suffice it to say that during all the time he was under my roof I never heard him drop one hint to make me suppose that he was not a sound Calvinist. And doubt never entered my mind till forced there by his conduct. How could it when I knew that he was a licensed preacher of a Calvinistic Church, (the Baptist) and when I heard him speaking warmly in approbation of the sound doctrines of the Old School Presbyterians in the United States!

On the second Sabbath after he came to Amherstburg, I asked him to preach for me in the afternoon. He complied. I heard the sermon, and there was not one word in it contrary to our doctrines. Indeed, if the whole truth were told, there was not very much of anything in it, except some flowery talk. However, as I was to be from home the next Sabbath, I thought it might be better to have him preach than none, so I requested him to supply my place on that day also. It was in the second sermon he preached on that day when I was from home, that the feat was performed that makes glad the heart of the Editor of "The Canada Evangelist." It was then that Mr. B. W. Rogers brought forth the

precious jewel which he had long so carefully concealed from my irrequiet eye. And it was only on the morning of that day that he first in my house dropped some ambiguous hints in regard to his views.

As far as any effects are concerned, we care nothing for this conduct. Our congregation are now too well aware of the real nature of the questions at issue in this controversy, to be so easily turned aside from the faith once delivered to the saints. It will take something more than a little declamation to make them believe that Christ died intending to save those that were in hell at the very moment he was upon the cross. It will need something more than a few miserable cavils, a hundred times refuted, to make God's people here believe that Christ in dying had no more love to the Church than he had to the damned in the place of woe, who were the objects of his eternal wrath. Such notions may appear to some to be new light, but I am inclined to believe that our people would say to any of such, even should he have crept into my pulpit, "If the light that is in thee be darkness, how great is that darkness."

But, Mr. Editor, I abhor deceit. I despise the man who can represent himself to me as a Calvinist in my house, and then when he has got into my pulpit preach Moricism. The conscientious convictions of the man who differs from me however widely, I shall always honour when openly and honestly avowed, but such double-dealing my soul loathes. Such conduct in the ordinary business of life would for ever disgrace a man of the world. In professing Christians it can only bring religion into contempt.

Mr. Editor, I would grudge the ink and paper I have spent on such a subject, were it not that I believe a lesson of some practical value might be suggested by such occurrences as have given occasion to this letter.

I have been informed, with how much correctness I have not had the means of personally ascertaining, that it was somewhat similar conduct on the part of agents of the American Tract Society, which was one of the leading causes which moved the Old School Presbyterians in the United States to commence their Board of Publication and employ their own colporteurs.

We would be far from charging the American Tract Society with encouraging its agents in such conduct. It is the misfortune rather than the fault of such a Society. But we believe it is a misfortune not easily separable from the working of a Society established on such a general basis. The agents being chosen from all denominations, there will always be a strong temptation to laxity in selecting them. Strictness would often be ascribed to sectarian feeling. These agents, again, are sent away to distant parts of the country, where there is no oversight exercised over them, and where the Society has no means of ascertaining how they carry out their instructions except from their own Reports. All the defects however of any system of book publication and colportage established on a general basis are too numerous to be brought out in this letter. I may return to the subject at some future time if spared.

You are aware that at its last meeting the Presbytery of London resolved to overrule the Synod, to establish a Board of Publication and Colportage. This is a subject worthy of the serious consideration of all who pray for the prosperity of our Zion. The importance of having a literature impregnated at once with sound and fervent piety plentifully circulated in our Church and through the country at large cannot be over-estimated. Should this letter be the means of drawing some attention to this subject, it will have done some good service in the cause of our Redeemer.

I remain,

Yours truly,

W. McLAREN.

Amherstburg, Nov. 7, 1854.



## INTRODUCTORY LECTURE.—KNOX'S COLLEGE.

The following is the substance of the Rev. Dr. WILLIS' introductory address (on 1st Nov.) to the Students of Knox's College:—

In addressing you at the commencement of another academic session, I have thought it may be in season to make a few remarks on the call to the ministry:—This concerns the warrant and encouragement to undertake preparatory studies for the sacred office:—And next to insist upon the preparation required.

It has been usual to treat as a thesis of polemical theology, the question with whom lies the right of call—not using that term only in the invitation to a pastoral charge, but as descriptive of the acceptance and recognition of a divine call. Our Reformers, though they did not altogether despise the imposition of hands, or the transmission of spiritual authority from an existing ministry within the mediæval church to their successors, held the great test of an authorised clergy to lie in the tokens of the divine commission discernible by the church at large, of which it is said, they know the shepherd's voice. They disowned the alleged sacramental virtue connected with the imposition of hands, and valued far above any alleged token of ecclesiastical descent, the conformity to the written word, and true apostolic doctrine, of the professed messengers of Christ. The argument advanced by the Sacramentarians is altogether invalidated even by the kind of data or proofs to which it appeals: for it has been proved again and again, that there exist flaws in the succession—that links are wanting in the genealogical chain.

And were it otherwise, what value can attach to the ecclesiastical acts of not a few of the occupants of Episcopal or Pontifical seats, who have been monsters of wickedness, and, being devoid of every sign of Christ's commission, and pillars rather of the anti-Christian interest, could convey to none a spiritual character and function which they themselves never possessed? The fathers of our reformed churches, and among them enlightened Episcopal as well as Presbyterian ministers, looked to a higher test of the sacred calling. They held as our elder theological writers express it—*ecclesiam non pendere a ministerio, sed ministerium ab ecclesia*. They connected the reviving church, with its ancient apostolic paternity, not by a lineage doubtful, and despicable had it not been doubtful, but by the tokens of heaven-bestowed gifts and graces of men whom the Holy Spirit raised up in the dilapidated state of Christendom, to build again Zion's walls, to rally the scattered flock of Christ, and rebuke those who as wolves, and not shepherds, were only spoiling the heritage of God.

Hence the answer of our Luthers, and Calvins, and Tractines, to the above question is, that the *jus vocationis* (right of call) lies with the church, including the clergy, but not depending on it for the essence of its constitution. It is necessary, said Luther, to confess that "the keys" belong not to the person of one man, but to the church. "And where the Church is, there is the right of administering the Gospel; and hence the necessity—that the church retain to itself the right of calling, choosing, and ordaining its ministers."

This does not imply, continued the Rev. professor, that in an organised state of the church, the call belongs alone to the people,—it involves various elements. The office is of divine appointment. The ministry is a standing ordinance, though depending on the continued presence of the Spirit in the church more than on personal succession. Presbyterians recognise the distinction of rulers and ruled, and yield to none in their value for a thorough education in the case of those who assume the office of religious teachers. They therefore disclaim the idea that men may in ordinary cases, of their own impulse alone, undertake the sacred calling; and, reserving the final right to try the spirits of those whose sub-

mission to their authority is not absolute, but as in the Lord, they assign its proper place also to ecclesiastical judicatories in taking proof of the gifts, and superintending the training, of the aspirants to this momentous trust.

Dr. Willis introduced the second division of his lecture by an interesting reference to the autobiography of James Melville, in which a very graphic account is given of the great variety of studies, embraced in the curriculum of Glasgow University, when the elder Melville acted as regent and principal. Dr. Willis took occasion from this to say that they who fancy a far shorter course of preparation sufficient than that which we exact, may see that they run against the authority and the practice of revered fathers and masters of the early Reformed Presbyterian church.

The inventory of the departments of learning was very multilicuous, and we give the following as a specimen of the quaintness of Melville's style:—speaking of his uncle, the truly accomplished Andrew—"We came to Glasgow about the end of November, 1574, Mr. Andrew setting himself to teach things nocht heard of in this country before, wherein he travelled exceeding diligently, as his delight was thairin alternarily. So falling to work with a few number of capable hearers, sic as might be instructors of others thairafter, he teacht them the Greik grammar, the Dialectics of Ramus, the Rhetoric of Tuleus, with the præctice thairof in Greek and Latin authors, namlie, Homer, Hesiod, Pindarus, &c. From that he entered to the Mathematicks, and treated the Elements of Euclid, the Arithmetick and Geometry of Ramus, &c. From that to the Moral Philosophy; he teacht the Ethics of Aristotle, the offices of Cicero, his Tusculanes, certain of Plato's Dialogues, &c. From that to the Natural Philosophy, he teacht the books of the Physies, De Ortu, De Coelo, &c.—also of Plato and Fernelius; with this he joined the History, Seldan, Melancthon, &c. And all this by and attorie (over and above, his awin ordinary profession, the Holie tongues and Theologie; he teacht the Hebrew grammar, first Chortlie, and syn mor accurately; thairafter the Chaldeic and Syriac dialects. He passed throw the hault common places of Theologie very exactly and accurately; also throw all the Auld and New Testament. And all this in the space of six years; during the quhilk he teacht everie day, customablie, twyse, Sabbath and other day; with an ordinar conference with sic as war present after dinner and supper."

