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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XIII.

TORONTO, MARCH, 1857.

No. 5.

CONTENTS.

Notices.....	65
Proceedings of Presbyteries, &c.—	
Presbytery of Toronto.....	65
— Montreal.....	65
— London.....	66
Communications, &c.—	
Address on present attitude of Popery, by Rev. A. E. Geikie.....	67
Notes of missionary tour, Rev. Dr. Irvine, &c.	70
Presbyterian Church in Boston.....	71
Sabbath School Convention.....	72
Anniversary of Buxton mission Sab. School	73
Presbyterian Union.....	73
Progress of the Church, in Chateauguay... 73	
Report of Knox's Church, Sab. School Dundas	73
Editorial—	
Collection for Ministers' Widows' and Or- phan's Fund.....	74
Our Provincial Legislature and the work before it.....	74
Items of Religious and general intelligence.	75
Missionary Intelligence &c.—	
Samoa.....	75
Progress and prospects of Canada.....	76
Miscellaneous Extracts &c.—	
The knowledge which is indispensable....	77
Not Justice, but Pardon.....	77
Notices of Publications.....	78
Acknowledgements, &c.....	78

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery, will be held in Toronto, on Tuesday, March 31, at 11 o'clock, a. m.

T. WIGHTMAN, *Pres. Clerk.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in the vestry of Knox's Church, Toronto, on Tuesday, 31st March, at 7 o'clock, p. m.

W. REID, *Convener.*

KNOX'S COLLEGE COMMITTEE.

The College Committee will meet in Knox's College on Wednesday, 1st April, at 10 o'clock.

A full meeting is particularly requested, as important business will require attention.

M. WILLIS, *Convener.*

KNOX'S COLLEGE-CLOSING EXERCISES.

The Session will close on Wednesday, 1st April. The closing exercises will take place in the College Hall on that day, at 11 o'clock, a. m.

PRESBYTERY OF LONDON.

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

J. SCOTT, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

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

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF HAMILTON.

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

M. Y. STARR, *Presb. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

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

Proceedings of Presbyteries, &c.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on 28th of January. Thirteen Ministers and three Elders were present.

A call from the town of Whitby in favour of the Rev. Mr. Lowry of West Gwillimbury, was presented and sustained. Before putting the call into Mr. Lowry's hands, the Presbytery ordered his congregations to be cited to appear for their interests at next meeting.

Also a call to the Rev. R. Swinton ordained missionary, from the Congregation in Markham, was presented and sustained, and ordered to be transmitted to Mr. Swinton.

The committee formerly appointed to attend to the affairs of Knox's Congregation, Toronto, with reference to the altering of the constitution gave in an interim report, which was received. After some discussion it was agreed to continue the committee now consisting of Rev. Messrs. Lowry and Laing, and Mr. Clark, sen., Elder.

On the morning of the 24th, the Presbytery proceeded to hear Mr. Mitchell's trial discourses. Mr. Mitchell was then examined in Hebrew, Greek, Theology, and Church History. The discourses and other trial exercises were sustained; and Mr. Mitchell's ordination was appointed to take place at Milton, on Tuesday, the 17th of February, at noon. Mr. Laing, (as being the last ordained member of Court) was appointed to preach and preside; Mr. McLaughlan to address the pastor, and Mr. Nisbet the people.

A letter was read from Mr. W. Heron, Elder in Whitby-Rear, applying for moderation in a

call to a pastor for the united Congregations of Reach and Whitby-Rear. Mr. Laing was appointed to attend to the matter.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The Presbytery met in Knox's Church, Milton, on Tuesday, the 17th ult; when after sermon by Rev. J. Laing, of Scarborough, Mr. James Mitchell was ordained to the pastoral charge of the united Congregations of Boston and Milton.

The call from the Congregation in the Town of Whitby was next taken up, and a letter from West Gwillimbury, acquiescing in the proposed translation, having been read, the call was put into the hands of Mr. Lowry, who accepted the same. The induction was appointed to take place on Tuesday, the 3rd of March, at half past 6 o'clock, P. M.—Mr. Ure to preach and preside, Mr. Reid to address the minister, and Mr. Wigham the people.

A letter from Rev. R. C. Swinton, accepting the call from Markham, was read. The induction was appointed to take place at Brown's Corners, on Wednesday, 11th of March, at 12 o'clock noon. Mr. Adams was appointed to preach and preside, M. Alexander to address the minister, and Mr. Laing the people.

Mr. Laing reported verbally that Dr. Burns and he had visited several of the families in connection with the Station at Reesor's Corners, and found things apparently prosperous. The report was sustained.

Mr. Laing reported in reference to the Knox's Church case, that although the committee of the Presbytery and the congregation had not met, he had attended a congregational meeting, at which the utmost harmony prevailed, and that matters were now in a fair way of being settled in accordance with the principles of the Church.

A petition for supply during the summer was received by Mr. Reid, from the township of Osprey, 9th line. Mr. McKenzie was appointed to visit that district, make enquiry, and report to next meeting to be held in Toronto.

Mr. Laing gave notice of an overture to the Synod on the subject of the "Re-arrangement of Presbyteries."

A committee consisting of Dr. Willis, (convener) Messrs. Wightman and Laing, was appointed to draw up a report, on the examination of the students, who had appeared before the Presbytery, to be sent to the College committee, as enjoined by the Synod.

The next ordinary meeting was appointed to be held in Toronto, on Tuesday the 31st March.

THOMAS WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery held its ordinary quarterly meeting on the 28th and 29th of January.

The Rev. J. C. Quin was elected Moderator for the ensuing six months.

The Clerk read a letter from the Rev. Daniel

Gordon, of Indian Lands, now in Scotland, stating that his health is not sufficiently restored to admit of his return to Canada during the present winter, and requesting leave of absence till spring; which request was granted.

Petitions were presented from the congregations of St. Therese, St. Eustache, and Grande Franiere, for the continuation of the Rev. W. Windell's services, which were granted. A report from W. Windell, of his labors in these congregations was read, and received with satisfaction.

A petition was read, bearing the signatures of sixty members and adherents of the Church at Winchester, praying for organisation, and a supply of Gospel Ordinances. Parties appeared and were heard. After full consideration, it was agreed to receive the petition, but in view of the difficulties of the case, and the fact that the prayer of the petition appears to interfere with the existing charge of Mr. Quin, postpone consideration of the petition till next ordinary meeting, in the hope that some way may be opened up in Providence for the satisfaction of all the members and adherents of the Church in the district named, without improper violation of the ministerial position of Mr. Quin and the interests of the congregation under his care.

A letter was read from Mr. A. Young, Probationer, stating that he had received and accepted a call from a congregation in the Presbytery of London. The congregation of Indian Lands being left destitute of supply, by the removal of Mr. Young, the Rev. Messrs. Cameron and Currie were appointed to give occasional supply; Mr. Cameron to be Moderator of the session of Indian Lands for the ensuing three months.

The overture anent the Duties of Elders and Deacons, sent down by the Synod, was considered and approved, with the addition of an article—that it should be left to the option of congregations to elect Deacons for life, or for a term of years.

On the subject of Colportage, the Rev. David Inglis of Hamilton, addressed the Presbytery. On motion made and seconded, it was Resolved,—“That the Presbytery having heard with much satisfaction, the statements of the Rev. Mr. Inglis in regard to the new arrangement of the Committee on Colportage, express their interest in this object, and desire to co-operate with the Committee in the great work of the distribution of sound religious literature throughout the land.

The Rev. Messrs. Fraser and Kemp, with Messrs. Redpath and Court, were appointed a committee to engage a Colporteur to labour within the bounds of the Presbytery.

Mr. Anderson was appointed Moderator of the Kirk Session of Laguerre.

The Rev. Mr. Swinton having received a call from a Congregation in the Presbytery of Toronto, it was agreed to grant him a Presbyterial Certificate.

It was agreed to apply to the Synod's Home Mission Committee, for six missionaries.

Mr. Anderson gave notice, that he would call attention at next meeting of Presbytery, to the Home Mission of the Presbytery.

D. FRASER, *Pra. Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London met in London, on the 13th of January, 1857, and continued in session three days.

The following is a statement of the principal items of business transacted by it:—

The minutes of several special meetings held in the interval between the last ordinary meeting and the present one, were read and sustained.

At these special meetings, calls had been moderated in and sustained from Ridgetown, Fin-

gal, and St. Thomas, and also a call moderated in from Tilbury, and another from Beachville.

Reports of the fulfilment of Missionary appointments, given to members of Presbytery at last ordinary meeting, were heard. In two instances the fulfilment of appointment had been omitted, for which satisfactory explanation was given.

The call moderated in from Tilbury in favour of Mr. John Straith, was laid on the table, which after consideration the Presbytery agreed to sustain. Mr. Straith, being present and the call having been presented to him he signified his acceptance of the same.

A Call was also laid on the table, moderated in from the congregation of Beachville in favour of Mr. John Rennie. The Presbytery agreed to sustain the same and instructed the clerk to forward it to Mr. Rennie.

A call moderated in by the Presbytery of Montreal, from Knox's Church congregation, Boston, United States, in favour of the Rev. William McLaren, minister of Amersburgh, was read, together with accompanying papers. The Rev. David Inglis of Hamilton, appeared as commissioner of the congregation in Boston, and was heard in favour of the translation of Mr. McLaren. After much discussion, in which various opinions were expressed, relative to the act of connecting the congregation in Boston with the Presbyterian Church of Canada, and the propriety of removing Mr. McLaren from the Canadian field to the United States,—the Presbytery agreed to cite all parties concerned to appear at the next ordinary meeting of Presbytery, to be held in London on the second Tuesday of April 1857.

A petition was read from the congregation of St. Mary's, praying for the moderation of a call. The prayer of which petition the Presbytery agreed to grant, and appointed the Rev. Thomas McPherson to moderate in call at St. Mary's, on Tuesday the 28th January.

A memorial from the Session of Thamesford was read, complaining that in the present vacant state of the congregation they were not able to obtain, when required, the administration of the ordinance of Baptism; on which the Presbytery agreed to appoint the Rev. Donald McKenzie of Zorro, moderator of the session of Thamesford, that all applications for Baptism might be attended to.

A petition was also presented from the same session praying that the call formally moderated in from the congregation of Thamesford in favour of the Rev. John Fraser, be not further acted on for the present, but allowed to lie on the table. The Presbytery did not agree to grant the prayer of the petition, but in as much as Mr. Fraser had not taken any notice of a communication formerly sent him respecting the call, instructed the clerk to write a second time requesting an answer as soon as possible.

A petition was presented by Dr McKeller and Mr. Archer from the Presbyterians at Wardsville and Newburg should organise the congregation, and agreed to give such supply of preaching by probationers, as they might be able to afford.

A deputation appeared from the congregation of Lobo, asking the advice of the Presbytery respecting the propriety of leasing a certain portion of glebe land. The Presbytery having heard the deputation and having ascertained the nature of the Deed by which the glebe is held, agreed to recommend that the land be not leased.

A member of the congregation appeared as a deputy from Vienna.

A letter was also read from Mr. Stephens of the same place, proposing that a probationer might be sent to the United Congregation of Port Burwell and Vienna, for the period of twelve months, with the view of his obtaining a call at the end of that time. The Presbytery found they could not, in justice to other vacant charges, or to the labourer himself, appoint a probationer for so long a time, but agreed, as soon as a suitable labourer can be obtained to station him

over the congregation there, as long as circumstances may allow.

A petition presented from the Presbyterians of Clinton, praying that they might be organised into a congregation in connection with the Presbyterian Church of Canada, and that the ordinance of the Lord's supper might be dispensed there in an early part of the ensuing summer. The Presbytery agreed to grant the prayer of the petition, and appointed the Rev. John Ross, and the Rev. William Graham, to organize the congregation then, and have elders elected on Wednesday the 11th February. The appointing of the dispensation of the Lord's supper was delayed till next ordinary meeting.

In accordance with the prayer of a petition from Grey, the Rev. J. Ross and the Rev. W. Graham, were appointed to organise a congregation there on the first Tuesday of March. Mr. Ross was also appointed to preach there on the Sabbath immediately preceding the organization, and the missionary labouring at Grey appointed to supply Mr. Ross' Pulpit on this day.

In answer to a petition from Parsley for the organization of a congregation and the dispensation of the Lord's supper. The Rev. J. McNaughton and the Rev. J. Scott, were appointed to organise the congregation there on Friday the 6th March, and to dispense the ordinance of the Lord's supper on the following Sabbath.

A communication was read from the congregation of Harrington, intimating that a church was in process of erection, and requesting that immediately on its completion a call might be moderated in. The Presbytery found that there was no need for any present action in regard to this communication.

A petition was presented from the congregation of Wallaceston, praying for a supply of preaching, by Gaelic probationers with the view of calling one to become their pastor. The Presbytery, regretted that from the lack of Gaelic probationers, they could not at present meet the prayer of the petition, but agreed to do so as soon as possible.

On application by the respective ministers of Saugeen, Mitchell, and Mornington, assessors were appointed to assist at each of these places in forming a session. The assessors for Saugeen were Mr. John Mathewson of Bruce and Mr. Neil McDonald of Kincardine, Elders. The Presbytery also agreed that the Rev. John McKinnon of Owen Sound, should be requested to act with the Rev. Mr. McNaughton and these assessors. For Mitchell, the assessors were Rev. Thomas McPherson, and Mr. Moses Douglas, elders. And for Mornington, the Rev. Daniel Allen, and Messrs Bradley and Stewart, Elders.

Messrs Alexander Young, John McMillan, and John Straith, probationers having respectively accepted of the calls from St. Thomas, Fingal, and Tilbury, and subjects for trials of ordination having been previously prescribed to each of these gentlemen, their trials were heard and sustained, and the ordination of Mr. Young appointed to take place at St. Thomas, on Wednesday the 28th January; the ordination of Mr. McMillan, at Fingal, on Thursday the 29th, and the ordination of Mr. Straith, at Tilbury, on Friday the 30th.

Mr. William Forrest, Probationer, having formerly intimated his acceptance of the call from Ridgetown, and subjects for trials of ordination having been prescribed to him, but he not having been able to be forward at the present meeting, the special meeting of Presbytery to be held at Fingal, on the 29th, for the ordination of Mr. McMillan, was appointed to hear his (Mr. Forrest's) trial, and in the event of their being sustained, to fix an early day for his ordination at Ridgetown. The same Presbytery meeting was also authorised to consider the call appointed to be moderated in from the congregation of St. Mary's, and in case of its being sustained, to forward to the person in whose favour it might be given.