It may be seen how nearly this order of study, or number of departments, agrees with the requisitions of the most approved modern curriculum. All knowledge may be divided into what relates to man himself, and objects external to himself. That which relates to man embraces the study of his mind (not to speak of the body at present) the analysis of its faculties and ideas—this is metaphysics; the analysis of the processes of his reason—this is logic; and the analysis of language the instrument which he employs in these processes—this is grammar. Grammar, Dr. Willis remarked, often received too limited a definition; the grammaticus corresponds with the French *littérateur*, and both, according to etymology and the original European application of the word to grammar schools, embraces the culture of literature in the widest extent, as distinguished from schools for teaching mechanic arts. Then, under the study of man comes his moral, as well as intellectual, character. Hence, metaphysics has to do with his emotions, and ethics with his duties; christian ethics as a part of theology, with his duties as a subject of divine revelation. Indeed, though ethics may be still taught abstractly as a science, it has no definiteness abstractly from the Christian law. Our duty to man, and still more our duty to God, can only be learned fully from the Bible; and the allegation that man either individually or socially can prescribe a law for him-

self—I mean for his full guidance, I do not mean for his conviction of responsibility,—is futile. It is disposed of by the simple reply that nature's light itself, or natural religion, necessarily imposes on man the duty of recognising revelation where it shines, or every available communication from God. Thus Theism, disowned wantonly from Christianity, is indirect Atheism.

History, too, ranks under the head of the knowledge of man,—his history,—natural, social, civil, sacred.

If the objects of knowledge, without himself, be considered, how large the field!—highest of all, the objects of theology might be included here; but, among created beings, the three kingdoms invite the serious investigation, the animal, the vegetable, the mineral; and when we would not only know the objects, to enumerate and to classify them, within this wide circle, then natural history gives place to natural philosophy, or physical science—taking account of the many affinities and changes obtaining throughout nature's wide domain, and converting this knowledge of causes and effects to the practical services of Art.

Every student should prosecute his studies in reference to his highest end in the knowledge and service of Him of whom and unto whom all things are; but especially he who proposes theology as his ulterior study, should not only give himself to such learning for its own sake, but with the higher aim of thereby qualifying himself for the sacred service.

With this view, he continued, students should beware of undervaluing mere abstract studies, or those which pertain to their accomplishment and refinement in holding communication with mankind. Under these heads he ranked mathematics, logic with its syllogistic rules, even the ancient logic, and the Baconian, with its provisions against fallacies, and helps for sound reasoning and judgments; and finally rhetoric. Certain of these studies were regarded by many young men as what might be in a great measure dispensed with; no doubt the more abstract of the rules were repulsive, demanding great application. But the labour would be well repaid. Mathematics, as an exact science, disciplined the mind to accurate observation and cautious deduction. And leaving in abeyance the more scholastic parts of the ancient logic, he would still contend that the syllogistic formulae were of value, in the detection of sophistry, or spurious argumentation. He would be glad if every student, before entering theologic study, mastered the Aristotelic doctrine of subjects and predicates, and propositions affirmative and negative, general and particular. This would be found to be of no mean service in Biblical interpretation, as well as in combining and analysing the elements of our reasonings and judgments. Still more indispensable however were the principles of the inductive logic; and the world was under great obligations both to Bacon and to Locke for the rules they have communicated for the guidance of the human understanding. Both had assigned due value to the lessons of experience and practice as compared with intuition and demonstration; yet it was unfair to oppose the authority of Locke to the ancient dialectic rules as long as his famous words are remembered,—“If you would have your son to reason well, let him read Chillingworth.” He agreed with an admirer of Locke, in holding that had he regarded the study of logic as useless, he would not have remitted his pupil to the acutest reasoner of his age, who in innumerable places of his excellent book, makes the happiest application of the rules of logic, for unravelling the sophistical reasoning of his antagonist.

Dr. Willis next exhorted to the study of language, especially the study of our own vernacular, or that in which we may be called to address our fellow men. He consented to the views of an enlightened educationist, Dr. Arnold, that

this was one of the main uses to which every lesson in the dead languages might be made available. The study of Greek and Latin as languages highly perfect, involved the study of general grammar. The translation of every sentence in Demosthenes or Taci us was an exercise in extemporaneous composition, a problem how to express with equal brevity, clearness, and force in our own language, the thought which the classic author so admirably expressed in his.

The lecture was not concluded without earnest advice to the study of the sacred writings, as all important to the Christian, and especially to the preacher. He held that after all, the greatest weakness of the pulpit ministrations of this day lay not so much in the want of literary accomplishment, as of that perfecting in divine knowledge which came by a habit of consulting the sacred page daily for comfort and firm guidance—that comparing of spiritual things with spiritual, which impelled by earnest feeling, and sustained by a heart well schooled in practical experience, or exercised unto godliness, sometimes placed the hearer of the word in advance of his teachers. It should not be so. It had been, always, a characteristic of preachers the most owned of God, that they were mighty in the Scriptures—generally, too, early addicted to the study of them. These were the *casta delicia* of Augustine; these moulded and pointed the eloquence of Chrysostom; these attracted the early love of Origen. Shall I not remind you of Timothy and the apostolic testimony to his initiation from childhood in this divine learning? Shall I not refer you in this as in other things, to the apostolic model itself—to Paul as an example? who can read his writing, inspired as he was, without perceiving what force and beauty and dignity are derived from his familiarity with the Bible? See his applications of ancient Scripture, of its facts, of its doctrines, its laws; not only fetching his authorities thence, but seizing its analogies, its images, its suggestions, and making its style and its spirit his own.

In reference to our own Institution, said Dr. Willis, I am happy to congratulate all interested in the College, on the profits which every year has added, of its usefulness to the church. I know not that the products of Knox's College are surpassed by those of like Institutions in our native country. Of course our numbers have been less than those of the older ones; we have not sent out as many specimens of excellence as they; but then neither so many dunces. Take them at the average, and I think any candid observer, who regards his reputation, will not rashly commit himself to a judgment against the home-trained brethren of this country, as compared with such specimens as I have seen of training at distant schools. Let general theological knowledge, powers of accurate exegesis, and critical analysis, and philosophic thinking, be the test, and I see no cause to decline the comparison. Enough of occasion for humility there is in both quarters indeed. Be only desirous to advance; let your profiting still appear. Short as the history of this Theological Seminary is, once, again, and again, your associates in study have passed from this scene,—from all earthly opportunities of acquiring or using the treasures of learning; so work, my young friends, while it is day. We, too, are admonished to diligence by like events. I felt it a solemn and affecting thing, as I was ministering a month ago in a pulpit in Montreal, to reflect that I stood between the two monumental tablets, which I could have touched with my right hand and my left, of two of my late colleagues here, of whose talents and virtues commemorated on these tablets many now before me had the benefit. You remember the counsellings (I refer to Professors Esson and Rintoul), their fatherly care of you, their deep interest in the rising hopes of our Canada Church. I, however, commit you, with great confidence, to those who now sup-

ply to you kindred instruction either within this college, or the University with which we are in some degree associated. Wait respectfully upon their instructions; and love and do good to one another, mutually, as you associate together as fellow-students. Be courteous, inoffensive; not envying the gifts of any, but rejoicing in them. May the session be prosperous; may we, if spared to see its close, have cause to acknowledge a large blessing from God, and to say that the eleventh session has been the best!

**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," Toronto.*

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, DECEMBER, 1854.

#### KNOX'S COLLEGE FUND.

The time has now arrived when it becomes the duty, as it undoubtedly is the privilege, of the various congregations of the Church to make a special effort for the support of our Theological Seminary. We trust it is not necessary for us to urge many reasons for the exercise of a large measure of Christian liberality, in sustaining an Institution so essential to the very existence of our Church in this country. When we recall to the minds of our friends the fact that for the supply of the wide spread and yearly increasing destitution that prevails in our land, we have mainly to look to our College, we present an argument which we are assured ought to prevail. We have at the present moment in the bounds of the several Presbyteries, at least from fifty to sixty congregations earnestly calling for ministers. Where shall we find these if we do not train them up among ourselves? We do not wish to discourage preachers from the other side of the Atlantic. We earnestly desire to see more of them coming amongst us. But it is perfectly evident that no adequate supply can be expected from the Churches across the Atlantic. It is to our young men that we must look for those who shall occupy the destitute parts of this great field. Every congregation then should recognise it as a duty to aid in supporting the College, which is in reality at the very foundation of our Home Missionary operations.

Our congregations should remember also that the Synod, in regard to the support of the College, relies solely on the Christian liberality of our people. We have, through the goodness and favour of the Great Head of the Church, reached the position of manhood and independence so far as resources are concerned. Hitherto we have been fostered and aided by the Church in Scot-

land. But we have now by our own act assumed the responsibility of sustaining our Theological Institute, as we have been sustaining all our other schemes; and we earnestly trust that our confidence in our people will be amply justified by the result. They have the ability. God has prospered us as a community. We trust the willing mind will not be wanting, but that every congregation and every individual will count it a privilege to contribute for an object so important.

*The expenses will be greater this year than they have been in past years.* This arises mainly from the desire of the Church to promote the welfare and improvement of the students, by affording the advantage of a boarding house where they may have the comforts of a home at a comparatively small expense. Let this be borne in mind by our people, and let them remember that in contributing to the College Fund they are at the same time aiding and encouraging those, who, abandoning the royal road to wealth and worldly influence, are seeking to equip themselves for the arduous, and humanly-speaking, ill-repaid work of the ministry in the rapidly increasing settlements of our land.

We earnestly recommend to all our ministers, sessions, and congregations, to lose no time in commencing operations. Without prescribing how the contribution shall be made, we may say that it is generally expected that there will be subscriptions in all the congregations. To stimulate to prompt action, and liberality in giving, we think it right to mention that the treasury, in which there was a considerable sum at the time of the Synod, is now nearly empty.

Last year we had the pleasure of recording not a few very liberal contributions, as from Hamilton, Galt, Quebec, Toronto, St. Theresa, and various other places. We trust there will be no falling off this year, but rather an increase; and that there will be no congregation on the roll of the Synod that will have to be reported as neglecting this most important of all our missionary schemes.

#### KNOX'S COLLEGE.

#### COMMENCEMENT OF SESSION.

According to the arrangement previously made, Knox's College was opened on Wednesday, 1st November, on which day the introductory lecture was delivered by Dr. Willis. A special meeting of Synod having been held the same day, a large number of ministers and elders were in the city, most of whom availed themselves of the opportunity of being present. There were besides a number of ladies and gentlemen present, among whom were the Rev. Dr. Taylor, Professor of Divinity for the United Presbyterian Church, and Professors Chapman, Buckland, and Hirschfelder, of the University of Toronto. Most of the students were in attendance. The lecture, the substance of which will be found in our pages, was listened to with deep attention. The proceedings were begun and ended with prayer and praise. The Rev. Dr. Taylor offered up the closing prayer.



We are happy to state that the number of students in attendance this year was rather above the average, being forty-four; of these eleven have entered for the first time. Thus far the session has opened and proceeded most auspiciously. May the blessing of God rest upon the Institution. May those who teach have a double portion of the spirit; and may those who are taught not merely improve in learning, and in the various branches of professional literature, but also grow in grace, in Christian devotedness, in humility, in likeness to Christ. May the Institution be indeed owned and blessed as a school of the Prophets. We earnestly bespeak for it, and all connected with it, the kind interest and earnest prayers of our people generally.

#### THE DUTY OF THE CHURCH IN REFERENCE TO A FOREIGN MISSION.

The living force of the Church is the missionary spirit. It is this which keeps her energies in play, exercises her faith, and evokes her zeal and love. It is her necessity and her policy, as well as her duty, to be enterprising and aggressive. And the more she puts it to the proof, the more she learns, that "it is more blessed to give than to receive."

The Presbyterian Church of Canada, ever since the era of 1844, has raised an annual collection for the spread of the Gospel abroad; but all the work she has herself undertaken has been home-missionary. In the education of preachers, in the organisation of Presbyteries, in the rapid settlement of pastors, and in the successful employment of many missionaries and catechists, she has promoted home interests, she has cared diligently for her own house. In all this the Church has been greatly favoured, and may well exclaim—"What hath God wrought!" Has not the time, however, arrived, to look further, and to undertake more?

The Synod has answered this in the affirmative, by appointing a Committee to plan and conduct a Foreign Mission. Letters from various parts of the country, addressed to the Convener of that Committee, have expressed the deep interest and satisfaction with which many pious and generous minds contemplate this movement.

Some, however, feel a certain hesitation. They question whether the Church, with so much home-work unfinished, can afford the means to support an efficient Foreign Mission. We have no doubt, that, if one or two missionaries, possessing the confidence of the Church, are selected, means will be provided abundantly. The objection now alluded to, has been directed against almost every noble and Christian undertaking in its turn. But there is a boldness that is the highest prudence. And there is a caution, which is a great weakness. It is surely the duty of all ministers and office-bearers especially, to oppose in every way the narrow covetousness of professing Christians, to enlarge their ideas of the claims of Christ's cause, and to open up with joy new channels for the flow of a warm-hearted liberality.

There is a fact connected with the Presbyterian Church of Nova Scotia, which ought to be known. This Body, founded by the United Secession Church, is by no means so strong, so numerous, or so rich, as the Presbyterian Church of Canada. It has similar home-burdens to bear, and home-missionaries to support, yet of these Nova Scotia Presbyterians we read in a late number of 'The News of the Churches'—"They support and conduct a foreign mission, therein showing a bright example to other colonial churches. The missionaries labor in the islands of the South Pacific, and have met with most encouraging success. The Synod of the Presbyterian Church of Nova Scotia resolved at their last meeting to send forth two additional labourers to their foreign mission field. It is by such efforts, by devising liberal things, that churches 'stand.'"

Surely the Presbyterian Church of Canada is quite as able to raise a Missionary Fund as that of Nova Scotia. We believe, that when actual steps are taken and announced by the Synod's Committee, an unexpected tide of liberality will flow in. We know of at least one congregation ready to supply four times as much missionary money as it was wont to contribute in former years.

Passing over the subject of adequate resources, some yet hesitate, and inquire,—Can the Canadian Church yet afford from the scanty ranks of her ministry, the competent missionaries for foreign lands? Now we do not deny, that here lies the difficulty. Inefficient persons must not be sent; and those who are efficient cannot be sent, without causing serious blanks at home. At the onset, however, one was found inclined and qualified to undertake the proposed mission: but in the Providence of God, he has been obliged to relinquish the proposal. We yet trust that some like-minded may present themselves, to go for us to heathen lands. Nor do we believe that the Church would be weakened by sending forth on such an errand the most gifted of her pastors or preachers. It is more probable, that she will be weakened by that ecclesiastical selfishness which looks on its own things, and not on the things of others.

The Committee are understood to have made no appointment, but are engaged in inquiry and correspondence. It is needful above all, that prayers ascend to the Lord of the harvest, to send forth such a laborer or laborers as the nature of this great work demands.

We entreat ministers and people to give to this subject a place in their thoughts and prayers. Let us not turn our faces to the perishing nations and then withdraw. Let us not put our hand to the plough, and at the first discouragement, look back!

#### MINISTERIAL SUPPORT.

We earnestly trust that the judicious and well-meant movement of the elders at the meeting of Synod in June last, will not be allowed to fall to the ground. We observe that in several of the Presbyteries the matter has been taken up. What is now needed, is not discussion on the

subject, but *practical measures* for bringing the matter under the notice of every family and every individual connected with the various congregations. Hitherto there has been in many cases too much shyness in approaching individuals with reference to the subject of ministerial support. Each individual has been in a measure left to do just as inclination prompted, without any effort having been made to impart right views as to the ground of duty, and the measure of liberality which should be expected from every professing Christian. Now we are decidedly of opinion that means should be taken to bring the matter home to the attention and conscience of every individual. In some congregations a few individuals give largely, while others give nothing at all. But the best position for a church to be in is to be sustained not by a few large contributions, but by contributions from each and all according to their ability. In a country like this, the great difficulty is to obtain the services of willing and active deacons or collectors. We trust, however, that as our church makes progress, such individuals may become more numerous, and that the members of the church generally may feel that they have all a part to act, and work to do, in sustaining the cause of Christ. In our land we have a noble opportunity of showing what a Christian church, without any extraneous aid from any quarter, can by the blessing of God accomplish. Let our people only bestir themselves, and they can easily wipe off the reproach which has too often been put on churches acting on the voluntary system. The means have been put into their hands; let them act as good and faithful stewards. Thus will the promised blessing be bestowed upon themselves, and glory redound to the Church's great King and Head.

We have just received a copy of an excellent address issued by the Elders of the Presbytery of London to the people on the subject of Ministerial Support. We shall probably give it in our next number for the benefit of other congregations.

#### OPERATIONS OF THE COLONIAL AND CONTINENTAL COMMITTEE OF THE FREE CHURCH

From year to year the operations of the Colonial Committee of the Free Church have been increasing, until now they have attained a very great magnitude. At first they were mainly confined to the Provinces of British North America, to which not a few ministers were sent by the Colonial Committee. Now, however, besides these, they embrace Australia, New Zealand, the East Indies, and numerous places on the European Continent where Scotch Presbyterians have settled, and are desirous of enjoying the services and ordinances of the Church of their Fathers. Our readers are no doubt aware that the Rev. John Bonar, who has been for a number of years intimately connected with the Colonial operations of the Free Church, has lately been separated from his pastoral charge in Glasgow, with the view of directing his attention exclusively to the important interests of the Colonial

scheme. Mr. Bonar's zeal and diligence are universally admitted, and no doubt good results will flow from his appointment. His time will be largely devoted to the important work of looking out properly qualified ministers to come to our help in Canada, and in the other parts of this wide field. Mr. Bonar has entered on his duties with great energy, and has taken steps for opening up an extensive correspondence with the Colonies with the view of ascertaining more precisely their spiritual wants.