The usual arrangements then made for the

annual Missionary Meetings—the Presbytery divided into four sections, and the ministers belonging to each section left to make their own appointments.

The following appointments were given to the missionaries at the Presbytery's disposal: Mr Irvine was appointed for six weeks to Wardville, Newburg and Bothwell, and the remaining weeks till next ordinary meeting of Presbytery to Westminster and Brampton. Mr. Snell was, at his own request, dismissed to the Presbytery of Toronto, and Mr. Stewart accordingly, to a previous arrangement, was appointed to Grey.—Mr. McGillvray to St. Marys and Clinton.

The following appointments were also given to ministers of Presbytery, to be fulfilled before next ordinary meeting:—

To *Enniskillen*—Messrs. Gauld and Troup were appointed to give each a Sabbath.

To *South West Plympton*—Messrs. Walker and Troup to give each a Sabbath service.

To *Wallaceburgh*—Messrs. McColl, King and Straith to give each a Sabbath.

To *Bosanquet*—Messrs. L. McPherson, Sutherland, and Ferguson, to give each a Sabbath.

To *Wallaceton*—Messrs. McMillan of Aldborough, McMillan of Fingal, and Young, each a Sabbath.

To *Chalmer's Church, Dunwick*—Messrs. Doak and Forrest to give each a Sabbath.

To *Beachville*—Messrs. McKenzie, McDiarmid and Wallace to give each two Sabbath afternoons.

To *Port Burwell and Vienna*—Messrs. Ball and Tolmie to give each a Sabbath.

To *Thamesford*—Mr. McKenzie to give the 1st Sabbath of March.

To *Konoka*—Mr. Ferguson to give one Sabbath evening in the month.

To *St. Mary's*—Messrs. Findlay and T. McPherson, each to exchange a Sabbath with the Missionary there.

To *Elma*—Mr. McMullen one Sabbath.

To *Clinton*—Messrs. Ross and Graham to give each a Sabbath.

To *Belmont*—Mr. Wallace to give the 3rd Sabbath of February, and Mr. Doak to give the 1st Sabbath of March.

To *Carrick*—Mr. Scott to give the third Sabbath of March.

The next ordinary meeting was appointed to be held at London, on the first Tuesday of April, at ten o'clock, A. M.

January 25th, the Presbytery of London met by special appointment at St. Thomas, for the ordination of Mr. Alexander Young. The Rev. W. S. Ball, Moderator, having preached an appropriate discourse, put the questions of the Formula to Mr. Young; and having returned satisfactory answers, was, by prayer and the laying on of the hands of the Presbytery, solemnly set apart to the holy office of the gospel ministry, and inducted to the pastoral charge of the Congregation of St. Thomas. The Rev. J. Scott then addressed the newly ordained minister, and the Rev. W. Doak addressed the congregation. The attendance was full, the people appeared to be deeply interested, and gave a hearty welcome to the young pastor on retiring. The general appearance of the congregation was encouraging, and gave promise of future prosperity.

On the following day the Presbytery met at Fingal, where similar services were conducted at the ordination of Mr. John McMillan. The sermon was preached by the Rev. W. Doak—the questions were put, the ordination prayer offered and the young minister addressed by the Rev. W. S. Ball, and the addresses delivered to the people by the Rev. D. McMillan of Aldborough. Here as at St. Thomas, there was a large congregation present, perfect unanimity in the reception of the pastor, and matters in general promising.

At this meeting Mr. William Forest's trials

for ordination were heard and sustained, and his ordination appointed to take place at Ridgetown, on Wednesday, the 15th of February.

The call moderated in at St. Marys, was received, considered and sustained, and the clerk instructed to forward the same to Mr. David Beattie, Probationer from the Free Church of Scotland, in whose behalf it was given.

The Presbytery also met according to appointment, at Tilbury, on the 30th, for the ordination of Mr. John Straith. The Rev. David Walker preached a suitable and impressive discourse from Heb. iii. 2, and conducted the ordination service. The Rev. W. King addressed the newly ordained minister, and the Rev. A. McColl addressed the people.

JOHN SCOTT, *Pres. Clerk.*

Communications, &c.

AN ADDRESS ON THE DEFENSIVE ATTITUDE OF POPERY, DELIVERED IN GALT, AT THE LATE ANNUAL MEETING OF THE GALT AUXILIARY TO THE FRENCH-CANADIAN MISSIONARY SOCIETY.

BY THE REV. A. C. GRIMIE.

I do not intend at this time to enter on a consideration of Romish doctrines or peculiarities, but to attempt a brief answer to the question,—*Is Popery gaining ground, or is it not?* If we are to believe the Priests, it is carrying all before it. If we are to believe certain Protestants, this boast is reasonable. If we are to believe Puseyites and sceptics, its success is either matter of rejoicing, or a thing of no consequence. For my own part, I cannot think that it moves otherwise, than like Virgil's rower,—*backward*. There is measureless zeal, consummate skill, great talent, infinite craft, and unwearied industry, but nevertheless, Romanism is nowhere making any true advance. It is everywhere girded by opposition. Like a beleagured town, its walls are at once its defence and its prison. Its attitude is conservative, not aggressive; while that of its mustering assailants, is one of bold and confident attack. Wherever we look, all over Christendom, Protestantism swarms in the breach, and Popery agonizes in the defence.—Popery makes no new conquests; every postern is watched, every sally met, and if its friends saw a certainty of holding their own, they would breathe more freely than they have done any time during these many years past.

In reply to such sentiments, we are invited by the Priest to look at Britain. "There," says he, "the Church gains ground. See how the noble and the learned bring their wealth and talents to her footstool. Note the rise of her churches, the increase of her nunneries, the number of her schools! Reckon by tens of thousands the faithful, as they over-press the British Empire. Her voice is heard alike in city and village. Everywhere she moves on in a career of victory." So says the Priest, and what he says is true, excepting his conclusion. Many clergymen of the English Church have become Romanists, sundry titled or wealthy people have followed the notable example; numerous churches, and not a few religious houses, have been built; while Popish Irishmen swarm in the parishes of every city, and are dotted over every county. But, do we therefore admit that Rome has really gained anything? Certainly not. She is welcome to the Newmans, the Mannings, and the Wilberforces, to an ancient Duchess or two, to here and there a sickly baronet, or sentimental young lady, and to a score or so of dilettanti squires. She is welcome too, to her nunneries, and well come to her churches. As for the clergy who

have joined her, what Bishop Lloyd long ago said of conforming Dissenters, applies to most of the perverts. "Many a clever fellow has left us for dissent, but I never knew a dissenter enter the Church who was worth a penny." As for the Dowagers and dilettanti, their action does not represent the sentiment of their class, and is utterly repugnant to the feelings of the nation. Then, as to the nunneries and churches, it is as well that Romish ladies should take the veil in England or Scotland, as in France or Italy; while the thousands of Missionaries who have of late years crossed St. George's Channel, account for and render the erection of churches absolutely necessary. Better that these modern Gibeonites should attend a Mass-house than none at all. Better they have Priests to look after them, than *nobody* but Policemen. With all the aid the former give, the cost and labours of the latter are already prodigious.

Rome would have cause to boast, if the Arianism had crowded within her pale, or if the movement among the clergy had been continuous and extensive, or if the churches had been built and filled by Anglo-Saxons, in all the fervour of a new discipleship, or if the nunneries were, in the main, tenanted by the daughters of Protestants. She would have cause to rejoice, if she saw that the children of the Reformation, the British nation, were different to their antecedents, and turning a kindly ear to her invitations. But so long as she is absolutely certain that, never since the seventeenth century, has that nation, from the Queen on the throne, to the hind at the plough, been so warm in its attachment to the faith of the Bible, or so resolute in its defence, she has little cause for triumph, and we have none for fear. The heart of Britain is as Protestant now, as when William of Orange landed at Torbay, and Popery fled to the Court of Versailles. An Irish Judge once annoyed Curran, by shaking his head as that Barrister was pleading with the Jury. Again and again the cranium oscillated, again and again did the orator feel that his audience was thereby affected. At last he exclaimed:—"Gentlemen of the Jury, his Lordship has, during my address, repeatedly shaken his head. But gentlemen, it's only a way he has, and whenever he does so, there's nothing it." So see we now, some would-be wise man shake his head, as we proclaim the strength of Protestantism, but remember that, whenever he does so, "there's nothing in it." If the Pope had any chance in Britain, the "Aggression" destroyed it forever.

But in spite of all appearances, not only does Rome gain nothing in Britain, she is actually losing. More of her Irish children turn to Protestantism in England and Scotland, than is commonly supposed, and quite a sufficient number to furnish a full set-off against any stray acquisitions in high quarters. The Bible is not circulated everywhere in vain. City Missions do not everywhere exist in vain. Ragged Schools do not instruct in vain. Laborious and godly men and women do not toil and pray in vain. The poor Romanist fears to declare his change, and Protestantism does not always announce her triumphs with sound of trumpet; but depend upon it, Rome is losing in Great Britain far more than she ever hopes to gain. Supposing, however, that she was there keeping all her own, and what she could acquire besides, let us only cross the Channel. How fares she in the "Island of Saints"? The Protestant clergy there are fairly roused, and their self denying kindness has won the heart of the peasant. Gaelic preaching, too, is rapidly increasing. Bible readers are in all quarters; tract distribution abounds; and within the last six years, the Celts have become Protestants by thousands. This fact needs no support. Education in the National

Schools, education in the Queen's Colleges, a revived Protestant Clergy, and a circulated Bible, are shaking Popery to its very centre. It is true that petty persecution is common, and Bible burning not unknown, but as Archbishop Whately says,—"the best friends of the Protestant cause, are those who have lately been burning Bibles." Nor is this second Reformation likely to stop at its present stage. A spirit of controversy has been kindled, and daily, the buzz of enquiry increases in intensity, and light spreads among a long-degraded people. Looking, then, at Ireland, we see Rome fast losing her hold of the masses; not at all aggressive; standing on the defensive; walled in. Protestantism there is rapidly taking possession. And, while in England, with feline softness, the Priest mouses darkly among the magnates, and now and then boasts of a prey, nevertheless, his face and conduct are those of a conspirator, not of an open, fearless, manly foe. Nowhere does he meet us in the field, while in every field we seek him. Like that representative man, Guy Fawkes of old, he is happiest in a vault; like Cromwell of old, we occupy the market-place. I say then, that even in Britain, the boasted scene of Papal proselytism, Rome is at the wall, playing a losing game. How can it be otherwise? The kingdom is free; she cannot openly persecute; and one read Bible will do her more hurt, than a score of Jesuits can bring her reverence.

One word more about Britain:—people have greatly exaggerated the extent and influence of the Puseyite movement there. At no time did it affect the nation with more than disgust, or was it more than an evidence of the first wanderings of the young mind of the awakened English Church. Hence, though a few erred, the mass paused, and the stream now runs in other and better channels. The Broad School is asserting itself within the Establishment; and this fact, coupled with the other, that all the recent appointments to bishopricks have been notoriously Protestant, may put an end, alike to our fears, and the hopes of our enemies. We have certainly nothing to fear. God might, indeed, in his wrath, permit the pall once more to cover our mother-land; but neither in Great Britain nor Ireland can we discern a sign of any such catastrophe, while in common with all mankind, we perceive facts which furnish us with fresh reason for gratitude, and fresh ground for hope, that Britain will be in days to come, what she has been in days past—not only the land of the free, and the refuge of the oppressed, but the terror of the Priest, the fountain of Christianity, and the sanctuary of the Bible.

Let us now look at the Continent:—France comes first in order; and here, surely, if any where, we should see Popery in all its strength. And it is strong, very strong. It is in the hands of the Jesuits, and they and the Emperor are in one another's hands. All travellers assure us that, whatever may be the condition of Paris, the provinces remain attached to Popery. Is there, then, perfect security, even here? Is the Priesthood at ease? We think not, if we may judge from the intense jealousy with which Protestantism is watched and hampered. "Luther and Calvin," says *L'Univers*, "are more dangerous villains than Lucreia and Cartouche, (two famous thieves) and as much deserve to be hanged." Now this is not the language of men who have nothing to fear. The Ultramontanists are uneasy, and with reason. By means of national and other Bible Societies, no fewer than 200,000 copies of the sacred volume were circulated in France, during the year ending, May 1856. The British and Foreign Bible Society alone, employs 100 Colporteurs, 90 of whom are converts from Rome. Then we hear of the *Evangelical Society*, with its 13 Ministers, 14 Evangelists, 47 School Teachers; and the *Central*

Society with its 16 agents and its Theological College; and the *Paris Missionary Society*, with its twelve stations in South Africa; and the *Religious Tract Society*, distributing 1,387,000 tracts, and the *Sunday School Society*, with its 350 Sunday Schools, scattered all over the country. Certainly, all this is a little thing compared with what it opposes; but here we see potent elements at work, backed, moreover, by a greatly awakened Protestant Church in the South. And can we believe that such efforts are vain? No one will ask us to do so, and least of all the Romanist. Popery has, in the Reformed Churches of France, a bold and living antagonist. Rome there as elsewhere, stands on the defensive, hating an aggressor whom she can neither despise nor crush. Time was, when she chased the Huguenot, and caged and crushed him in Rochelle; but the Huguenot of this age walks abroad, and scattering the Bible, takes a noble revenge. In France, as elsewhere, the attitude of Rome is conservative. Belgium is probably as Popish a country as any in Europe, but her own Universities are aiding a vigilant Protestantism; professors and missionaries being alike sheltered by "the fundamental law which assures the freedom of all forms of Religion." At the beginning of last year, M. Brasseur, Professor of Jurisprudence and Political Economy in the University of Ghent, anatomized the recent Austrian Concordat, teaching applauding students, that, "the Popery of the middle ages swallowed up the civil power, and suppressed all the subjective rights of the human mind,—that the Reformation of the sixteenth century was the signal for the overthrow of that bondage, by which the human mind had been oppressed in the middle ages,—that the Reformation was for the middle ages, what the introduction of Christianity was for the old world,—viz.,—a re-establishment of the subjective principles, by doing homage to the freedom of inquiry. Of course, Rome sought to put down this unexpected enemy; but the civil power would not interfere, while the students of Brussels, publicly convened, hastened to sustain the teacher at Ghent, by declaring that his right to speak, and the attempt to gag him, exhibited "a conflict between the liberty of public instruction and the theocratic principle of the middle ages, between philosophy and fanaticism, between *reason and the Church*." So much for the Universities, and we know their power. I only add, that the *Societe Evangelique Belge*, is quietly at work with its 34 agents, and that in Ghent, alone, 700 or 800 Romanists are learning from M. Van Schelven, the truth of the Gospel. Here also, the attitude of the two systems is still the same,—Popery in possession, and Protestantism making an entry. Italy claims our next regard. You will remember how the Bible was circulated there in 1848, when His Holiness ran away, and before French bayonets had yet pierced the reviving life of the Eternal City. Well, though very many of these precious volumes were destroyed, not a few of them remain in the hearts and hands of the people; and we know that the Pope is only "at home," because Louis Napoleon keeps him there, and that were he left to the affections of his flock to-morrow, he would have to find a bed outside the walls ere night, while they, before many weeks, would have more Bibles than ever. In Naples matters are not greatly dissimilar. Let the Lazzaroni King but disappear or alter his method, and in spite of St. Januarius, the energy of a circumambient Protestantism will supply the wants of the thousands of willing expectants. We all know how it is in Tuscany. The sorrows of Bible readers there have told the tale, and shewn the world that Italian Popery lives only by physical force. But the Peninsula is not everywhere so fettered. In Sardinia, we find a nation declaring its independence of the Vatican, and

permitting and contemplating, all the efforts, of all the workers in the cause of spiritual freedom. With this exception, from the Alps to the Straits of Messina, and from the Mediterranean to the Gulf of Venice, the Italians groan miserably in spiritual and civil fetters, while Protestantism, with the vigilance of Genseric of old, hovers round their coasts, not like that great Vandal, to extinguish light, but like a Heaven sent messenger, to create it and to give. Here as elsewhere, the same struggle goes on, and the relative positions of parties remain unchanged.