Our own Church is under deep obligations to the Colonial Committee. Besides sending out various ministers from time to time, that Committee, with the sanction of the General Assembly aided our Theological Institute with a grant of £300. per annum. The Synod at its meeting in June resolved to relieve the Committee from this charge. Thus will to some extent relieve the Colonial Fund, which has for some time been in a low state, in consequence of the numerous charges upon it. But something more might be done—voluntary collections might be made by congregations in aid of the funds of the Colonial Committee. This would not only form a bond of union between us and the Church at home, but might draw forth an interest in the spiritual condition of our brethren in other colonies and settlements. We merely make the suggestion; and shall be happy to take charge of any collections which may be made for this object.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

We have received a communication on the subject of union from the Convener of the Committee appointed by the Synod. The communication came to hand too late to allow of its being inserted at length, and we felt reluctant to divide it. It shall appear in our next. We regret the delay, but after all it is not be injurious, as the feelings of some of our friends, who have been writing very warmly on the subject, may in the mean time cool down so as to enable them to take a calm and deliberate view of the questions involved in this important subject.

QUARTERLY COLLECTIONS.

Our brethren will not, we trust, think us unreasonably clamorous, when we urge the importance of paying due attention to the appointments of Synod in the matter of the quarterly collections. We are anxious that from year to year there should be growing regularity in this matter. Should any of the congregational collections for the French Canadian Missionary Society have been remitted directly to Montreal, they should be at the same time reported to this office, that the congregations may be duly credited with the collection.

We direct attention to the notice to be found among the Advertisements in regard to "PEARSON ON INFIDELITY." It is an admirable book. Mr. Linton is conferring a favour on the community by his efforts to introduce such a volume.

ST. ANDREW'S CHURCH, LONDON.

The suit in Chancery involving the question of the property of St. Andrew's Church, London, which has been going on for some time, has now terminated in favour of the congregation of the Rev. John Scott. We heartily congratulate our friends in London on the result. We trust it will be an encouragement to them to go on with renewed and increased vigour. The congregation feel themselves under the deepest obligation to A. McDonald, Esq. of Toronto, whose able services were retained in this cause.

THE EASTERN WAR.

By the latest accounts Sebastopol had not fallen, although the siege had been going on favourably and successfully. The battle of the Alma had been of the most sanguinary description, and many of the wounded have been sent to hospital at Scutari. Additional surgeons and nurses have been sent out to minister to the sick and wounded. Measures are also being adopted for sending out an additional number of Chaplains. The Czar, as yet, gives no indication of relenting. What a tremendous responsibility he has assumed.

PARLIAMENTARY PROCEEDINGS.—There is now a certainty of the Clergy Reserve Bill becoming law. Several changes have been made on the measure in the course of its passage through the Assembly, whereby the most objectionable features of the Bill are in some measure modified. In particular a change has been introduced which will have the effect of preventing commutation with the Churches of England and Scotland as Churches. The measure however is not of a very satisfactory nature, and the effect of it, we apprehend, will be to lessen the confidence of the community in the professions and promises of political men.

There is also great likelihood of the Prohibitory Law being past. No greater boon could be conferred on the community. Taverns, many of them of the lowest character, abound in every street in our towns and cities, and each of these is the centre of a nest of inebriates, who are ruining themselves and their families. We are assured that a prohibitory law will have the effect of checking the vice of intemperance, by removing temptations which at present abound. Difficulties there may be in the way of carrying out in all its stringency a prohibitory law. But certainly it is high time that we should have legislative interference, with the view of repressing a vice which is the parent of nine-tenths of the crimes which are committed amongst us.

We earnestly trust that Mr. Brown's Sabbath Bill will be passed, so that the Sabbath may be no longer habitually violated by those employed in the public departments of the government. The defence of the Sabbath is one of the great questions which must unite all the true friends of Christ.

HIGH CHURCH, INVERNESS.—The Free High Church, Inverness, vacant by the death of the late Rev. Joseph Thorburn, have resolved to call the Rev. John McNaughton of Belfast.

STUDENTS' MISSIONARY SOCIETY.—The annual meeting of this Society was held in the Divinity Hall on the evening of Monday, 20th. The Annual Report was read, resolutions were moved by various ministers, and thereafter officers were appointed for the ensuing year. We shall give the Report in our next. It is interesting to see that while professional studies are duly attended to by the students of Knox's College, they are at the same diligent in doing good to others as they have opportunity.

COOK'S CHURCH, TORONTO.—This congregation having failed in securing the pastoral services of the Rev. W. Gregg, have resolved to call the Rev. Mr. Davis of Balmahinch, Ireland.

REV. DR. DUFF.—The health of this esteemed missionary is improving under the treatment employed, but the ablest medical men give it as their most decided opinion that he must not think of returning to India in less than a year or eighteen months. May the Great Physician bless and render successful the remedies which are applied.

REV. W. C. BURNS.—This devoted missionary has just returned from China, accompanied by Dr. Young, whose health has given way. The visit of Mr. Burns will doubtless tend to awaken a deeper interest in Chinese missions on the part of British Christians.

OPENING OF THE FREE CHURCH COLLEGE, HALIFAX.—This Institution was opened on the first Wednesday of November. The introductory lecture was delivered by Professor Lyall. Several additions to the number of students are expected in the course of the present session.

TOKEN OF RESPECT.—The Presbyterians of Winchester, who have been for some time receiving a portion of the services of the Rev. J. C. Quin of Onabrock, presented him with some useful and handsome articles of furniture in token of their personal attachment, and of their appreciation of his services.

WOODSTOCK.—The young men connected with the congregation of Chalmers' Church, Woodstock, lately presented their pastor, the Rev. D. McDiarmid, with a purse containing £16.2s. 6d. as a small token of the esteem and attachment to him personally, and of their appreciation of his labours among them.

TEMPERANCE TRACTS.—We have just received three essays or tracts on the subject of Prohibitory Liquor Law; the first being a first Prize Essay on the question, "Shall we have a Prohibitory Liquor Law?" the others being also Prize Essays on the question, "Is a Prohibitory Liquor Law required for Canada?" These tracts are well-written, and calculated to make a salutary impression on the public mind. We hope many will read and circulate them. They may be obtained from the Secretary of the Prohibitory Liquor Law League, at the rate of five dollars a thousand.

## NOTICES OF RECENT PUBLICATIONS.

**THE MINE EXPLORED; OR, HELP TO THE READING OF THE BIBLE.** Philadelphia: American Sunday School Union.

This is a volume of very great value to all students of the Scriptures, and especially to Sabbath-school teachers. It contains several chapters on the Divine authority of the Bible, and the principles of right interpretation of the Bible. Then follow several chapters on the government and worship of the Jews, and the various Jewish sects. It next contains an account of the Books of the Bible. The whole is concluded by a Chronological Index and various useful Tables. The volume contains a number of well-executed Maps. It is altogether a well got up and most useful volume, and will prove a treasure to the Sabbath school teacher.

**THE LAND OF BONDAGE; ITS ANCIENT MONUMENTS, AND PRESENT CONDITION: BEING THE JOURNAL OF A TOUR IN EGYPT.** By J. M. Wainwright, D.D. Glasgow: William Collins. Sold by D. McLellan, Hamilton.

This is a pretty readable volume, giving an account of the Author's tour through Egypt. We regret to find that on several occasions so little attention was paid to the Sabbath by the author, who is a clergyman of the Episcopal Church in the United States. Instead of resting according to the commandment, we find him, on several occasions, either pursuing his journey or making preparations for so doing. Such conduct has been too common with general travellers. We should however have expected better things from a minister of the Gospel. The volume is in itself interesting, and calculated to be instructive, with reference both to ancient and modern Egypt.

**THE BROTHER AND SISTER: OR THE WAY OF PEACE.** New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

**MAY DUNDAS: OR, PASSAGES IN YOUNG LIFE.** By Mrs. Thomas Geldart. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

These are two handsome and attractive volumes, which the young will find instructing and profitable. Their object is to impress upon the youthful heart the great lessons of the Word of God, and to direct the feet into that path which is pleasantness and peace. We heartily recommend them as calculated to be useful to the young in the formation of their religious character.

**LECTURES ON THE EPISTLE TO THE ROMANS.** By Thomas Chalmers, D.D., LL.D. Edinburgh: J. Constable & Co.; London, Hamilton & Co.; Toronto, J. C. Geikie, Yonge Street.

Dr. Chalmers' works require no recommendation. They are known as far as the English language is known, and will be popular with Christians generally, while that language endures. Our object is not therefore to recommend the writings of Chalmers, but merely to call attention to the cheap and convenient edition which is

now being published. Hitherto a large class comprising even many of our ministers and students, have been precluded from possessing the works of Chalmers, owing to the expense. The edition which is now being issued will be complete and cheap. It will embrace all Chalmers' works, with the exception of some minor treatises of local interest, and will extend to 12 volumes at the very low price of 5s. per volume. We feel assured that many will avail themselves of this edition who might not otherwise have had it in their power to avail themselves of the writings of this great master in Israel.

**THE EARNEST STUDENT. BRISK MEMOIRALS OF JOHN MACKINTOSH.** By the Rev. Norman MacLeod, Minister of the Barony Parish, Glasgow. Edinburgh: T. Constable & Co.; London: Hamilton, Adams, & Co.; Toronto; J. C. Geikie, Yonge Street.