Of Spain, it is well known that, in this once proud kingdom, the clergy are now poor and degraded, while in his learning, Ximenes finds few if any successors. It is also well known that, of recent years, an immense number of Bibles and Tracts have been put in circulation, and that many have been thus lifted out of their superstition. Of late, however, this freedom of evangelical effort has been interrupted, and certain, both of distributors and receivers, imprisoned, or sorely annoyed. Still, the excitement which it caused, is not ended, and we have every reason to believe that the Kingdom of Philip, the Armada, and the Inquisition, contains in its bosom a living seed, which has already come to the ear, and which, in spite of all coercive measures, is destined yet to bear more and more. Here, too, the Bible and the Priest, are in visible antagonism.

The Austrian Concordat made some stir during the last year, and Protestants wondered what it meant, while all men stared at the apparent folly of Francis Joseph, in thus giving up rights which his famous predecessor had so hardly won. Doubtless, however, there was a method in his madness. Meanwhile, the scheme is throwing his dominions into a ferment. Hungary demands the convocation of her Protestant Synod, and so far as we can learn, the whole people, German, as well as Slavic and Magyar, have been only roused to opposition or enquiry by this stride of ecclesiastical arrogance, the design of which was, to crush everything of the sort for ever. Prior to the *Concordat*, Austrian Popery dwelt comparatively in peace, though not wholly untroubled. Now, the system is being cavilled at by thousands within the Empire, who, had they been let alone, might have lived on in that quiet which so few people like to part with. This treaty seemed at first to be an aggressive Roman movement. It was really, however, no new inroad on the domain of Protestantism. It was only a desperate effort to keep that hated thing within its bounds. And now, the likely result is that, it has but called out and vivified slumbering animosity, bringing the two systems into that visible antagonism in which they stand everywhere else. We are assured, I think, on the authority of the *Times* correspondent, that the Romanists are flocking to the Lutheran and Calvinistic Churches, so that the ordinary congregations cannot find room. A capital illustration this, of the success of modern Romish aggression! I believe that, in the Austrian territories, as in all other Popish lands, the notion I have espoused will be proved the true one. Rome trembles before the Bible and civil liberty, and lends its aid to tyranny, in exchange for that shelter which many foes and growing impotence render necessary.

Here would I arrest this glance at the relative positions of European Romanism and Evangelism; there are, however, various portions of Germany teeming with the "faithful," and to them I must refer for a movement. I shall do so by quoting the alarmed utterance of the Ultramontane *Univers*:—"In all the Catholic cities," says the writer, "the statistical returns make it apparent that the number of Protestants is increasing in a fearful manner. Dusseldorf, which was almost entirely Catholic,

already reckons 7000 Protestants, and there is a certain parish of Cologne which numbers only ten Catholics." The statement is brief but momentous, and a French Protestant paper commenting upon it, says, "its five or six lines are worth as much as—may more—than many pages of the reports of our societies." I think so too; for, even if the reports of our societies were a good deal better, than I am sorry to say they often are, the testimony of a Romish opponent would still far outweigh theirs.

Before passing on, let me ask, what is the condition or tendency of European Protestantism apart from its antagonism to Rome? Is it Evangelical, or becoming so? Let the Churches of Switzerland, Prussia, Sweden, and Britain answer. There is no doubt about the matter. God is reviving the Churches of the Reformation; and we have every reason to believe that, the work which His Spirit has begun, will go on, till they form a loving brotherhood as in days past. And what shall withstand freedom, "whom the truth makes free?" We believe that Rome cannot. If the few who now work are effecting so much, what would result if all were together, striving for the overthrow of the dread throne which so long has cast its broad shadow over the souls of the race?

We shall now come nearer our own doors.—What progress is Popery making in the United States? There, as in England, much seems to be effected; many churches are built, many priests are at work, and Popish Irishmen and Germans abound. But there, as in England, Rome makes really no advance. On the other hand, we all know, and Romanists admit, that the system is only supported by a perpetual stream of people from Europe. Were the migration from the old world to cease, Popery in the Union, would be practically defunct in fifty years. It is even now a delicate exotic, with everything against it. Hosts of priests, Cardinal-Archbishops, churches in all quarters, everything is tried in turn, and everything proves insufficient to keep the system alive among the descendants of the European believers. The children of white men cannot live in Hindostan, and the children of "the faithful" do not endure in the States. For a generation, all kinds of Romanists have been pouring into that meeting place of nations. I believe it to be a fact, nevertheless, that there are at this day fewer rather than remembers in that Church than are supposed to have originally arrived in the country. We ask, where are the emigrants' children? Were they all, and did they all continue bachelors and old maids? Where are the children? Echo answers as usual. They exist, only not in the Romish communion. But I will not linger on this point. I would just add, that the Priest who not long since declared that, "could he raise a wall of fire round Ireland to prevent its people from coming to America, he would do it," spoke the mind of his class; and notice the recent attempt, of the Buffalo Convention, to transfer the whole of the transferable O'Rourke's and O'Rafferty's, *en masse* to Canada. They failed. Remember, however, that they may try it again. They have all Lower Canada to help them.—Popery then, is probably more purely conservative in the Union, than in any other country, while Protestantism there is as aggressive as in Britain.

But what of Canada? Here, at least, the papal interest is safe for a time. But even here Popery is not aggressive. It is not advancing. In Lower Canada it is fighting to keep the habitants obedient, while *rouges* and the French Canadian Missionary, with like Societies, are quietly and successfully toiling to free them. But what of Upper Canada? Here we see all outward signs of prosperity; nevertheless, no converts are made. While, then, we are justified in thinking that, in this Province, as well as everywhere else, the Church of Rome is

standing on the defensive, let us remember that, here, at all events, she is amassing wealth, and acquiring political power. If she cannot win souls, she may win dollars. "Her only care is not—to increase her flock," she seeks in flattery. And is she not obtaining both dollars and influence? I ask, what has of late years been refused her? Does any man hinder her from adding acre to acre? Is she not quietly absorbing on the right hand and the left? Last session, Mr. Drummond tried to limit her opportunities, but he failed. It is true she was not permitted to mutilate our Common School system still further; but she tried to do so, and having succeeded so well already, a little perseverance is all that is requisite, and this too will go. Let it not be fancied that Rome will quietly abandon her pretensions in this direction. Insisting on separate schools, Bishop Charbonell, on the first of May, 1852, wrote to Dr. Ryerson as follows.—"otherwise, in default of these conditions, (that is, if he could not get Romish Schools) it is forbidden to our faithful to send their children to these schools, on pain of the refusal of the Sacraments; because the soul and heaven are above everything; because the foot, the hand, the eye, occasions of sin, ought to be sacrificed to salvation; because, finally, Jesus Christ has confided the mission of instruction, which has civilized the world, to no others than the Apostles and their successors to the end of time.

"It is their right so sacred and unalienable, that every wise and paternal government has made laws respecting instruction, only in perfect harmony with the teaching Church—the bishops united to their superior and universal Head; and this right is so inviolable that of late, as well as in former times, in France, in Belgium, in Prussia, in Austria, as in Ireland, the Bishops with the Pope, have done everything to overthrow or modify every school or University system opposed to the mission given by Jesus Christ to His sacred college." Such was the arrogance of Rome in 1852, and she has not lowered her tone in 1857.

But why and how, all this proud interference in our affairs? The reason is not far to seek. It is our own fault. The farmers are so busy, and the merchants are so busy, that no man has time to seek the welfare of the country.—Mere mercenaries are too often sent to Parliament; men who, once on the Treasury Benches, have but another mundane desire to gratify, viz. to be permitted to remain there. And they do remain, by hook or by crook. They vote for Popery, and Popery votes for them. And where are the electors all this time? Selling and buying in the market place, and being sold in the Senate. The larc of this country is the love of money. For this, too many of our Representatives are venal; and for this, those who should and could eradicate that whole tribe, neglect a solemn duty, and deliberately store up for their children, sorrows and stripes unnumbered.

I began with the statement, that, everywhere the attitude of Popery is conservative, not aggressive; and I think it has been shown that nowhere is she making converts, that in every quarter she is losing adherents, and that in despite of efforts and seeming, she is fighting, not for conquest but existence. And is this the thing we need fear? When the Russian fleet slunk behind Cronstadt, its power was gone; and men need not dread a system which lives only by declining strife, and encasing itself, *cap a pied*, in triple mail. It would indeed be absurd to underrate the cunning of the Priesthood, their centralization, the power of the Confessional, and the number of its slaves. It would be absurd to speak of the system, as if it were just ready to fall, to disintegrate, and to disappear. I would not be guilty of such folly. Popery has been, is now, and long shall be. The babe unborn will take part in this

great controversy. Popery is still a gigantic intellectual empire, and will continue such, when all who now bear me, have forgotten Popes and Priests amidst the solemn realities of eternity. While, then, I would be freed from the weakness of imagining the immediate triumph of the Bible, I care not if I be charged with folly while I repeat that, Popery is not advancing, that it fights for life, and that irresistible forces are daily drawing closer. As with the intellect, so with Rome,—when it ceases to gain, it begins to decay. When Theodosius was in all his glory, the Empire of the world was hastening to dissolution. It still lived, it planted its eagles on its ancient boundaries, but it was sick within, and enemies without only awaited the thunder clap, which should give the signal for universal conflict and the last of the Cæsars. So, Rome ecclesiastical still exhibits the roundness and fulness of life. She still writes her name on the ancient landmarks. Pio Nono still sits enthroned in all his glory. But the time draws nigh when men shall note the Theodosius of his Church. The nations are feeling their strength. Spain cannot for ever be convulsed. France cannot for ever be auto-cratized. Germany and Hungary cannot for ever mourn under the heel of the Hapsburgs.—Italy cannot forever scowl on the monk before whom it cringes. The thing is impossible.—Either human nature must alter, or there must be a change. Liberty is dearer daily to the poor oppressed. Despotism is daily more conscious of the fact, and the crisis approaches. But woe be to Popery when it comes! Woe be to Popery, when Europe by action, cleaves a channel for its pent up thoughts, and when Protestant Britain, and Protestant America, dare scatter their missionaries and their Bibles amongst the kindled multitude, undeterred by the accidents which now keep them back. The world is ripening for greater revolutions than it has ever yet seen; and in the crash by which these will be accomplished and accompanied, Popes will totter from their throne, it may be to reappear, and for a time to linger on the scene of past triumphs; but should they survive the hurricane, they will remain, worn and pallid, sad of soul, weak of arm, no more the lords of the conscience, the bulwarks of oppression, and the terror of mankind. Unless we can believe that science shall make no more discoveries, that the love of liberty will die, that the Bible is a vanity, and Heaven's Justice forgotten, we must expect the subversion of Rome, and the dawn of that day when truth shall prevail, and the people shall smile under the favour of their God.

Meanwhile, let us be busy. We have much to encourage, but much to do. Canada needs zealous men, and must have them. But Oh! while we work, let us never forget, that the quarrel is God's. Let us remember that this is no passing and human agony. Let us remember that we are called on to contend for no mere political aim. Let us remember, that our cause is that of Him, who died to save and elevate our race. Let us in truth, be fellow-workers with God. There is too much political and intellectual Protestantism, and too little of the Protestantism which prays. Ah! if we personally prayed more, and grew more holy, this great controversy would soon assume another aspect. The Spirit would then descend on the Church, her numbers would be increased, their union would be visible, and the embattled host, lifting its voice in the name of the Lord, would go forth, "clear as the sun, fair as the moon, and terrible as an army with banners."

With some sinners God makes quick work. Miserable are those children, who not only derive a stock of corruption from their parents; but are also taught by them to trade with it; and most unhappy parents are they, that help to damn their children's souls.

SKETCH OF A MISSIONARY TOUR, BY
REV. DR. IRVINE, &c.

[FOR THE RECORD.]

DEAR SIR,—

I have no doubt that a brief statement of the Rev. Dr. Irvine's recent Missionary Tour will be interesting to your numerous readers. I was appointed by the Presbytery of Hamilton to accompany him, but circumstances over which I had no control, prevented my doing so, only that I went as far as Arthur, and I regretted the necessity of my return home the less, as Mr. MacKay, Probationer, who labours with success and acceptance in that field, volunteered to accompany the Doctor, and preach Gaelic at each station.