This is a volume which we should wish to see in the hands of every student and every young minister. The subject of the Memoir was a person of no ordinary intellectual power and Christian devotedness. He was the son of Mackintosh of Geddes, a landed proprietor in the north of Scotland. His early education was received at the Edinburgh Academy, and subsequently at the Universities of Glasgow and Edinburgh. While at Glasgow he was led to resolve to give himself to the work of the ministry. After leaving College, he travelled on the Continent with Professor Forbes. He afterwards went to Cambridge, where he studied hard, and where, while labouring to improve himself, he earnestly sought to do good to others, engaging as he had done in other places with great devotedness in the work of Sabbath school teaching. At Cambridge he was much benefited, as many others were, by his intercourse with the Rev. Mr. Carus. The disruption having taken place in Scotland, we find John Mackintosh after mature and prayerful deliberation casting in his lot with the Free Church, and resolving to enter the ministry of that Church, if the Lord should spare him to be a minister. Having formed this resolution, he went through a course of study at the New College, Edinburgh. His Christian devotedness led him earnestly to engage in every benevolent effort. Especially he was assiduous as a missionary in the West Port of Edinburgh, when Dr Chalmers undertook his territorial operations in that locality. The happiest results might have been anticipated from his devotedness in connexion with his high attainments; but God's ways are not as our ways. His judgments are a great deep. Mackintosh was not spared to enter on the work of the ministry. Having left Scotland for the Continent, he visited Geneva, Rome, and various other places. While residing in Germany his health gave way, and after protracted sufferings he died at Canstadt, on the 11th of March, 1851. According to his own request, he was buried near the grave of Chalmers, his revered instructor. The Memoir is written by his relative, the Rev. Norman MacLeod of Glasgow, who has done his part admirably, and who has not interfered in the least with John Mackintosh's expression of his sentiments with reference to

the disruption. We might have filled several pages with most interesting extracts from the Memoir, but we prefer recommending the work as a whole. It will, we are confident, take its place with some of the best Christian Memoirs, such as those of John McDonald, McCheyne, and Hewitson. The work is handsomely got up, and sold at a cheap rate. It would be difficult to put a better book into the hands of a student.

## MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

**CALCUTTA.**—In the November number of the *Record* we find an interesting account of the laying of the foundation stone of the new Institution buildings. Many thousands of Hindoos were witnesses of the interesting proceedings. The Rev. Mr. Lecroix, who has laboured as a missionary thirty-five years, gave an impressive address, in the course of which he declared to the assembled Hindoos the gospel of Jesus Christ with his usual fervour and power. May this new building be the scene of many triumphs of divine grace over spiritual blindness, ignorance, and prejudice.

**BENGALI SERVICE.**—A Bengali Service has been lately begun, conducted by Lal Behari, &c. The attendance has been encouraging, amounting sometimes to between three and four hundred.

**MADRAS.**—At Madras an important decision has been pronounced by the chief justice, Sir C. Rawlinson. A young man in his thirtieth year left his heathen relatives, and went to reside with the missionaries. His grandfather appeared for a writ of *Habeas Corpus*, representing that the boy was detained against his will. The Chief Justice, after the pleading on both sides had been heard, proceeded to question the young man with the view of ascertaining his intelligence, and finding out his own wishes as to his future residence. In his answers, Nagalingam, the young man in question, gave evidence of high intelligence, and distinctly stated that it was his own desire to remain with the missionaries, declaring that it was his conscience and the grace of God which had brought him to the mission-house. After his examination of the young man, Sir C. Rawlinson decided that no writ could be granted, intimating to the young man that he was at liberty to go where he pleased, and declaring that it was the determination of the court to give the fullest protection to him.

**BOMBAY.**—A letter has been lately received from Rev. Dr. Wilson, detailing the circumstances connected with the death of one who had never been baptized, but was undoubtedly a Christian. The name of this young man was Lackshun Bhuwage. This case may show the extensive nature of the work going on in India. Doubtless the Lord has there many hidden ones.

## JEWISH MISSIONS.

**PESTH.**—At Pesth, although the missionaries have been expelled, the work still exists. Dr. Craig of Hamburg, after visiting Pesth, writes that the school when he visited it was attended by about 230 children. This too was immediately after the vacation, when all the scholastic had not returned to school. He states that there is a great cry for Bibles, and an intense hungering for the bread of life.

## GERMANY.—THE KIRCHEN-TAG.

This assembly was lately held at Frankfort. It embraces three churches, viz. the Reformed, the Lutheran, and the Union. There were present 1,615 enrolled members, and about 700 not enrolled. The meeting was opened with a sermon preached by M. Deichler of Frankfort.

The first subject of general interest before the assembly was the proper uses of the Bible in the church, the school, and the family. There was but one opinion expressed as to the authoritative and exclusive place the Bible ought to occupy in the faith and practice of the church. This circumstance affords good ground for believing that the day of rationalism is past in Germany. The subject taken up on the second day was the relation of the church to the civil legislature—relative to the question of divorce. The assembly agreed to petition the governments of the evangelical states of Germany to re-establish the marriage laws on their original Scriptural foundation, and also to petition in favour of those ministers who had refused to remarry those who had been divorced contrary to the word of God. The other important matters before the assembly, were infant baptism, on which subject a committee was appointed to publish a popular work—the Inner or Home Mission, and the subject of games of chance, lotteries, &c.—in regard to which they agreed to petition the Legislatures to declare them unlawful.

It was resolved to invite a general congress of all the Bible Societies in Europe to be holden next year, at the same time and place as the Kirchentag.

### THE EVANGELICAL ALLIANCE.

The Eighth Annual Conference of the Evangelical Alliance was holden lately. An excellent spirit prevailed, and the members generally appeared to be impressed with the importance of the work devolving upon the Alliance, as the representative, though very inadequate, of evangelical principles. The annual address was by Rev. John Stoughton, (Congregationalist;) the subject *The presence of the Holy Ghost in the Church and his work in relation to the age in which we live.*

The report sketched the proceedings and indicated the future plans of the Alliance. A hope was expressed that the issue of the present war would tend to the advance of Christian and religious liberty. Alliance meetings for prayer in behalf of the allied troops, had been held in several places, and it was believed that these would long be remembered by those who were permitted to take part in them. There were, however, other enemies more fierce and powerful than the *Czar*—enemies which would not be subdued by carnal weapons. The Alliance had been at the importance of attacking Popery and intemperance on their own ground. Able works on those subjects had been produced and largely circulated; and the Council had felt themselves in a position to offer a prize for the best essay on Sabbath Observance, with special reference to the opening of the Crystal Palace, and other places of recreation and amusement on that day. The best thanks of the Christian public, it was considered, were due to Mr. Edward Barnes, of Leeds, for the calm and dignified remonstrances which he had publicly addressed to the directors of the Crystal Palace. With reference to the Alliance labours on the Continent, a continued sympathy had been manifested toward the persecuted brethren. It was intended to hold a conference at Paris next year, when attention would be specially called to the subject of Christian liberty, which was unnappily not now enjoyed by Protestants in France.

The University of Oxford, and the recent legislation respecting it, was the subject of discussion, and a plan for erecting a hall in Oxford on a liberal and evangelical basis, was spoken of as being under consideration.

Dr. Hamilton eloquently commemorated departed brethren, members of the Alliance, among whom, Dr. Cox, (Baptist,) Rev. J. Stratton, (Independent,) Dr. Wardlaw, Dr. Gordon, Rev. W. Jay, Dr. Newton, (Wesleyan,) and Montgomery.

A resolution adverse to the parliamentary endowment of Maynooth College was adopted; as was also one on the subject of Sabbath observance, now evidently endangered. A strong effort will be made in the next session of Parliament to obtain authority to open the Crystal Palace and the museums on a part of the Lord's day.

The mission for the Evangelization of Ireland, promoted on a smaller scale this year, was the subject of some interesting statements, and a paper, characterized as very valuable, on "Two Present Crises," was read by Rev. T. R. Brks. Its tone was hopeful, and expressed belief in a growing spirit of union. Rev. Baptist Noel gave a long and deeply interesting account of the Waldensian Churches, which he recently visited, upon the occasion of the celebration of Henri Arnaud's "glorious return." Mr. Noel gave a very animated historical resume and sketched the locality and the recent meeting with much spirit.

A proposed Christian gathering in Paris next year was discussed, and the following resolution adopted:

"That the Conference affectionately welcome to their assembly their beloved and honoured brother, Rev. M. Racine Baud, to whose interesting statements they have just listened, and are exceedingly gratified to learn that the committee of the French branch of the Evangelical Alliance contemplate arranging for a convention of Christian friends from various parts of the world, in Paris, during the period of the Universal Exposition of 1855; and they instruct the Council to do every thing in their power agreeably to the resolution adopted by their committee, in reply to a letter of N. Fisch, to promote the carrying into effect of a plan, which, by the Divine Blessing, may be productive of very beneficial results to the kingdom of Christ."

The hope was expressed that a considerable number of American brethren would attend the Paris meeting, and that, perhaps, English clergymen and laymen of the Established Church, who did not attend Alliance meetings in England, might have a facility for doing in Paris what they would not do in London!

A reference to the Turkish mission of the A. B. F. M., to the Jews in Palestine, and a recommendation of Pearson's Prize Essay on Infidelity, brought out by the Alliance, concluded the proceedings of the meeting.