I must say however, that it is with no small reluctance, I have undertaken to write this sketch, believing that it would have come far better from Dr. Irvine himself, but as he insisted upon my doing it, and more especially as I have failed to overtake my share of the work, I have consented. All the stations referred to in the sequel are known to me, as I visited almost all of them last year. Mr. MacKay has sent me a brief report of his labours, and Dr. Irvine has furnished me with his journal. I shall draw upon each as I proceed. The Doctor says: "Arthur Village was made the starting point. This village, though much older than others on the Garafraxa Road, has not thriven in the usual ratio of our Canadian Towns. It is some twelve years old, and yet is not larger than Mount Forest. There are about fifty dwelling houses in the village, and a population of four hundred souls, and yet only one very small church, (Episcopalian.)—

"In this village our cause is weak, and has been much neglected. There are about fifteen families in and around the village adhering to us, besides a goodly number of materials that might be worked into the movement, were it heartily undertaken by the Presbytery. Our friends here have lately purchased half an acre of land as a site for a church, and a subscription list has been opened for the building.—The Established Church of Scotland is moving in the village, and the rivalry will weaken both. This is one of the eight stations along the Garafraxa road to which the people say they had the offer of £50, if they would place themselves under the Established Church. We have not been able to offer them any such sums—and much to the credit of the people be it recorded, they would not sell their principles for £50."

Mr. MacKay says:—"Money was offered all the way North and Westward towards Saugeen." As to offers of money on condition of joining the Established Church, "this thing was not done in a corner" or in indirect terms, but was done with as little ceremony, and with as much boldness and explicitness as became a better cause. The information given me last year whilst on a missionary tour in this region, satisfied me that this was the case. When I was in London last summer attending the meeting of Synod, a missionary who was then labouring within the bounds of the London Presbytery, informed me that similar offers were made to some of the stations there.—Without enquiring just now into the cause, it is an undeniable fact that the offers referred to have been without effect.

But to return to the Doctor's Journal:—In the evening I preached in the village, and addressed the people on the principles of the Free Church, and at the close, intimated the intention of the Presbytery of Hamilton to supply them with the means of grace. Next day I addressed the people of North Arthur, from Acts 4th chapter, and on the principles of the Free Church, intimating at the same time, the interest which the Presbytery of Hamilton

felt in their spiritual and temporal welfare. Mr. Maclean who preached a short sermon after me, returned home that night.

The Station of North Arthur is about a distance of eight miles from Arthur. Our friend Mr. Gunn has kindly granted half an acre of land as a site for a Free Church in that quarter, and has also promised a liberal subscription besides. And I am glad to say our friends are actively preparing to build a Church there next summer.

Mr. McKay has laboured in this locality diligently and efficiently amidst difficulty and opposition. On one occasion a strenuous attempt was made to keep him out of a common school house, where he had been in the habit of preaching. Were the real facts of the case to which we now refer made public, they could not but tell strongly against the party offering the opposition. But it would occupy too much space to go minutely into the circumstances.

But to return to Dr. Irvine's Journal.—"From North Arthur we proceeded to Maryboro, a distance of ten miles, where we found a packed school house of men, women, and children, waiting for nearly two hours, the roads being so bad that we were behind time. Mr. Allen, of Elora, has liberally granted half an acre of land as a site for a church, and our friends are preparing to build with all possible speed. In this, as in many other settlements, the long and tedious neglect of Presbytery has afforded to other more active demonstrations, a footing which they would not otherwise have. The people here seem to feel the neglect of Presbytery, but I have little doubt that a moderate degree of exertion on our part, will secure a strong foothold for us in this place, and in Mr. Allen we have strong, steady, and excellent friend. On Friday, the 16th, we proceeded through Mount Forest into a settlement in Egrement, called Hendrie's station. In this settlement there are some fifty families ready to unite under the Presbytery of Hamilton. They have secured a lot of land for a Church and Burying-ground, and they are to proceed in spring with the erection of a log Building.

Adjoining this station is another four miles farther north, called the Swanstown Station, with about seventy families, equally eager to unite with us. This station also has got a lot for a new Church, so that Mount Forest and these two adjuncts will make a most interesting and admirable charge for some devoted man of God. The people are panting for the word of life, and our Church in all these regions in the most emphatic sense of the term is the Church of the people, they want ordinances from no other body, and we are heinously culpable if we fail to give them the means of grace. Returned in the evening to Mount Forest and preached to a respectable and attentive audience. Two years ago the site where Mount Forest now stands was a wilderness; but now a village comprising some ninety houses with a population of four hundred and fifty souls, is rising in the woods.

This village contains eight general Stores, five Taverns, three Saw Mills, one driven by Steam, one Post Office, three Smith's Forges, and two Schools. Here we have the first and strongest foothold, if we only use our opportunity, and plant a gospel ministry among the people. There are no less than seventy families, adherents to our cause, in and around the village, and we have obtained a grant of six acres of land in the very centre of the village for Church and School purposes—they are to build their Church D. V. first summer. Mr. Scott who conducts our Sabbath School there, put £7 in my hand to purchase a library for the school on my return to Hamilton.

Our next general station was Durham, where I preached in the forenoon, and at Smith's Station or Glenelg in the afternoon, a distance of eight

miles from Durham. In the evening I returned to Durham and had evening service, the school-house was densely crowded, and the people apparently interested. Mr. McKay preached at the Durham Road in Gaelic and English.—The Committee of the Durham Congregation met on Monday morning for consultation, after which we surveyed the lot of land owned by our people in this village. The property must in a few years become a very valuable one. A Church, (frame building) 40 by 50 feet is now in course of erection, but for want of funds our people there have applied to the Presbytery of Hamilton for liberty to sell a part of the land in rear of the Church, in order to complete the building, instead of this I advised the committee to borrow on mortgage what money they needed. The rapidity with which the town has grown, and the constant and steady increase of a surrounding rural population render the occupancy of the Town by our Church, and the early settlement of an efficient ministry an imperative duty, and it is to be hoped the Presbytery of Hamilton will keep this point before their mind. Preached again on Monday evening at Durham to a full house, the court was sitting at the time, which drew a good many from the country. Judge Wilkes was one of the audience. Unless God in his providence raise up some faithful and soul inspiring man for Durham, I fear very much that Presbyterianism, like other isms, is doomed to remain in a drooping state.

The people of Durham, say that they were offered £50, by a Minister of the Old Kirk of Scotland, if they would unite with them, but they refused, not having descended to that point, that their Free Churchism could be even pawned for £50.

On Tuesday I proceeded to the Glenelg station, where I baptised twelve children; this is a noble settlement, the people are a mixture of Highland and Lowland Scotch. They are quite ripe for a settled Ministry, and I believe they could support a Minister independent of any other station, English and Gaelic is indispensable here. Rocky Saugeen settlement lies half way between Durham and Glenelg, and is entirely a Gaelic settlement; the people have got ground and commenced the erection of a place of worship, which seems foolish, as there is nothing to prevent them either coming down to Durham, or going up to Glenelg; the distance of the remotest settler in either case being not over four miles from a place of worship and in the present destitute condition of our Churches, especially in respect of Gaelic Preachers, it seems quite an imprudent measure to erect a Church at Rocky Saugeen. Mr. Lethingham a respectable and worthy farmer at the Glenelg station, drove me on the following day to Sullivan, where I was appointed to preach. The day was stormy, yet I found Mr. Mitchell's house quite full of people. Mr. McKay addressed the people in Gaelic and I in English.

The number of families adhering to our cause in this locality is upwards of fifty. They have got over an acre of land on the Toronto Road at California for the site of a Church, and are proceeding to build in spring, their subscription list being now over £135.

There is another Gaelic settlement, on the junction line between Derby and Sullivan, embracing some fifty families, but I have not been able to visit them. I have however seen Mr. Gilchrist one of their elders at Owen Sound, but owing to a pressure of engagements, got no statistics from him. Reached Owen Sound on Thursday. Mr. Mitchell having kindly driven us there.

Went the same day to the 10th Line, the stronghold of the memorialists, who solicited from the Presbytery of Hamilton, separate Missionary service, on the ground of disaffection to Mr. McKinnon, found Mr. Grant Mis-

sionary there by appointment. After service, which was well attended, the report of their Committee was given as follows: "There are on the 10th line 29 families, 35 families on adjoining lines, 6 families on Garafaxa Road, 14 families in the Sound, and 30 families on the Lake Shore, making an aggregate of 113 families," yet the Committee declare that they are not in a condition to build and sustain an interest separate from that of Mr. McKinnon's, nor did they give me definitely to understand that they intended to apply for a continuation of Missionary services.

I assisted Mr. McKinnon on all the days of the solemn services of the communion season. The services were well attended throughout, and on Sabbath some of the people could not be accommodated for want of room. On Friday I addressed the congregation, on the importance and necessity of increased liberality towards Knox's College, the result of which was a very liberal collection, made on all the days of the communion for Knox's College. The above facts are of importance as they show that the Presbytery of Hamilton was fully justified in pledging themselves to sustain their brother Mr. McKinnon, in the faithful discharge of his duty in Owen Sound."

The Doctor closes his Journal as follows:—"During my tour I preached 22 sermons and delivered 13 addresses on Home Mission, Knox's College &c., and baptised 21 children, and have much reason to bless God, that though the weather was extremely severe, I had not one hour's ill health, and I pray God my tour may prove as refreshing to the people visited, as upon the whole I believe it has been to my own soul. Where I have travelled I find that our Church is the Church of the people the field is before us, and if we fail to occupy it, we incur a heavy responsibility."

I fear this sketch is perhaps too long already, but I have only been skipping over the field and the facts brought under my notice. The reader will see at once that Dr. Irvine, has not been idle during his 15 days tour. I have no doubt that this visit has done good, in the way of stirring up the people, and informing them of the interest our Presbytery feels in their welfare.

There is not at this moment in Western Canada a more interesting field than that brought before us here by Dr. Irvine. Our Presbytery is most certainly culpable in neglecting it so long; it is only astonishing that the people have continued their adherence to us hitherto.

But I hope in two months time to see all those stations regularly supplied. There are other stations within our bounds, besides those mentioned in the report, but Dr. Irvine could not visit them; one of those is in Garafaxa and another in Minto besides others that must be opened, organized, and supplied during summer. I am safe in saying that there are within the bounds of the Hamilton Presbytery no less than 20 stations, even in this new country, that will demand supply during the ensuing season.

And there are within the bounds of the London Presbytery, as I am informed townships where there are scarcely any other inhabitants but Presbyterians. How long then are we slack to go to possess the land which the Lord God of our Fathers hath given us. I fully expect to see arrangements made at the April meeting of the Hamilton Presbytery for dispensing the sacrament of the Lord's supper at every one of those stations. I pray and hope that some suitable man may cast up for Durham, and also Mount Forest. There might be a number of settlements within the bounds of the Presbytery this year, were there only men to be settled. In almost all the stations noticed here, Gaelic is indispensable, so much for the footing the language has got in Canada.

It is but right to mention that Mr. McKay, has done much for our cause within his sphere of labour. Mr. Milloy had also to contend with many difficulties and exercise much self-denial in most of the stations where he hath been labouring. It is a fact worthy of notice that the established Church of Scotland, has almost no existence in this new country, and I understand it is the same all over the West.

I have just heard again from Dr. Irvine—he says:—"Since my visit, R. H. Brett, Esq., a member of the Methodist N. C. Church, has kindly given the Free Church a lot of ground for a site in Arthur for which the Church offer him their hearty thanks."

Yours truly,

ALEXANDER McLAREN.

PRESBYTERIAN CHURCH IN BOSTON.

To the Editor of the Record.

DEAR SIR,—As the Church in Boston U. S. is attracting the attention of many in our Church, the propriety of our church extending her operations into the adjoining republic has been questioned, particularly so far as to send one of our ministers thither, I ask a little space in your columns in order to notice a few things which I think have a bearing on the subject. It is not my intention to debate the question, to answer objections, or to consider generally whether the United States should be regarded as a proper field for the Canadian Church, according to her commission to preach the Gospel; or in particular, whether Mr. McLaren should accept the call he has received, and be settled in Boston. These must be argued in their own place, but there are some facts which if generally known would at least do away with all prejudice against the Church in Boston.

In Mr. McLaren's letter in the December number of the Record, a statement is given of matters as they then were. It may not however be amiss to state shortly, that the congregation formed originally about five years ago, applied to the Free Church of Scotland, for a Minister, but was connected ecclesiastically with the Presbytery of Halifax. Mr. Muir who was sent out from Scotland by the colonial Committee of the Free Church, succeeded in gathering a congregation of about 500 souls. He however declined a call presented to him by the congregation and left again for Scotland. The Halifax Presbytery then sent Mr. Ross, to supply the Pulpit, a licentiate of the Halifax Presbytery. Of his Ministry, we can say but little, only that he was inefficient, and has since seen fit to turn his attention to another profession. During that period dissensions, appeared. Owing to the distance from Halifax, the connexion of the congregation with the Free Church in Scotland, and the necessity of all correspondence between parties being conducted in writing, no remedy could be applied. Meanwhile the congregation dwindled away until the ordinary attendance did not exceed 50 or 60. Still that handful clung together for months. The maintenance of ordinances, including the salary of Mr. Ross, rent of the Church &c., became a very heavy tax on the parties, none of whom are wealthy, and by far the greater number, if not all, dependent on their own industry. In this state of matters, debt was incurred, though to a limited extent—and the congregation resolved on connecting itself with the Church of Canada looking to it for temporary supply, but still hoping to obtain a permanent pastor from Scotland. The Montreal Presbytery, in a generous and catholic spirit entertained their request, and immediately took steps to secure the services of various Ministers. Mr. McLaren from Amherstburg was the first who went. Under his efficient labours the congregation rapidly increased until it numbered about 300.

The Bible classes, and the Prayer meetings, were re-established, a Christian association of young men was formed, and a corresponding association among the females, resumed its operations which for a time had been suspended. The appearance of matters was in a few weeks so improved, that the congregation were encouraged, some who had left returned, and some who were on the very point of joining other Churches, cast in their lot, with the Presbyterian congregation. It was only natural in view of these things, for the congregation to wish Mr. McLaren, to become their pastor, and accordingly as soon as he could honourably free themselves from their relations with Scotland, they did so and called Mr. McLaren. Mr. Wardrope of Ottawa, succeeded Mr. McLaren, and by assiduous visiting was the means of greatly benefiting the congregation. On the last Sabbath which he spent in Boston, and when the communion was dispensed, the attendance was about 600. I went next. During my stay things continued to look well, and the Sabbath School, was re-established, Mr. Dunnean from Perth, followed. Such is a sketch of the history of the congregation. From a fair beginning it sank very low, and has since revived. Many have left and joined other churches—meanwhile many are still absenting themselves, going nowhere on the Sabbath. Surely the Montreal Presbytery only acted in the spirit of the Gospel, when they received the application of a poor, distracted, isolated church, in a most important position, although they may thereby have laid themselves open to a charge of irregularity, and surely God has owned and blessed their action.

The population of Boston, including South and East Boston, Roxbury, Cambridge, Chelsea &c., is estimated at 250,000. For that population there are only three Presbyterian places of worship besides that now in connection with our church. There is a Reformed Presbyterian or Cameronian, a very small and exclusive body. The other two belong to the Associate Reformed. One in Boston, under the Rev. Dr. Baikie—is not a large congregation, and, from some cause or other, has failed to draw in many of the Presbyterians there. The other in East Boston, has just called a minister, and is not yet either large or flourishing. There are a very great number of Scotch and Irish and some American Presbyterians in Boston, but not having the opportunity of worshipping after the manner of their fathers, not a few are living in the neglect of ordinances, many united with the orthodox, Baptist, and Episcopal Churches, and many without any fixed purpose, go here and there, sometimes listening to error and again to truth, and others virtually losing all interest in religion. Many now connected with other churches, or who worship there occasionally would prefer the Presbyterian mode, but in absence of any such church they do the next best thing, that is, join the church which they think most for their edification.

It may be said let the American Presbyterian Churches attend to Boston. But the fact is, that they have not done so, and show no desire to do so yet. I do not know to what cause this neglect is to be attributed,—whether to the complicity of these Churches with slavery, or to the republican character of the new Englishers, or to an understanding formerly existing between the congregationalist and Presbyterian bodies. But whatever the cause may be, feared is there, and unless our Church in Canada step in and occupy the ground it is to be feared that no other Presbyterian body will do so.

It may again be said, let emigrants join the orthodox Churches which are flourishing. This is perhaps good advice. Yet there are many who feel so deep a repugnance to the

public profession, narration of religious experience, and church-convanting, which is requisite before being received into membership with these churches, that though they may attend the preaching they will not unite with the church. The use of organs, trained singing, together with the odious custom of practising church music as an act on the Lord's day, and the irreverent and indecorous fashion of sitting during prayer seem to many inconsistent with true devotion. And whatever may be said, still many persons who have in Scotland and Ireland been used to the simple rites of Presbyterianism, will not so far rise above their early prejudices as to unite with these Churches—and will still look upon themselves as strangers in a strange land.

If then Presbyterianism is to be established, who shall do it, if our Church refuses? Surely we should make an effort to gather in those who from principle, prejudice, or indifference place themselves beyond any but Presbyterian influence.

The Theology of New England has been, no doubt justly impugned, as *unscriptural and defective*. Of this at least we are certain, that Divine Truth as a *system* is not inculcated upon the young. The Scripture is taught and its lessons well illustrated in Sabbath Schools, but no doctrinal catechism is used and the enquirer is left to form his own opinions unaided on the most vital points of Christian doctrine. In pulpit ministrations also, with some noble exceptions, too much stress is laid on christian morality, there is too much of philosophising about religion, too much effort made to array christianity in a gorgeous robe of attractive imagery and beautiful language, while the cross is kept back and the peculiar doctrines, its glory, are not fully taught. Nor can we help referring to the custom of delivering lectures before associations &c., on various subjects on the Lord's day. These lectures are moral, instructive, able; but they are out of place on the Lord's day. It cannot be right to address immortal perishing sinners, on the Lord's day without referring to eternity or God's great salvation; to speak of Luther or Calvin, and not mention the Lord of glory; to inculcate social virtues and omit faith and repentance. What is wanted in the sanctuary, on the Lord's day is the gospel, Christ crucified, and other things only as they bear on that.

But the practice of independency is necessarily inadequate to produce uniformity in doctrine, or to check heresy where it appears. Some approach to the supervision of Presbyterian seems necessary for securing soundness in the faith among ministers and churches.

The question then is simply this—Shall we let the opportunity slip of planting in the capital of New England the standard of Presbyterian doctrine and practice, or shall we embrace it? Shall we send to that congregation, so long tried, and yet found faithful, and so earnest in their entreaty to us, a pastor, or shall we leave them as a sheep without a shepherd? Shall we keep them together and thus build up a strong congregation or scatter them to the winds? Are these souls precious and is our Presbyterianism worth planting in New England? I scarcely like to refer to Mr. McLaren personally in connection with the congregation. They are strongly attached to him as the following extract from a letter received from one of the most active young men in the congregation will show—"I trust any little irregularity on our part will not prevent us enjoying the services of one to whom every day there is a growing attachment.—"Mr. McL's coming! the very news would bring many within the walls of our little house, who have for long been scattered; it would cement, friends who have been long bitterly opposed."

But if Mr. McLaren, or some other does not go from Canada what are the people to do?—They cannot again look to Scotland, they need not look to Halifax, they will not apply to the Old or New School American—a minister from Canada is their only, their last hope.

In regard to the personal objection that Mr. McLaren would be lost to our church if he went to Boston—let me ask the objector to reconcile his words of his action—why is a man of Mr. McLaren's acknowledged talents and attainments continued in a remote, and but for controversy an unknown and unimportant position; and expending his labours on 70 or 80 hearers—while a congregation in the second largest city of America, at least five times as numerous, are longing to receive him and are prepared to do their utmost to support him?—If a field of extensive usefulness is desired, who will compare Amherstburgh with Boston?—If Mr. McLaren's own improvement and preparation for future usefulness be regarded they are not to be compared. But this is a matter for others than me to decide.

I am afraid I am too long with my letter, but the subject is important.

Yours truly,

JOHN LAMG.

SABBATH SCHOOL CONVENTION.

To the Editor of the Record.

REV. AND DEAR SIR,—

The Convention of Sabbath School teachers which met in this City, closed its sittings on last Friday. A short account of its proceedings may not be uninteresting to your readers.—Sabbath Schools from almost all parts of the Province, from Port Sarnia, to Quebec, were represented. The whole number of delegates in attendance was over two hundred and sixty. After devotional exercises, the Hon. James Ferrier, of Montreal, was unanimously chosen as President. On taking the chair, he referred in happy terms to the honour done him in placing him at the head of the Convention, regarding it as greater honor than any political position he had ever occupied. He also spoke of the importance of a religious education for the youth of the Province and how little this is attended to in our common, and in many of our private schools. In referring to this subject, I could have wished him to have shown that it is entirely the fault of Protestant parents themselves that the Bible is not read every day in all our common schools, the law making provision for it as it does, and nothing to prevent it but the whinnings of Popery.

Much interest was given to the Convention by the presence of the founder of the first Sabbath School in Canada, and, also, a delegate who was a teacher in this school. Both of these persons are no doubt well known to many of our readers. The Rev. Mr. Smart one of the fathers of our Synod, at Brockville in the year 1811 organized this School, and Sheriff Sherwood of the same place, was one of its teachers. It may not be uninteresting to notice also that the late Mr. Osgoode who manifested so much zeal in the cause of Sabbath Schools and visited most parts of Canada for their promotion was at one time a scholar in this first school. A great deal of interest was imparted to the Convention by the presence of a number of delegates from various parts of the United States. At a public meeting held in the City Hall, on the evening of the day the convention met, several of them gave excellent and telling addresses on the subject of Sabbath Schools.—I could not but feel, however, that there was too much of self-praise in their addresses, and that they spoke with too much confidence of the conversion of large numbers of children through the instrumentality of the Sabbath School. Indeed through the whole

proceedings of the convention there was too little said of parental training and the labours of the pastor among the lambs of his flock.—The former of these subjects loudly demands, in the present day, the careful attention of all sections of Christ's Church; for the family, after all—though Sabbath Schools are excellent institutions to assist the parent and the pastor,—the family is the nursery both of the state and the church, and yet, it is to be feared, family religious instruction is neglected to an alarming extent.

The principal questions which occupied the attention of the Convention were:—1. The best mode of training Sabbath School teachers. 2. The qualifications of teachers before being employed in the work. 3. Are Sabbath Schools accomplishing the purpose for which they were instituted—the religious enlightenment of untaught children? And what is the best means for gathering into the school such children? 4. Are any but strictly religious books suitable for Sabbath School libraries? On all these subjects very interesting and valuable remarks were made. With respect to the first, Bible Classes presided over by intelligent and experienced persons, or the pastor; meetings of the teachers and elder scholars of the school together for the study of the scriptures, were noticed as means of training teachers. There was one thing which was not noticed and which might materially assist in this, namely, a well selected system of Bible lessons, such as those issued by the Synod's Committee on Sabbath Schools, adapted to, not only the class in the school, but also juvenile and senior Bible Classes. Were a young person to pass through such a course he would be prepared to teach the same lessons to children in the Sabbath School class. On the second question the discussion turned very much upon the point, 'should any but converted persons be engaged as teachers?' When these could not be obtained, it was generally thought, that persons of intelligence and good moral character should be employed. But the standard of qualifications to be aimed at it was considered should be piety, church fellowship, love for the work, and aptness to teach. The third subject occupied, perhaps, more attention than any other. All appeared opposed to having separate classes for poor children, or schools composed exclusively of these, and the ragged school system was emphatically condemned. All classes of children should be gathered, it was thought, into the same school. A visiting committee in connection with each school; enlisting the efforts of the scholars themselves; and the faithful visits of teachers to the parents were all spoken of as excellent means for gathering in children to the school. With respect to the last topic I have mentioned, though a very important question, there appeared to be loose views entertained on the part of a few; as scientific books bearing on religion, books of travels, and even some books of fiction were mentioned as suitable for libraries. Generally, however, the convention was opposed to the introduction of such works into Sabbath School libraries, and a resolution was moved to the effect that no book that is not fit for sabbath reading should be introduced. This, however, I am sorry to say, was not carried, but one of much the same effect though more vague in its terms. Great attention should be paid to this subject as it is to be feared very much Sabbath breaking exists by the reading of inappropriate books during its sacred hours. There is now the less necessity for introducing any thing but strictly religious books into Sabbath School libraries, seeing that such excellent common school libraries are being established all over Canada West.

There are other questions which came before the Committee to which I would like to

refer; but I fear I have already exceeded due bounds. The Convention before closing, recommended County and Provincial Conventions of teachers and created an evangelical platform on which delegates to future conventions may be recognized. The delegates at this one were of almost all denominations, and it was delightful to see the harmony, and christian feeling which pervaded throughout all its proceedings. There was but one feeling I think, when separating, namely, that it was a delightful, encouraging, and profitable meeting. I have no doubt it will promote the cause of Sabbath Schools, by stimulating and encouraging teachers, and stirring up ministers and parents to a deeper interest in the religious education of the young.

Yours truly,

W.

KINGSTON, Feb. 18, 1857.

ANNIVERSARY OF THE BUXTON SABBATH SCHOOL.

The Anniversary of the Sabbath School at Buxton, was held in the Church there on Tuesday, the 6th ult. Before eleven o'clock, a. m., the Church was densely crowded with Sabbath School scholars, together with many of their parents, and others interested in the services of the day. With the exception of those who are labouring in the settlement for the intellectual and spiritual improvement of the coloured race, and a few friends from the surrounding country, and from the town of Chatham, the assemblage was composed of coloured guests, and probably numbered two hundred and fifty.

After a hymn was sung, and prayer offered by the Rev. William King, the pastor, the audience was entertained by speeches from several gentlemen who kindly favoured them with their services on the occasion. After the intellectual, the physical part of the man was supplied with an abundant portion of good things, provided in the settlement by the friends of the Sabbath School. Both in quantity and quality, the eatables distributed would have given credit to any people, even to those who count themselves too honourable to recognise, as a brother in the human family, one whose colour is not exactly like their own.

The repast being ended, they were again addressed by their pastors and others. The speeches were fitted to entertain, instruct, and to impress, and were listened to with marked attention.

The young were specially exhorted to value their privileges to consider well the end of life, and improve the morning thereof in laying up a store of knowledge, that they may be profitable to their friends, to society, to the Church, and to the world; that they be prepared for life, for death, for heaven.

Parents were reminded of their solemn responsibility to the youthful souls put under their care, especially considering that they are likely to stamp upon the minds of their offspring much of their own moral image; and that to the training of a father, and of a mother, the matured man generally can trace many of his virtues or of his vices.

Sabbath Schools Teachers were invited to take courage; for to say nothing of present fruit it might be enough to cheer them to remember that their labours might be fruitful many days hence; for one soweth and another reapeth. The whole service was alike pleasant and profitable, intermingled as it was with some fine anthems sung in excellent style.

A few years ago the scholars had formed a Missionary Society in connection with the Sabbath School, and contributed regularly for missionary purposes; the box was opened at the close of the exercises and found to contain \$14, which was voted by the Scholars to the Cal-

abar Mission. Is it not to be hoped that some of the youths now contributing their mite to carry the Gospel to heathen lands will yet convey the message of peace to their own country men? and that from the mission schools at Buxton will yet go forth the healing waters to gladden the hearts of a long neglected and deeply injured race.

January, 1857.

PRE-BYTERIAN UNION.

To the Editor of the Record.

MY DEAR SIR,—

May I inquire through the *Record* what is became of our Committee on Union between the United Presbyterian Church, and the Presbyterian Church of Canada, and whether we are to have another meeting of the Committee soon to proceed as directed at the last meeting of the Synod. I am sorry too see the subject hanging so long in abeyance, believing as I do that Union is, where practicable, of vital importance to the cause of religion and the strengthening of our congregations, and also for fulfilling the prayer of the Great Head of the Church.

When the Committees met last year there did not appear to be any material difference of opinion, or any principle involved to prevent a basis of Union being agreed on, and surely, if we consider the importance of the cause, we should be ready to lay aside every feeling of self or party, and join heart and hand to promote the interest of the Redeemer's Kingdom.

Our common enemies, Popish, and Infidel, are in earnest, and using all means to crush the cause of Christ, and shall we not be ready to unite and use all proper means to uphold, strengthen, and extend this cause? In a late number of the *Record* we have this important question, 'why are not Ministers of the Gospel better supported,' and several causes pointed to in answer. And sir, I would beg to suggest another very important one, that is the want of Union. There are many places striving to keep two ministers, that are barely able to keep one; and I know several that could give a handsome stipend, if we were united that are unable to call one for each; thus we have the gospel hindered, and the ministers ill supported. If then ministers wish to be better supported, let them join in earnest to promote Union, and then they will not only be better supported, but also we will be able to supply destitute localities with the preaching of the gospel, of which they are now deprived for want of ministers.