In connexion with the alliance, there was held a Conference on Missions, which however was saddened by the affliction of Dr. Duff, who is still at Malvern. A letter was read from Dr. Duff, in which he expressed his "painful conviction that despite many auspicious surface-appearances, the real Scriptural design of Missions in its world-wide, God-glorifying grandeur, and the real spirit of missions in its soul-loving, self-sacrificing, Christ-like devotedness, are neither apprehended nor felt to any adequate degree by any one of our evangelical churches or communities.

### TURKISH MISSIONS.

We take the following details respecting this interesting field of missionary labour from a communication which appears in a late number of *Evangelical Christendom*.

Constantinople has been occupied as a mission station for twenty-two years. There are at present six missionaries, nine female missionaries, four native preachers, and six assistants, eleven stated preaching places, two seminaries, a free school, and three Evangelical Churches, with upwards of one hundred members, two of which have native pastors. There are, probably, from three to four hundred Protestants in the City, and the spirit of earnest inquiry increases, notwithstanding

the war. The printing press, and Bible and Tract Depot, are at the capital.

Constantinople has four out-stations in Roumelia, Rodosto, and Adrianople. The former is a town on the sea of Marmora, where a little Evangelical Church exists, under the care of a self-denying native pastor.

Adrianople has been only occupied within the last year by two colporteurs, who are supported, in part, by a fund from England. There is much encouragement in this advanced post. The out-stations in Anatolia (Asiatic Turkey) are Nicomedia, at the head of the gulf of Ismid, where is a Church of forty members, under a native pastor and three native helpers; Adabazar, with a church of sixteen members, also under a native pastor and two native helpers; and Broosa, with a community of sixty Protestants, a church of eighteen members, with one native pastor and one helper. This infant community has lately sustained a severe trial in the destruction of their chapel and school-house by fire. Six miles from Broosa is the Greek village of Demirdesh, where Evangelical principles have taken deep root.

The pure gospel continues to make rapid progress at Baghchejuk, Bandurma, and generally in the numerous villages around Lake Nice, and on the south shore of the sea of Marmora.

The station at Smyrna was one of the earliest occupied, but the Smyrniotes, whether the individuals are Armenians, Greeks, or Jews, are very unimpressible. A little church is, however, formed there, under one of the American missionaries, the influence of which is felt at Magnesia, and other places in their interior.

The Greek village of Akhusar represents the Thyatura of the Apocalypse. A colporteur is stationed there, and it contained last year twenty avowed Protestants, besides many inclined to Evangelical views.

Casarea, or Kaisery (in the ancient Cappadocia), has been occupied by foreign missionaries only within the last year. Inhabitants of this place who had become seriously impressed during their visits to Smyrna and other of the Mission stations, sowed much good seed, the fruits of which have quickly appeared, and there is promise of a rich harvest. Two missionaries and their wives, and a zealous native evangelist, are now stationed there.

Next to Constantinople, the most important station of the American mission is Aintab, to which reference was made in *Evangelical Christendom*, November, 1853. There is here a Protestant Community of eight hundred, and a church of one hundred and seventeen members. Three American missionaries, one of them a physician, labour here, two female missionaries, and a native helper.

At Tarsous and Adana, the Protestant inquirers are on the increase, but there is a lack of instructors—a remark which admits of very general application in the Armenian mission.

Kilis and Kessab are out-stations of Aintab, having each two native helpers. There are churches formed in both places, but not pastors.

It is intended to station two missionaries at Antioch, partly with reference to the Armenians at Kessab and the vale of Antioch, partly for the heathen of Anseyrieh.

The station of Aleppo is connected with the Syrian Mission of the Armenian Board, because the language is Arabic. Oorta (Or of the Chaldees) has been visited for some weeks this year by the missionaries from Aintab. The audiences were encouraging as to numbers—a distinct Protestant community has been formed and recognized, and it is believed that there is a field for two missionaries.

At Daithakir, on the Tigris, is a church, now connected with the Assyrian Mission. Two hundred and thirty adults were present at the reorganization of the church last April, when eleven promising individuals were received, six of whom were Syrian Jacobites. Haine, the out-

Station of Diarbekir, has one native helper. In the plain of Kharpoot, northwest of this, are three hundred and sixty Armenian villages, a most inviting missionary field. Yet more so is that of Arabkir, where a missionary has been stationed only one year, and yet already reports that, on many days, he has been visited by fifty inquirers, and that as many as five hundred, among whom are the leading individuals in the place, lean to Evangelical views. In a village in the district, a priest and his whole flock have come over. The people on all sides are earnestly entreating for more teachers and more books.

At Erzeroum, the capital of ancient Armenia and the key to this whole region, there is a small church, under the care of an American missionary and three native helpers. The fear of priestly persecution, and also of Russian victories, has diminished the little band, which was already scattered.

At Kizikos, to the southeast, a native evangelist is stationed, who is much cheered in his labours among a rude, and at first prejudiced people.

At Trebizond is a small church under one of the American missionaries, which has undergone, like that at Erzeroum, the ordeal of a severe persecution. The station of Mar-ovian is occupied by an American missionary and four native helpers. At Sivans is a church, which has for years suffered for want of a pastor. Within the last year, Fouat has been made a station of the Mission, and two missionaries, one of them a physician, appointed there.

The spiritual work continues to make progress at most of the stations, while new places are continually coming under the notice of the missionaries, as containing Protestants and desiring teachers.

#### SOUTH SEA MISSIONS.

We have lately received from a brother in the Presbytery of Toronto several Sydney papers of July last, together with a number of the *Samoan Reporter*. In these papers we find a large amount of exceedingly interesting information in regard to the progress of the Gospel, and the state of the missions in the islands of the South Pacific. In particular we find a series of able articles by a South Sea Missionary on the special claims of the islands of the South Pacific Ocean on the Churches of Christ. The object of the writer is not to draw away the interest of the Churches from other portions of the missionary field, not to withdraw a single missionary from India or any other land, but simply to exhibit the essential importance of continued, yea of increased missionary zeal and effort with reference to the interesting and lovely islands scattered like gems throughout the southern Pacific. The first special argument brought forward by the writer in favour of missions in islands of the Pacific, is the large measure of success which God has given to past labours among them. In illustrating this argument, he reviews the operations of the principal Missionary Societies, whose efforts have been extended to the islands of the Pacific. These are four in number, viz: the London Missionary Society, the Church Missionary Society, the American Board for Foreign Missions, and the Wesleyan Missionary Society. He shows that the number of Missionaries is 123, and the total number of communicants 45,650, giving an average number to each missionary of 380, while the Protestant commu-

nity amounts in all to 237,600. The writer then goes to say—

"Twenty-five years ago the number of missionaries in the Pacific was only 43. Of the churches, only a small minority were then in existence. Of the existing missions, by far the larger number were not then commenced. And, probably, not more than one-tenth of those who now constitute the Christian community of this portion of the world had ever heard of a Saviour. There is no reason to conclude that the churches here are, upon the whole, less pure than those in Europe and America, or than those in other missions."

"The Churches of Christ, therefore, ought to bless God for the goodly results of past efforts, and, instead of withdrawing their hands from His work in the Pacific, they ought to take courage, and pursue it with new vigour. Nor should they allow the claims, however urgent, of other lands, to divert their attention from the fact, that it is in the islands of the Pacific that God has placed on their exertions the seal of His most abundant blessing. He has given to them a larger number of immortal souls than has rewarded their sacrifices and toils in any other part of the earth. This success has not been partial. All the missions, and almost all the stations, though some in a greater degree than others, have shared in the prosperity. Every Society, employing agents here, has gathered much fruit; and, in fact, has found the Pacific to be the most productive of any of its fields of labour.

"How few districts in the United States, or Great Britain, average 380 members to their churches! How many pastors' hearts in those countries would be filled with joy, could they number, after deducting deaths and exclusions, 184, the smallest average given in our table, as the number of members whom they have admitted to their churches during the last fifteen, twenty, or twenty-five years, periods corresponding with those during which most of the churches in the Pacific have existed!

"The commission which Christ has given to His Church is to preach the Gospel to every creature. Some lands, however, are closed to His people by the intolerance of the civil power. But not so the islands of the Pacific. We have knocked at many thousands of their doors, and very few indeed are those before which we have presented ourselves that now remain closed to us. Some lands are carefully guarded against the entrance of the Evangelist by the jealousy and bigotry of false religions. Not so the Pacific. In many of its islands the presses have been vanquished, the gods defied, and superstition left without a votary. In many countries the people will not hear the word of God, or hearing will not follow its teaching. In the Pacific multitudes listen to it with pleasure, and their hearts are subservient to its requirements. In some lands the Chio-tian soldier fights under the shadow of British rule, and none dares to make him afraid whilst he confines himself to the exercise of his spiritual vocation. Yet not in those lands, but in the Pacific, where he unfolds his banner in the alone name of Jehovah, and enters the stronghold of the rebels, protected by no other power than that of Heaven, have the triumphs been most extensive and complete. The countless numbers of some lands seem to present an overwhelming argument for giving to them precedence in our compassionate regards and labours. But those who have given evidence of having accepted the offer of mercy from God, and of having submitted to His government, from among the thousands of the Pacific, are nine times more numerous than those who, from among the millions of India, have bowed to the sceptre of Jesus; and that, too, though the labourers in the former have been not greatly more than one-fourth the number of those in the latter; and the pecuniary outlay on the missions in the Pacific has been less than one-eighth of the sum which has been expended on

those of India. Some nations are far advanced in civilization, intelligence, and learning; and it is reasonable to think that could they be brought to profess the truth they would furnish many and valuable helpers in the great work of the world's evangelization. But, hitherto, the unlettered and barbarous islands of the Pacific have, in this respect, also carried off the palm from them. "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised has God chosen." The labours of natives of these sorts have been more productive of useful results, than those of any converts to the truth of modern times of which we have heard. Through their sole instrumentality, numerous tribes have turned from darkness to light—have put off heathenism, and have learned the elements of Bible truth, and have been initiated in the duties which the Bible inculcates. The attainments of these labourers were absolutely small, but relatively to those whom they had to teach they were suitable and adequate.