In conclusion I would state that many of us are anxious to know if our conveners mean to call the committees together, and hope they will seek direction from the Great Head of the Church in this matter. That they may be led to act so as shall best promote His glory and the success of his cause is the earnest prayer of Sir, your humble servant,

W. II.

PROGRESS OF THE CHURCH IN CHATEAUGUAY.

To the Editor of the Record.

MY DEAR SIR:—Statements of progress are always cheering—they are occasions of thanksgiving. One of the kind I wish to communicate. Some three years ago a few individuals in one of the settlements on the Chateaugay, C. E., whose souls were hungry for the bread of life, began to feel the ministrations to which they had access were not of a kind fitted to benefit them. They accordingly applied for a preacher in connection with the Presbyterian Church of Canada. He appeared in their midst. The doctrines of *Regeneration*, and *exclusive* trust

in the atonement were held up to the minds of the small audience which met in a little Hall. Forthwith a Church arose. Some debt was incurred, but members were added—and last fall the little band—for with their additions they are still but a little band—absorbed a sum which overlaps the need. But seats are still a wanting. To meet this, the wise-hearted and spirited Ladies among them got up a Bazaar and Festival. The proceeds of this undertaking, which took place the other day, will more than supply the wants.

The speeches, given by parties of various denominations were excellent. The first by the Rev. President of the East, on this occasion was, was a defence of the Bazaar and Festival system, in which objections were met, and principles stated which to the mind that tries everything by the standard of Scripture, appeared satisfactory. The second by a Layman was of a congratulatory and humorous character. The third by a Clergyman, was on the subject of Christian Justice, in which the motto, "be just before generous" was insisted on, and he made it appear that what we do for the cause of Christ is not charity, but simply Christian Justice. The fourth, by a Layman, was on Female Influence, in which, while it was readily admitted that the influence of the female for evil was fearful, it was shown that her influence as a Mother, Wife, and Sister when exercised for good was precious, and far-reaching. Thus, his maiden speech, was well received.

The fifth, by a Clergyman, was on the Influence which the Church exercised in the world, in civilising, moralising, and christianising a people. His illustrations were beautiful and conclusive. He also expatiated on the desirableness of Union in the Church.

The sixth and last, by a Layman, was a summing up of the whole, in which path and humour prevailed.

Satisfaction beamed in the countenances of the audience indicating that they enjoyed pleasure and profit.

"Gloria in excelsis Deo, et in terra pax."—*Communicated.*

KNOX'S CHURCH—DUNDAS SABBATH SCHOOL REPORT FOR 1856.

1. The collections in the Sabbath School, for the year 1856, have amounted to £4 17s. 6d., which sum has been devoted to the Foreign Mission of our Church.
2. By the liberality of a late member of the Congregation, an addition of nearly one hundred volumes was made to the library; and by the liberality of another, fifty copies of the *Children's Paper* have been supplied to the scholars.
3. The attendance during the year has increased from an average of forty to fifty, and often the attendance comes up to sixty.
4. The Bible lessons during the year have been in the gospel according to Luke, and the attention with which the scholars have listened to the great truths and instructions contained in our Lord's teaching and miracles, warrants the belief that God's word when faithfully taught, even to children, will not return to him void but will accomplish that whereunto he hath sent it.—*Com.*

We should be more thoughtful of our duty than our fortune. We should be more concerned about what will become of us after death, than how, or when, or where we shall die. We should be more desirous to be told how to conduct ourselves well in sickness, and get good to our souls by it, than whether we shall recover in heaven, while here on earth, we shall be there shortly, and happy there for ever.

Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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," 108, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, MARCH, 1857.

ANNUAL COLLECTIONS FOR MINISTERS WIDOWS' AND ORPHANS' FUND.

According to the appointment of Synod, the annual collection for this important object falls to be made on the third Sabbath of the current month. Ministers and Missionaries will see to it that due notice is previously given in every congregation.

It is scarcely necessary to say any thing in recommendation of this object. It will, we trust, commend itself to all the members of the Church. In past years, this call has been in general responded to with commendable liberality, and it is hoped that there will be no falling off, but rather an increased measure of liberality.

In the present circumstances of our Church, a fund such as we have established, is absolutely necessary. Ministers cannot provide for their families by saving money out of their small and often irregularly paid stipends. It is often extremely difficult for them even to support their families, and to educate them. They cannot engage in more lucrative occupations, for they have solemnly engaged to give themselves wholly to the duties of their spiritual calling. It is necessary, then that a fund such as we have now established, should be kept up as the means of affording some provision for the widows and fatherless children of our deceased Ministers. Were the stipends of our Ministers higher than they are, they might keep up such a fund without calling upon the congregations for an annual contribution. But with very few exceptions, their stipends are too small for even decent subsistence. Besides we doubt not, the Christian people in our several congregations will feel it to be a privilege to be instrumental in affording a provision for the widows and orphans of their deceased Ministers, and thus relieving them, while still en-

gaged in active duties, of anxieties which might harass their minds and fetter their energies.

The fund has hitherto prospered. For this we desire to be thankful to Him, whose are the silver and the gold. At last meeting of Synod, the fund amounted to £1,846. But there are now no less than seven annuitants on the fund; and in order to ensure its permanency and stability, it is necessary that it be liberally sustained by congregational contributions. Ministers have to bear their share of the work,—a payment of two pounds per annum being made by each. But this is not sufficient to guarantee the stability of the fund. It is hoped that this collection will be promptly taken up and remitted to the Treasurer. It should be observed that the day for the collection is altered. It was formerly taken up on third Sabbath of April; it is now to be taken up on the third Sabbath in March. The change was made in order that the annual returns might be collected in time to have them all arranged and printed before the time of the meeting of Synod. We hope this will be borne in mind, and that there will be no unnecessary delay in regard to this the last Synodical collection for the year.

OUR PROVINCIAL LEGISLATURE AND THE WORK BEFORE IT.

Since our last number was issued, the Courts of Legislature have been called together for the despatch of business. We know not what particular measures may be submitted by the Government. We doubt not, however, that the conflict between Popish intolerance, and our Common Schools will be renewed, and that no effort will be spared, either to render them subservient to Romanism, or if this cannot be accomplished, to uproot them altogether. We may gather this from the course followed by the advocates of Rome, and especially by M. Bruyere, who appears to aspire at leading the van in the crusade against our Educational System.

Our Common School system may not be the very best possible. We should desiderate a better guarantee for religious instruction than any afforded by our Educational System. But the truth is, the practical question for us to solve, is not what is abstractly the best system of education, but what is the best, which in the circumstances of a young country like Canada, we can reasonably hope to obtain. Viewing the matter in this light, we cannot but regard the establishment of our Common Schools with their accompaniments of libraries, &c., as a great boon to the country, nor can we think of their overthrow by the efforts of Dr. Charbonnel and his friends, but as a most lamentable event. We earnestly trust that the sound-hearted and faithful portion of our representatives will look at this, as a vital question and will be prepared decidedly to resist both the attacks of open enemies, and the insidious measures of pretended friends.

We have good hopes in regard to this matter from the indications which present themselves

on every side, of the enlightened sentiments, and strong feelings entertained by the people generally. We find Municipal Councils and other public bodies expressing themselves decidedly on the subject of Separate Schools. The opinion is generally expressed that, not only should we go no further in the way of trying to accommodate our Roman Catholic fellow-citizens, but that we should proceed to abrogate the laws authorizing the Separate Schools. Unquestionably the attempt is vain to satisfy the demands of the Romanists. The history of Maynooth proves this. Every struggle between Popery and Protestantism proves this. Even those who were willing to concede Separate Schools as the means of satisfying Romanists, are now convinced of the futility of the concession.

We trust that with reference to this question, the most practical, and one of the most important to which the attention of the Legislature is likely to be directed,—the various constituencies throughout the land will seek to bring their views before their representatives in a distinct and decided manner. Unfaithfulness on a point like this, or even wavering and indecision should be marked and remembered. While a salutary influence is thus brought to bear on individual representatives, petitions to Parliament should be poured in, expressive of the mind of the community, on the subject of our Common Schools.

But there is still another way of influencing our rulers, of warding off evil, and of obtaining good. There is efficacy in the prayers of the people of God. In this respect, as well as by their direct personal influence, they are the salt of the earth. Let them not be forgetful of those who are now called together to deliberate in regard to matters most deeply affecting the interests of this rising country. Let them think of the difficulties, and dangers, and temptations which surround them, and pray fervently and frequently that they may have grace to be faithful, to speak and act under a sense of their deep responsibility to God, and that their deliberations may all be overruled for the checking of evils, and for the advancement of good throughout the community, with the affairs of which, they are in the providence of God so intimately connected.

MEETING OF CONGREGATIONAL UNION IN ENGLAND.—A special meeting of the Congregational Union in England, lately took place in London. The Rev. J. Stoughton presided. There was considerable discussion as to the relation of the Magazines (*Christian Witness*, and *Christian Penny Magazine*) to the Union, and a committee was appointed to consider the subject, and report. At the close of the meeting, a resolution was adopted expressive of confidence in the soundness generally of the Ministers of the Congregational Body, and of the hope that there should be a charitable construction of the terms in which the doctrines of the Gospel might be expressed.

MISSIONARY MOVEMENTS.—Rev. Dr. McKay, and Rev. Thomas Smith, who have been in Britain for a time, on account of their health, have sailed again for the scene of their labours in India. Rev. Mr. Ewart of Calcutta, and Rev. W. K. Mitchell of Puna are expected home.

MITCHELL.—We rejoice to hear of the favourable circumstances under which the Rev. James Findlay has commenced his ministry in Mitchell. With the view of manifesting their esteem, and at the same time aiding him in the performance of his duties, the members and friends of the congregation in Mitchell, and Carlingford, lately presented him with a valuable horse.

DUNDAS.—The Rev. M. Y. Stark received from several members of his congregation, and other friends now or formerly connected with it as adherents, the handsome sum of fifty-five pounds, as a token of their esteem, and appreciation of his labours as a Minister of the gospel.

OWEN SOUND.—A congregational Soiree took place on the 22nd January, which was unanimously attended, and appeared greatly to promote good feeling and harmony among the members. At its close Ladies of the congregation presented their Pastor, Rev. John McKinnon, with about twenty one pounds as a token of respect and attachment.

MOSE.—The congregation of Mosa lately presented their Pastor the Rev. W. R. Sutherland with a cutter and harness as an expression of esteem and encouragement.

NAIRN CHURCH, FLAMBOBO.—The Rev. Mr. Wardrope Sea, on the occasion of his removing to another part of the country, was presented by the congregation connected with Nairn Church, with a sum of money as a parting token of Christian affection and esteem.

(The above notice was received some time ago, but was accidentally overlooked.—EDITOR.)

GRAFTON.—At a Congregational Meeting held on the 13th ultimo, the Rev. Mr. Smith, in the name of the congregation, presented to Mr. John Munro, Elder, a gold watch, chain and seal, with a suitable inscription. The seal was the gift of Mr. Taylor. The gift was intended, on the part of the congregation, as an expression of their gratitude to Mr. Munro for his unwearied exertions in promoting their best interests. Mr. Munro acknowledged the gift in very impressive and feeling terms.

[We can bear testimony to the faithful services rendered by Mr. Munro to the cause of our Church and of religion. It were well if we had many office-bearers in our churches equally faithful, liberal, and energetic. We understand that one of his last services has been to present a handsome clock for the Church in Grafton.—EDITOR.]

M.—On Sabbath, 15th ultimo, the handsome and commodious new church erected at

Milton, was opened for public worship. The Rev. Dr. Willis officiated in the forenoon and afternoon, and preached two eloquent and impressive sermons to large congregations.

On Tuesday, 17th, the Presbytery of Toronto met for the ordination of the Rev. J. Mitchell. The Rev. J. Laing preached and presided. Mr. Mitchell enters on the duties of his charge with the prospect of great comfort and usefulness.—A fuller account may appear in our next number.

RIDGECROWS.—The Rev. W. Forrest was ordained as Pastor of the congregation at Ridgetown, on the 18th ult. The Rev. A. McColl preached and presided; Mr. Straith addressed the Minister, and Mr. King the people.

An account of the inductions at St. Thomas, Fingal, and Tilbury, will be found in the proceedings of the Presbytery of London.

SALTFLY AND BIRNBOOK.—The Congregations of Birnbrook and Saltfleet, in addition to their usual subscriptions for stipend, and various acts of christian kindness to their Minister, the Rev. George Cheyne, lately presented him with a considerable sum of money, as a new year's gift.

FRUITS OF THE ACQUITTAL OF THE MURE WARS AT ST. SYLVESTER.—The Lower Canada papers give particulars of a brutal assault made by a Roman Catholic mob on an aged French Canadian, of the name of Pepin, who has been for some time a Lay-Preacher in connexion with the Wesleyan Methodists. We fear similar outrages will not be uncommon.

KNOX'S CHURCH TORONTO.—At a late meeting of this congregation, it was unanimously agreed to call the Rev. W. Fraser, of Gourock.

BERLIN.—The members of this Congregation have unanimously called the Rev. A. C. Geikie.

ST. MARY'S.—The Rev. D. Beattie has been called by the Congregation at St. Mary's.

Items of Religious Intelligence.

ANOTHER PRISONER FOR RELIGION IN MADRID.—It appears, from a letter written by the Rev. Dr. Rule, that another person has been committed to prison on account of his attachment to the Gospel. The person referred to is Signor Jose Vecino.

WAR IN CHINA.—The war which is still carried on in China has, in a great measure, arrested missionary operations for the time. It is to be hoped, however, that present events may be over-ruled by God, for the more extensive diffusion of the Gospel in that populous empire.

DEATH OF THE REV. DR. MEDHURST.—We regret to notice the death of this devoted Missionary, whose name has been so long connected with China. Dr. Medhurst was about forty years in the mission field.

PEACE WITH PERSIA.—It is thought probable, especially since the capture of Bushire, that the

court of Persia may accede to the proposals of Britain, and that consequently, there may be the restoration of peace.

TRANSLATION OF THE BIA. MR. McDONALD, OF BLAIR-GOWRIE.—The Rev. Mr. McDonald, of Blair-Gowrie, whose name is closely associated with the educational movement in the Free Church, has accepted a call to North Lath.

WESLEYAN METHODISTS.—The Wesleyans are making arrangements for the erection of a church in the neighbourhood of the camp at Aldershot. It is said that Lord Pannure has promised the full acquiescence of the Government.

UNITED PRESBYTERIAN CHURCH.—The *United Presbyterian Magazine* states, that the Divinity Hall, in connection with that Church, was never in so prosperous a state as at present.

REV. DR. LIVINGSTON.—A meeting was lately held of the merchants, bankers, traders, and others, of London, for the purpose of promoting the project of a testimonial to Dr. Livingston.

DEATH OF THE REV. MR. NICOLAYSON.—The Rev. Mr. Nicolayson of the Church Jewish Mission at Jerusalem, has lately been removed by death. Mr. Nicolayson was engaged in the work since 1825.

"THE NEWS OF THE CHURCHES."—This excellent periodical still sustains its high character as a vehicle of ecclesiastical and missionary intelligence. We understand that the proprietor offers to send it to all Colonial Ministers at least half price.

Missionary Intelligence.

SAMOA.

The following are extracts from letters written by Rev. H. Nesbit, missionary, Samoa, to his brother, Rev. J. Nesbit, Oakville.

SAM-SAMOA, April 29, 1856.

• • • • The people are still far from having settled quietly down. Some of the war party have just begun to make a great stir about taking back certain of their allies with due honor to their own lands. They profess that they are going to do it quietly, but still all ready for war, so that the other party have some difficulty in believing what they say, and are consequently getting all ready to shew fight when they make a move. They may perhaps find some way of coming to an understanding, but it is very difficult to say; and if they really do fight again, it may throw things as far back as ever. In the midst of this state of things we have just to hold on our ground the best way we can, endeavouring to hold up to the people the torch of truth, that they may see their way back to the path of peace and prosperity, from which they have so long and so wilfully strayed; we trust some have found their way back, and that others have thoughts of returning. Yet the great mass seem to like their own way best, and so do not lay to heart Solomon's assurance that "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

We are not, however, without reasons for hoping that the good work is not at a stand.—We continue, from time to time, to have a few added to the church, and the number of candidates for church fellowship keeps large.—Since I wrote the commencement of this letter three or four days ago, we have held a church

meeting, at which nine were added, and eight candidates proposed for fellowship; at the same time one was excluded for inconsistent conduct.

During my last visit to my more distant out-stations nine were also added to the church.

The various books of scripture are being disposed of, though not so fast as we could wish; yet perhaps we may need a new edition as soon as we shall have it ready. You are aware, I think, that we completed the translation and printing of the whole of the scriptures some time ago. We have now made a distribution of the various books among the missionaries for revision, preparatory to their being again passed through committees of final revision before sending them to England to be printed by the Bible Society. We have nearly paid off our debt of some £1200 to that society for the New Testaments they printed for us.

We are now bringing some elementary class books through the press; have just printed a new doctrinal catechism, on the basis of the "Assembly's Shorter Catechism;" and I suppose that by this time a Scripture History is nearly all printed. This latter was prepared by Mr. Turner in the course of his instructions in the institution for training native teachers and evangelists. Other works are to follow—such as geography, &c. &c.

Our institution for native teachers continues to go on very prosperously and efficiently.—We hope that it will prove a great blessing, not only to Samoa, but to many other islands of these seas.

You will see from my letters that we are getting very short in numbers in Samoa now, (so many of the missionaries having been obliged to retire from the work on account of failing health), and the directors are not likely to let us have any more to reinforce the mission. India and China seem to be occupying the attention of the Board chiefly at present; and the South Sea Mission (which has been one of the most successful connected with the society) continues to be very inadequately supplied with labourers.

But I was speaking of our work here. And what more shall I say about it? I hope our schools are making some little progress, and that their improved state, which began some time ago, is not passing off. I hope a goodly number of the rising generation will make a good use of their privileges.

Our last accounts from Loyalty Islands are very encouraging; but two or three missionaries are much wanted to carry on the work at Lifu; let us hope they may be forthcoming by the "John Williams."

I hear the Nova Scotia friends are making efforts to get some additional labourers for the New Hebrides. I expect they have Tana principally in view.

A letter I have just received from a native teacher on Anaiticum says that the work continues to make delightful progress on that island.

I have not lately had a letter from either of the missionaries there, but I have received from them a small package of spelling books, catechisms, hymn books, &c. The teacher tells me that there is a very general attendance upon the schools, both of adults and children. We have not lately heard reports from the other islands, but we must hope that progress marks the operations carried on in those parts also.

PROGRESS AND PROSPECTS OF CANADA.

The Rev. Henry Gordon of Gananoque, Canada West, lately delivered a lecture in Free St. George's Church, Paisley, to an attentive audience. "On the importance of the British American Colonies as a suitable field for emigration, and on the state and progress of the various

Colonial Churches, with special reference to Canada."

The lecturer set out by stating that we must go to the Bible for the key to the great problem, wherefore Great Britain had attained that unparalleled pre-eminence among the nations, and of influence in the affairs of the world. It appeared from Scripture that the grand idea of creation was to make it a theatre for the exhibition of redemption, and this world its stage; in brief, that all things were made for Christ. (Col. 1. 16.) Sad and guilty as the failure has been of nations to answer the Creator's glorious design, by using their influence in bringing this wicked and sin-ridden world back to God through the redemption of Christ, it was unmistakably plain from the Bible that this was the sacred obligation laid upon them by God. But if to bring the world to God by bringing it to Christ was the Divine purpose in giving Great Britain that vastness of colonial possessions on which "the sun never sets," it became Christians, and more especially the Christian Church, the divinely constituted instrument for the world's conversion, ever to bear in mind II. That the best possible means of Christianising the world was in all their length and breadth to Christianise the British colonies.—In the illustration of this position, the lecturer referred to the great struggles which had taken place between Britain and anti-Christian nations for India, America, Canada; the strange, and often, in the face of all human calculations, extraordinary interpositions of Providence, by which God gave these magnificent prizes into the hands of Britain. Then, so far from their being any the least antagonism between the claims of the portion of Britain's almost boundless colonial territory, whether strictly heathen or occupied by European settlers, there was the most perfect harmony. All experience had abundantly established that the double law of blessing prevailed in God's spiritual as in his natural kingdom; that as in the process of evaporation the exhalations ascend to the heavens and returned in copious fertilising showers of blessing, so the more of Christian effort that was expended by the Church on the fields abroad, the more was returned of blessing into the Church's bosom in spiritual prosperity and increase at home. Just let Britain's world-wide extended colonies—her Australia, about the size of all Europe, and her British North American dominions another Europe in extent, &c.—be made central points, spiritual suns for diffusing the light and life of Christianity, and who can describe the amount of good, the glorious streams of blessing, that would flow out of the world? The lecturer gave special prominence to Canada, not only as being best acquainted with it, and as having spent 23 years in it, but as furnishing as happy an illustration as could be found. Tracing the history back to what might be called its preparatory season—to those long ages, when the Creator was secretly and invisibly preparing it to take its part on the world's stage—following its strange history downwards from the time that the red man came to divide the empire with the trees and beasts of the forest—then the period of the contest between France and Britain for its conquest, and the long and guilty period of religious neglect by the parent Church,—the lecturer presented to the audience the various grand characteristics of this noble country, having impressed upon it by the Creator's own hand all those lineaments which most plainly betoken a great destiny among the nations of the earth,—its territorial extent being about six times the extent of England and Wales, three times of Britain, and eleven times of Scotland—the possession of a soil fertile in a proportion far from common—a climate which, though subject to occasional extremes of heat and cold, was upon the whole so healthful and salubrious as to stand lower in the lists

of this world's mortality than most places of the earth—a country most rich in cereal productions, productions of the forests, in minerals, in water power having perhaps no equal—possessing, in a word, all the capabilities for sustaining a mighty population. Then it was not its territorial extent and productiveness alone that should be considered. This country possessed peculiarly striking attributes, marking out an important destiny. Its unparalleled lakes, well called inland seas, and its majestic river St. Lawrence, serving as an ocean-like highway for her commerce; and her rivers everywhere permeating the country, serving as arteries and veins to circulate the life-blood of her commerce far and near. Then her vicinity to the United States gave her all the immense commercial advantages of all her colossal schemes, such as the already projected great Pacific Railroad. Indeed, it is thought that Canada would furnish the shortest route for this great enterprise.—But at any rate, Canada's geographical situation renders her a highway not only for her own western commerce, but an important part of that of the United States. True, dark clouds are at present hanging over that vast continent, which it is supposed has capabilities for sustaining a population not less than that of China. But the seed of the pilgrims, our venerated fathers, is God's own incorruptible seed, and here is our hope for better times. As respects Canada, these two things are certain:—The first is, that no better field is there for diffusing anti-slavery principles, and for maintaining the anti-slavery cause, than is Canada. No less than 40,000 of the oppressed sons of Africa have even already found refuge on Canadian or British freedom soil; and there is ample room for hundreds of thousands more. The second thing is—that the world affords no better battle-ground for contending with the Man of Sin than does Canada. For while he is more and more attempting to make it one of his favourite strongholds, and while he has perhaps not less than two-thirds of a million of his slaves there, the Protestants still outnumber, and are fast increasing in numbers. Is there, then, a part of the whole world which demands more Christian efforts than Canada?—The lecturer showed that the capabilities of Canada were no mere speculative problem as yet unwrought. Her scarcely paralleled rapidity of progress in population of 60,000 in 1760, chiefly French, to 2,500,000—the amazing strides made by her cities—Toronto in 1793 consisting only of a few wigwags, now a beautiful city, with noble streets and buildings, and containing a population of nearly 50,000—the wealth of Upper Canada, according to the assessable property, only £2,000,000 in 1829, in 1854, £50,000,000. A reference to her present, as compared with her past exports and imports, brings out the same fact of a rapidity of progress unequalled. What a striking testimony is borne by Canada's commercial and social progress by the verdict of the jury at the last exhibition at Paris in 1855; which is to the effect that her specimens in iron, surpassed those of all the other British colonies, amazed the most experienced British miners, and taught the Russians the lesson, that God had not given them the monopoly in iron, or made the world for them alone. The British public are already aware of the large extent to which railroad and telegraphic communication are at this moment in operation in Canada. Canada earned for itself, too, a great name at the World's Industrial Exhibition in 1851. Nor has Canada's religious progress been less in the educational, social, and governmental departments. Respecting the all-important subject of Canada's religious progress, the lecturer gave particular and most interesting narrative. But as the facts bearing upon that point have already been brought before the eye of the Church in the

last Colonial Report, in Mr. Bonar's and Mr. Gordon's addresses to the last General Assembly recorded in that report, and in subsequent addresses by the Rev. Mr. Scott of London, Canada West, and Mr. Gordon to the Synods of Glasgow and Ayr, of Aberdeen, and of Angus and Mearns, &c., &c.—it may be sufficient to state that the little band of 23 ministers who in 1844 felt it to be their duty to cast in their lot with the principles of the Free Protestant Church of Scotland, and to form themselves into the Presbyterian Church of Canada have now, by the good hand of God upon them, multiplied to the number of 113; that about that number of new churches have been built, at a total cost of not less, it is supposed, than £60,000; that the number of students last session at Knox's Theological College, Toronto, was 60; that no less than thirty preachers were lately sent forth by the Presbyterian Church of Canada to supply the spiritual wants of the Church's adherents; but that notwithstanding all this, the demand so outruns the supply, that there were still a considerable number of stations either already ripe for the settlement of ministers among them, or that would soon become so. Then, while some of the Canadian Church's schemes such as the Buxton Mission, and that at Point de Tremble (which though not strictly a mission of the Presbyterian Church, was most liberally supported by her), and while exceptional cases might occur where appeals to British Christian liberality might be necessary, the Presbyterian Church of Canada was now self-sustaining. Nay, more than that, it had already a foreign mission of its own—had sent out one missionary to India, and was anxiously looking out for another.—The lecturer stated these things in no vain-glorious spirit of self-boosting, but in order to illustrate his position, that if the Church will but go forward in faith, and cultivate the colonial field, there will be, sooner or later, a blessedly fruitful return; for the Presbyterian Church of Canada rejoiced to acknowledge that her marvellous progress has, in a goodly measure, to be ascribed to the generous and timely help stretched out by the Free Protestant Church of Scotland to the Canadian Church in her extreme hour of need at the great Church crisis in 1844. The lecturer made an earnest appeal to probationers, calling upon them to consider the manifold stirring Christian motives for fixing their eyes upon a field so full of promise to such as went with the purpose of assisting to possess the land of Christ. And, in concluding, he offered some practical hints on the subject of emigration to the colonies. He would by no means recommend to any who were comfortable in this country to make any change for the mere love of change; and, least of all, to persons in advanced age, whose habits were formed. But to such as were led by the indications of God's providence, such as there being a rising family, and the difficulty of obtaining openings for them, Canada presented a most encouraging field. Let them go with a definite aim, laying up a little money, if they can, and throwing themselves upon the counsel and co-operation of friends that have gone before, if they have them. If destitute of money, let them seek, by employment for a time, to secure a little before setting down upon land. Let them go with the firm determination of following a prudent, industrious, and patiently persevering course. Above all, let them, ere forming their plans, take the Apostle James' advice, to seek the Lord's blessing and direction on all changes in the bounds of their habitation, until they obtain the Lord's countenance and favour—the King of the country's own passport for the journey. There has, hitherto, been much too little of the religious element in the emigration arrangements. The falling in with the Lord's grand idea in emigration, the

taking possession of the land for Christ has been thought fitter for ministers and missionaries than for those who follow secular callings; but it should seem that never shall the world be fully conquered "for Christ" until all in their several professions, callings, and spheres feel and act out their responsibility to take their share of effort with ministers in the goodly work. What a blessed impulse, what a spirit of peaceful contentment and patient endurance would it give the emigrant could he say, "I am seeking the Lord's glory in all my movements!" What a sunlight would it diffuse over the emigrant's dying bed could he say, "In whatever else I may have succeeded or failed, one thing I know, that as I earnestly sought for the presence of the 'Angel of the covenant' in leaving the land of my fathers, so since I came to this my adopted country, I have laboured to make His name and His cross known throughout the bounds of this land where I am now to inter my bones—but, blessed be God, not my immortal hopes with my bones!"—*Scottish Guardian.*

Miscellaneous Extracts.

THE KNOWLEDGE WHICH IS INDISPENSABLE.

BY THE HON. LORD ARDMILLAN.