This, then, our first argument for missions in the Pacific, is most unexceptionable in character; and of accumulative power. It surely must be presumptuous and criminal in individuals and societies to despise and neglect a field which the Lord hath blessed in such a preëminent degree; to speak of withdrawing labourers from it; to decline to fill up vacancies occasioned by sickness and death; withhold the assistance which is necessary to collect into the church those who are giving evidence that they love its Head; to restrain the use of our native agency; and to prohibit the visits of mercy to lands in spirals of misery and darkness. But all these things have been done—are done.

#### CHINA.

The following is an extract from a communication in the *Home and Foreign Record*, of the Presbyterian Church in the United States, and will, no doubt, be interesting to many of our readers:—

As to the religious features of the movement, we are still left in a great measure ignorant of the facts necessary for forming a reliable judgment. The spirit of fanaticism seems to be increasing with the success of their arms, and also the pride and arrogance of the chiefs. Since Hung Su-tsun founds a claim to universal supremacy upon his assumption that he is the "Brother of Jesus," he must mean something more by that expression than the Scriptures authorize. However he may have been self-deluded, and however sincere he may have been in his adhesion to Christianity, this claim thus made gives ground to fear that he has not been taught of God.

His chief minister, Yang Su-tung, the Eastern King, has also assumed a title, which, if he knew what it meant, would stamp him with the guilt of the most horrid blasphemy. He calls himself "the Comforter, the Holy Divine Breath." The latter is the term used by Morrison to designate the Holy Ghost. I cannot see how any of the chiefs could have correct views of the doctrine of the Trinity, but their ignorance cannot excuse so gross a misappropriation of sacred terms.

All of the other kings have also thought it necessary to add to their dignity by the assumption of his high-sounding titles. The following is part of an ode given out by the favor of "the Heavenly Father, the Heavenly Elder Brother, [Jesus] and the Heavenly King." [Hung Su-tsun,] and ordered to be used by "all soldiers and people under heaven."

"Praise the Supreme Ruler, who is the Holy, Heavenly Father, the only true God.

Praise the Heavenly Elder Brother, the Saviour of the world, who laid down his life for men.

Praise the Eastern King, the Divine Breath, who atones for faults and saves men.

Praise the Western King, the rain teacher, as high as heaven honourable man.

Praise the Southern King, the cloud teacher, as high as heaven upright man.

Praise the Northern King, the thunder teacher, as high as heaven benevolent man.

Praise the Assistant King, the lightning teacher, as high as heaven righteous man."

The rest of the ode is in praise of the true doctrine, and is taken from a former publication, entitled "The Book of Religious Precepts."—These stanzas are not to be understood as implying a claim to any control over the elements.—They are intended merely for effect, and probably do not strike the Chinese as absurd, however we may regard them. Some officers of rank, of whom I inquired the meaning of the title "Brother of Jesus," as applied to Hang Smitzen, seem as much puzzled by it as myself, and I therefore infer that he does not lay much stress upon it among his followers. They seemed not only to understand it, but not to have even heard of it.

The worship enjoined is attended to three times daily, that is, before each meal. It consists of the chanting of a hymn, in which all join, remaining seated, and a short prayer, all kneeling. This is done with solemnity and reverence I could see, however, little or no evidence of any just views of true religion. With so little opportunity of judging, it would be folly to affirm that none such exists; but I fear the number of spiritually enlightened men is small. I was told that there was occasional preaching, and was shown a large stage in the open field used for this purpose. The printing of the Scriptures is still carried on, and that of the Old Testament still extends to Joshua, if not further.

The above facts tends to increase the fears, rather than the hopes, which have been entertained with regard to the immediate effect of this revolutionary movement. Whatever the character of the insurgent chief, and whatever errors they may have committed, the Lord will make use of them, in answer to the prayers of his people, to prepare the way for the triumph of the truth in this land. We may well hope, too, that the publication of the Bible, even though the motives be purely selfish, will accomplish good. It is still God's word, and will not return unto him void. If the chiefs are indeed mere impostors, they have made a great mistake. What imposture ever yet succeeded by encouraging the people to read the word of God? Impostors have ever been afraid of the Bible. I do not think, however, that the way is yet open for missionary efforts at Nanking.

### THE RELIGION OF THE JAPANESE.

An officer of the Japan Expedition gives the following account of the religion of the Japanese:

The temples, chiefly Buddhist, are beautifully situated in the suburbs. The entrance to them leads generally through rows of elegant trees and wild camellias. They are large, plain structures with high peaked roofs, resembling the houses painted on Chinese porcelain. In the space immediately in front is a large bell for summoning the faithful, a stone reservoir of holy water, and several roughly hewn stone idols. The doorway is ornamented with curious looking dragons, and other animals carved in wood. Upon entering, there is nothing special about the buildings worth noticing, the naked sides and exposed rafters having a gloomy appearance.—The altars is the only object that attracts attention. It so much resembles the Roman Catholic, that I need not describe it. Some of the idols on these alters are so similar to those I have seen in the churches of Paris, that if they were mutually translated, I doubt whether either set of

worshippers would discover the change. The priest—count beads, shave their heads, and wear antagous robes, and the service is attended by the ringing of the bells, the lighting of candles and the burning of incense. In fact, except the cross is nowhere to be seen, one could imagine himself within a Roman Catholic place of worship.

During the 17th century, Christianity was introduced by the Jesuits, and, for a time, made rapid progress; but the missionaries inflamed by success, became haughty and presumptuous, and began to interfere in politics and government, which brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of 40 years, they and their religion were completely extirpated. To this day, in some parts of the empire, the custom of trampling on the cross is annually celebrated. To such a pitch were the Japanese exasperated, that none of the Romish ceremonial was permitted to survive. Now the resemblance in the outward forms of the two religions, as I before stated, is strikingly remarkable, and is an interesting fact in reference to the priority of the ceremonies of the Church of Rome, as it is still undetermined whether they originated with herself, or were borrowed from Pagans.

Great liberty of conscience exists. Every Japanese has a right to profess whatever faith he pleases, provided only it be not Christianity. Religious sects are said to be as numerous as in the United States. The chief among them are the Sinto or Buddhist, the former being the old national faith of the country, and is represented by the Mikado, or spiritual Emperor, who is thought to be a lineal descendant of the gods.

They have some vague notions of the immortality of the soul, and of a future state of rewards and punishments. Buddhism, the most widely diffused religion of India, is supposed to have been introduced about the sixth century. Its principal tenet is the metempsychosis, or transmigration of the soul. The Buddhists believe that the spirits of the departed enter into the bodies of animals, and there remain, passing from one animal to another, until their sins on earth being purged away, they are received into realms of everlasting happiness. They abstain from all animal food, and their priests are under a vow of celibacy. The great majority of the temples are Buddhist.

In addition to these, there are sects of philosophers who hold the morality of Confucius in great estimation. The whole tenor of their doctrine is to render man virtuous in this life.—They endeavour to preserve a good conscience, inculcate filial affection, and a due obedience to the laws of their sovereign. All these different faiths have become so mingled and blended together, and their doctrines have so penetrated each other, that scarcely any religion preserves its original purity.

### CHRISTIAN WITNESS-BEARING AGAINST THE SIN OF INTEMPERANCE

From Tract by Honer.

Not a few Christian friends stand aloof from the Temperance movement on the ground that its supporters are *concessions*; so concessions, that some of them will hardly admit the piety of those who do not join their ranks.

The best way of setting this objection aside is by honestly confessing the truth. Absinners,—at least some of them,—have been far too much given to sit in judgment upon others. They have thus not only done and spoken what was sinful, but they have sadly hindered their own cause. The writer of this knows not a few who have been repelled from Abstinence societies, nay, from the fellowship of abstaining friends, solely by the *concessions* which was exhibited. Union with the League seemed to be made a test of union to Christ. The injury thus done has been wide and great.

Let this be frankly admitted. It would only

do harm to evade or hide it. But while confessing it, we must be allowed to add three remarks: (1.) That it is wrong to judge of a cause by the statements of some of its fiery and injudicious advocates; (2.) That the number of these evil men and ill-balanced supporters is greatly on the decrease, at least in this country; (3.) That the true and tried friends of the cause, from whom its real nature is alone to be learned, are seeing more and more the duty of placing it on a thoroughly Christian basis, that all who seek the welfare of their fellows may feel themselves at liberty to join and that, least of all, those should be repelled who love the Lord Jesus Christ, and who would gladly give all possible countenance and help to any association that would not act in the very face of one of His most solemn injunctions, "Judge not, that ye be not judged."

We would fain, as individuals, act according to the mind of Christ, and in the spirit of Him who was meek and lowly, and our desire is that the principles and laws of our societies, no less than our own personal deportment, should be in harmony with His precepts. And we would remember that His Apostle, in the spirit of His Master, has said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." (1 Cor. iv 5) In our attempts at well-doing we would be careful not to overstep the least of his statutes, or to speak otherwise than he would have spoken, or to forget that "the Judge standeth before the door."

Taking up this ground, and endeavoring calmly to act in this spirit, we make our appeal to our Christian brethren. They cannot surely refuse to listen to us while we, in the name of our common Lord, approach them, and ask them to weigh our arguments. Nor can they treat the matter lightly, when we speak in the name of dying thousands, who with frantic recklessness, and at double speed, are rushing headlong to the unquenchable fire. We may be right or we may be wrong in this effort of ours;—still it is confessedly an effort in the right direction; it is an effort in reference to a terrific evil; and we may ask a fair hearing and well-weighed judgment.

It is admitted that the evil is a fearful one; though those only who come into close contact with it know how fearful. It is an evil of appalling magnitude sweeping millions before it, like a swollen torrent. It is an evil of the most fatally malignant type, committing havoc both on soul and body. It is an evil of the most infectious kind, every hour laying hold of new victims, and demanding the enactment of sanitary laws of the most rigid and searching application.

Christian brethren, what have you done to abate or remedy this evil? Have you done anything at all, beyond a few signs of well-meant utterances of horror? Have you taken any active measures, of any kind whatsoever, were it for nothing more than the exoneration of your own consciences? You disapprove, perhaps, of our plans. Be it so. Have you, however, adopted any of your own? Surely your rejection of our schemes ought to have led you, by this time, to devise a more efficient and unobjectionable one. Have you done this? If so, produce your plan, and let the public know it. Produce your plan, and we shall give it most thorough consideration. We are not wedded to any special scheme. Provided the end is effected, we care little *whence* is the plan by which it is reached, whether yours or ours. Let a testimony be lifted up against the evil.—a testimony explicit and effective,—a testimony, by means of which the wanderer shall be reclaimed, and the whole community aroused.—let this be done,—we shall not quarrel about any minor details, far less about the origination of the scheme. If, then, you cannot fall in with the plans already in existence, do be entreated to from one of your



own. Only do not fold your hands and sit idly as if the evil were too great to be meddled with, as if the blot were too foul to be washed away. Do something, if you feel that you cannot do what we suggest. Do something, for the intoxicating pestilence is on the increase, and is hurrying off its victims by tens of thousands. Do something, for because of drunkenness "the land mourneth," and crime is added to crime,—blasphemy, lust, violence, murder, infidelity, socialism, and all reckless ungodliness. Do something, for God is dishonoured and his law is trampled on, and his Sabbath desecrated, and his Bible set at naught. Do something, for the gospel is hindered and Satan triumphs, and consciences are seared, and convictions are quenched, and impressions are effaced, and the broad way is crowded, and the Holy Spirit is grieved, and barriers thrown up between the sinner and heaven. Do something, for the whole social system is disorganized, and family order is broken up, and natural affections are blasted, and the ties of neighborhood are rent asunder, and vast sections of society are falling to pieces, corrupting and festering through their own unchecked licentiousness. Do something, for the cup of our nation's iniquity is fast filling to the brim, and may overflow sooner than you think. Do something, for there is a holy God, who abhors iniquity, whose displeasure against us cannot always forbear, and whose sword of righteous vengeance cannot always remain in its sheath, but must come forth to judge, to smite, and to destroy. Do something, for the time is short, and souls are perishing, and the Judge is coming, and the day of reckoning is at hand, and your opportunities of plucking brands from the burning will soon be at an end.

But you object to us, because you think that we take up untenable and unscriptural ground. You say that you can never bring yourselves to believe that the simple drinking of wine or spirits is in itself sinful, seeing it is so frequently spoken of in Scripture as innocent, and seeing the Apostle Paul has said, "Drink no longer water, but use a little wine for thy stomach's sake;" and, seeing at the supper of the Lord, we are commanded to take the cup and drink it in remembrance of Him, and in memorial of his blood shed for the remission of sins.

Now let me say here that you are mistaken. We do not ask you to take up this position. If I believed the taking of wine to be sinful, I could not receive many parts of Scripture, and I could not comply with the last command of love, "Drink ye of it." We do not ask you to take up this ground; nor do you need to do so in order to join us in our testimony against the intemperance of the age. I am willing to concede this point; nay, I could not feel myself free to join the movement were this concession not made.

But, then, have we not divine authority for saying, "All things are lawful for me, but all things are not expedient" (1 Cor. vi. 12.); nay, is it not written more expressly, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xvi. 21.); and does not the Apostle show his readiness to act upon this principle, when he adds, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" (1 Cor. viii. 13.)

These verses contain the principles upon which we act. A thing may be lawful in itself, and yet, for special reasons and in particular circumstances, not expedient. We believe that such reasons and such circumstances do exist in the present day, in reference to intemperance, and therefore we abstain,—we drink no wine.—We might perhaps ourselves neither be the better nor the worse for drinking; but that is not the question;—others are the worse and not the better for drinking, and therefore we turn away from it, that in the most emphatic of all ways we may protest evil. And, surely, if by such an example we can create a distaste for the injurious

thing, and awaken a horror at it, both among drunkards and throughout the community at large we are justified in acting on such an expediency. Nay, ought we, dare we, stand aloof, or do anything that might even seem, though but negatively, to indicate the approval, or, at least, the non-condemnation of the enormous curse!

But you may say, will not our temperance produce as good an effect as our abstinence? No. The evil has reached such a height that something most decided and emphatic is needed. Besides, our mere temperance is apt, after all, to be mistaken; and, say what we will, drunkards will take refuge in this as an excuse or palliation; and seeing we are under no remarkable necessity or solemn duty to take a little, it would certainly be much better to prevent them from be-taking themselves to this poor plea, even though it be a refuge of lies. Simple temperance is not so explicit and unmistakable a protest as abstinence. Therefore, we conclude that, seeing it is our duty to testify against the evil, it is more reasonable, more manly, and more likely to be successful, to protest in a way such as shall admit of no mistake.

THE FUND FOR DISBURSEMENTS ON ACCOUNT OF MISSIONARIES SENT TO CANADA BY THE COLONIAL COMMITTEE OF THE FREE CHURCH OF SCOTLAND.

In account with JOSEPH MACKAY of Montreal.

1853.		Dr.	
Sept. 6	To remitted, Rev. J. Bonar	£141	3 11
Oct. 6	„ paid Rev. J. Bonar's order	8	10 4
Nov. 23	„ remitted, Rev. J. Bonar	30	14 5
1854.			
Jan. 30	„ „ „	30	11 1
Mar. 10	„ „ „	103	7 4
17	„ „ „	30	15 3
27	„ „ „	30	11 1
Oct. 30	„ „ „	30	13 11
Nov. 11	„ „ „	61	2 3
11	„ Cash on hand	13	19 4
		£181	8 11

1853.		Cr.	
Oct.	By Collections in Montreal	£240	15 0
Nov. „	„ „ Toronto	103	10 0
1854.			
Jan. „	„ „ London C.W.	30	15 0
Mar. „	„ „ London C.W.	30	15 0
Aug. „	„ „ Perth	6	0 0
„ „	„ „ Bytown	12	0 0
„ „	„ „ Woodstock	9	5 0
„ „	„ „ Ingersol	2	0 0
Oct. „	„ „ Gananoque	5	15 0
„ „	„ „ Danville C.E.	5	0 0
„ „	„ „ Hamilton Presbytery	30	13 11
„ „	„ „ Balance in hand	13	19 4
		£418	8 11

Montreal Subscriptions.

Joseph Mackay	£180	0	0
James Court	10	0	0
Peter Re'path	7	10	0
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David Allan Poo	2	10	0
A Friend	0	10	6
A. Swan	2	10	0
A Friend	2	10	0
Thanks Offering	0	10	0
James Stirling	0	10	0
A. Stevenson	2	10	0
T. Davidson	0	10	0
W. Barry, jun.	1	5	0
W. Murray	1	5	0
W. P. Smith	1	0	0
John Stirling	2	10	0
Hector Munro	2	10	0

James Morrison	1	5	0
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		£240	15 0

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A. M. Smith	2	10	0
Rev. W. Reid	1	0	0
G. Michie	1	5	0
J. A. Torrance	1	5	0
W. Ross	1	5	0
B. Torrance	1	10	0
Walter Macfarlane	2	10	0
Globe Office	5	0	0
W. Polley	1	5	0
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		£108	10 0

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G. Hunton	1	0	0
London Presbytery, per Rev. J. Scott	11	5	0
London Presbytery „ „	30	15	0
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		£61	10 0

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