All knowledge is valuable and desirable; one kind of knowledge alone is indispensable, even that which maketh wise unto salvation; and he who seeks to instruct himself or his children in secular knowledge only, without acquiring or imparting the knowledge of God and of the Gospel, incurs a serious responsibility.

The Bible is the best of books, and Gospel knowledge is the best of knowledge. There are no stores of wisdom, no guides for practice, no resources of happiness like those laid up within the Word of God. There is the field wherein the treasure lies, to purchase which a man should sell all that he hath; there are the depths wherein, amid an infinite variety of precious jewels, the persevering searcher will find the pearl of great price; there are the gardens of spices and flowers, in whose fragrance and beauty the earnest soul finds highest delight, and in the midst whereof grows the tree of righteousness, of which how blessed must be the fruit, when the very leaves are for the healing of the nations!

Do not allow yourselves to be beguiled by evil counsellors in your estimate of the Bible. There are, on the one hand, some who will tell you that, without the authoritative guidance of the church, the study of the Scriptures by a working man will be only perplexing. Believe them not—but be assured that no man ever honestly and prayerfully persevered in obeying the Divine command to search the Scriptures, without meeting his reward.

There are, on the other hand, some who will tell you to elevate your minds by the contemplation of the sublimity and beauty of nature, and to leave doctrinal religion to clergy, and colleges. Again I say—believe them not.

The contemplation of nature, the acquisition of knowledge in Astronomy, Geology, Natural History, and Botany, is most improving and delightful, tending to strengthen and elevate the human mind, but these pursuits ought to be not antagonistic to, or substitutes for religion, but auxiliary to it; and it is a sad perversion, and a perilous delusion, to make the study of the works of God a substitute for the study of His Word.

The idea of a God of Nature, governing by general laws, and manifested only by the wisdom and beneficence of universal design, may be so presented as to fritter away important

truth, and to exclude the conviction of the personality, the particular providence, and the moral government of the Almighty, and there have been those who have spent a life time in the study of Nature, and yet have died without Faith, or Peace, or Hope.

Happy is the man, who, trained in the knowledge and the love of the Scripture, can read the testimony of Nature as corroborating the records of Truth, who dwells with thankful admiration on the opening beauties of Spring, the rich luxuriance of Summer, and the mellow tints of sober Autumn, when the year, like a shrub which has shed its fragrance, shakes her leaves from her, and folds her petals up as the evening of her course approaches, and who habitually traces every wonder of creation and every event of providence to the same Almighty Being who is the author of the Bible and the God of Grace. To such a man Nature will have exhaustless charms, and Scripture will have multiplied confirmations, and the Word of God will be as the key of the morning, opening each day with gladness, and as the bolt of the evening closing his home in peace.—*British Messenger.*

NOT JUSTICE, BUT PARDON.

One morning, a beautiful girl, fourteen years of age, presented herself alone at the gate of one of the palaces of France. It was when the first Napoleon was Consul. Her tears and woes moved the keeper, a kind-hearted man, to admit her. She found her way to the presence of Napoleon, as he was passing through one of the apartments, accompanied by several of his ministers. In a delirium of emotion the child rushed to his feet, and exclaimed, "Pardon sire! pardon for my father!"

"And who is your father?" said Napoleon, kindly; "who are you?"

"I am Miss Lajolia," she replied, "and my father is doomed to die."

"Ah, Miss," said Napoleon, "but this is the second time in which your father has conspired against the state; I can do nothing for you!"

"Alas, sire!" the poor child exclaimed, "I know it; but the first time, papa was innocent; and to-day I do not ask for justice—I implore pardon, pardon for him!"

Napoleon's lips trembled, tears filled his eyes, and taking the little hand of the child in both of his, he tenderly pressed it, and said: "Well, my child, yes! For your sake, I will forgive your father. This is enough, now rise and leave me."

This beautiful historical fact may serve to illustrate the way in which sinners are saved. All this world, young and old, are condemned to eternal death by the great God, against whom we have all sinned.

The apostle Paul says, "Death has passed upon all men, for that all have sinned." The evangelist John says: "He that believeth not is condemned already."

You probably think that as for yourself, such a doom is hard and unjust. But you would not think so if you saw what sin would do, if God did not punish it. It would overturn his government. It would make a hell of every place, and a devil of every rational being. God must punish sin for his own sake, and for the sake of all good beings. There is, however, One who can save sinners from eternal death—One who loves them much more than this young lady loves her father. He did for us, what she could not have done for him. He took our place and died in our stead that we might live. God forgives sinners for Christ's sake, but he does not forgive those who neglect to honour his Son by asking pardon in his name. It is true that God will be strictly just with sinners, though they should remain away from Christ his Son, who has done so much for them. But, then, justice to them will be banishment from heaven for ever. Are you willing and prepared

to receive justice? This young lady said: "I do not ask for justice; I implore pardon, pardon!" The Publican, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And also the trembling jailor said, "Sirs, what must I do to be saved?" Oh, then, go to the Saviour with something like the spirit which the young lady manifested in behalf of her father. Break through every obstacle, cast yourself at his feet, cry "pardon, pardon for a guilty sinner."

"You can but perish if you go,
Then be resolved to try;
For if you stay away, you know
You must for ever die."

And as none are pardoned, except in virtue of their relation to Christ by faith; and as such an approach is of the very essence of faith, you will be accepted as righteous in his sight only for the righteousness of Christ imputed to you. You will be received into the number, and have a right to all the privileges of the sons of God, and enabled more and more to die unto sin and live unto righteousness. At death you will be made perfect in holiness and immediately pass into glory. "And all to the praise of the glory of his grace.—*British Messenger.*"

Notices of Recent Publications.

THE CANADIAN PRESBYTER. February, 1857.—Montreal: J. Lovell.

We have great pleasure in bearing testimony to the excellency of the articles of this number of the *Presbyter*. Without entering at large into a notice of the various articles we would just mention that on the 'advantages of a Colonial Church'. In this article we have a very judicious statement of the peculiar advantages of such a Church as our own. May we be enabled to take advantages of our own position, and improve the opportunities which that position presents to us. The other articles are 'Esprit de Corps'; 'Forms of Modern Infidelity'; 'Education in Canada West'; 'American Churches and American Slavery'; 'Poetry'; 'Reviews and Notices of Books'; 'Summary of Intelligence.' We are glad to learn that the prospects of the Magazine are encouraging.

MONEYS RECEIVED UP TO 20th FEB.

FOREIGN MISSIONS.	
Guelph.....	£5 0 0
Lobo.....	2 11 1
Waterdown and Wellings square.....	3 2 6
Scarboro', Knox's Church £10 0 0	
— Melville Church	3 0 0
	13 0 0
Amherstburgh.....	1 11 3
Brockville.....	8 5 0
Port Sarnia.....	9 6 8
Bristol.....	2 12 0
Egmondville.....	1 1 6
Oakville.....	£2 17 6
Dundas Street.....	1 6 9
	4 4 3
Degonzague.....	£1 5 0
Durham.....	0 15 0
	2 0 0
Wellesly.....	3 1 3
Port Sarnia Sabbath School.....	2 5 0
Lancaster.....	£1 5 0
Dalhousie Mills.....	1 8 3
	2 6 3
Lochiel.....	2 1 8
Ashton.....	£0 19 4
Beckwith.....	4 15 7
	3 15 0

Metis.....	1 10 0
Beaverton.....	14 10 0
Nassageuevya.....	1 15 0
Pictou.....	5 0 0
Blenheim.....	3 1 3
Woodstock, Chalmers Church.....	6 18 0
Mrs. Ball's Bible class, Woodstock.....	4 0 0
Leeds.....	2 0 0
— Sabbath School Scholars	
in Reid's district.....	1 10 0
Sabbath School Bradford.....	1 12 6
Brantford.....	7 0 0
Mount Pleasant.....	2 0 0
Dundas.....	3 0 0
Sabbath School Dundas.....	2 6 3
Acton.....	7 0 0
West Gwillimbury.....	£2 11 1
Bradford.....	1 8 11
	4 0 0
Dalhousie.....	1 15 0
Mitchell.....	£2 1 0
Carlingford.....	1 1 0
	3 2 0
Gloucester.....	£2 0 0
N. Gower.....	2 5 0
	4 5 0
Fergus.....	12 10 0
Caledonia.....	£4 15 0
Allen Settlement.....	2 15 0
Oneida.....	3 2 0
	10 12 0
Inverness.....	1 8 0
Edwardeburg Front.....	£1 3 6
— Rear.....	1 3 6
	2 7 0
Toronto, Knox's Church.....	12 10 0
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Mrs. Currie, Dalhousie.....	£0 2 6
A Friend of Israel, now deceased.....	0 2 6
KNOX'S COLLEGE.	
Guelph.....	£11 0 0
Galt, Ladies Association.....	20 0 0
Dundas.....	8 0 0
Knox's Church, Hamilton, Add'l.....	35 0 0
Pictou.....	10 0 0
J. G. Anstell, Ottawa.....	1 5 0
Woodstock, Knox's Church.....	10 0 0
Owen Sound.....	9 5 0
BURSARY FUND.	
Galt, Ladies Association.....	£20 0 0
Knox's Church, Hamilton, Ladies Association.....	10 0 0
BUXTON MISSION AND SYNOD FUND.	
London.....	£12 10 0
Brantford.....	3 15 0
Knox's Church, Toronto, Sabbath School.....	15 0 0
FRENCH CANADIAN MISSIONARY SOCIETY.	
Guelph.....	£5 0 0
Brantford.....	3 15 0
Doon.....	2 6 3
Doon Sabbath School.....	0 7 0
New Hope.....	1 12 3
J. G. Anstell, Ottawa.....	1 5 0
Woodstock, Knox's Church.....	4 0 0
Zorra.....	6 10 0
KNOX'S COLLEGE BUILDING FUND.	
Rev. J. Gray, (sum formerly paid for travelling expenses).....	£1 5 0
Zorra.....	14 5 0
Brucefield.....	11 0 0
Williams.....	9 12 6
Fingol.....	2 0 0
Yarmouth, additional.....	0 10 0
Ekfrid and Moss additional.....	4 10 0
Lobo additional.....	0 7 6
Beaver Creek.....	0 16 10
Waterdown and Wellington Square Additional.....	0 5 0

Fergus additional.....	6 5 0
Tilbury, East and West.....	5 10 0
South Cavan.....	13 5 0
Knox's Church Hamilton, additional.....	8 10 0
Lochiel, additional.....	4 15 0
Pictou, additional.....	3 3 4
Ridgetown.....	6 5 0
Stratford.....	12 16 0
Ekfrid and Moss, Additional.....	2 0 0

WIDOWS' FUND.

Knox's Church Hamilton.....	£12 10 0
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Annual rate from following Ministers, namely:—Rev. D. McKenzie, Rev. D. Fraser, Rev. W. S. Ball, Rev. M. Y. Stark, Rev. J. McKinnon.

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Erie.....	£1 16 3
Caledon, West.....	3 6 3
	£5 2 6
Sunidale.....	16 13 9
Sunnidale.....	4 12 9
Nottawasaga.....	1 0 0
Acton.....	3 10 0

PRESBYTERY OF HAMILTON.

LIST OF CONTRIBUTIONS TO THE "HOME MISSION FUND."

1856.	£	s	d.
Nov. 26.—From Dundas Association	4	0	0
Dec. 10.—From Garafraxa.....	6	0	0
" 29.—From Fergus.....	9	10	0
" 30.—From N'th part of Glenelg	6	0	0
" —From Bentinck.....	1	15	0
1857.			
Jan. 26.—From Galt Ladies' Ass'n.	19	0	0
Feb. 16.—From Knox's Ch. Hamilton	40	0	0
" 19.—From Jarvis Collection...	3	11	3
" —From Walpole Collection.	3	1	3

£92 17 6

JOHN MACNAB, Treasurer,
Per J. C. BARTON.

Hamilton, 21st Feb, 1857.

LADIES' ASSOC'N OF KNOX'S CHURCH, HAMILTON—1856.

Dr.	
Jan.—To balance.....	4 7 11
Dec. 18.—Annual Sale.....	155 17 7
" Manse Subscriptions.....	119 17 6
" Subscriptions and Don.....	16 1 3
Balance.....	0 2 0
	£296 6 3

Cr.	
Jan. 20.—By Home Mission.....	40 0 0
" " Bursary.....	10 0 0
" " Knox's Church Building Fund.....	110 0 0
" " Furnishing Manse for Rev. Dr. Irvine.....	114 17 6
" " Expended for Sale ..	21 8 9
	£296 6 3

A. WALKER, Treasurer.

Hamilton, Feb. 3, 1857.

ARTHUR.—The Home Mission Committee of the Presbytery of Hamilton, hereby gratefully acknowledge the gift of a quarter of an acre of land, being a very handsome and valuable site for a New Church in the village of Arthur.

The donor is R. H. Brett, Esq., of Toronto, and the value of the donation is much enhanced by the fact that Mr. Brett is not a member of the Presbyterian Communion, but of the N. C. Methodist Church.

R. IRVINE, Chairman.

STUDENTS' MISSIONARY SOCIETY.

Mornington, per Rev. M. T. McMullen.....	£5 15 0
Per Rev. J. Straith, collected as follows:	
On board the Steamship "Edinburgh".....	£4 1 8
Wardsville.....	1 18 4
	6 0 0
Vaughan, Storrington, and Sydenham, per Thos Fenwick, student.	4 15 0
Allan Settlement, Ancaster, per John Eadie, student.....	5 8 0
	£21 18 0

JAMES GREENFIELD,
Treasurer.

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From Miss Jane Watson, Covington Manse—Mineralogical specimen, piece of a Druid's Urn, found at the foot of Tintock Hill, near Covington.

From John Cowan, Esq., Scotland—Niger Mat and Rope, brought by Dr. Hutchison, of the late Niger Expedition.

From Rupert Campbell, Esq., Reay Bank—Specimen of the writing of the natives of Kandy, Ceylon; said to be a piece of poetry in praise of their ancient kings. Pen used by the higher classes of Ceylonese.

From Mrs. Allen, Scotland—Piece of Marriage Cake, made for her great-grandmother, Isabella Burnet, of Selkirk.

From Mr. Brown, Student—Mineralogical specimens.

From Mr. Wm. Scott, Ingersoll, C. W.—Geological specimens.

Other contributions will be noticed next month.

RECEIPTS FOR RECORD UP TO 20th FEB.

VOL. X.—A. Morrison, Kincardine.

VOL. XI.—F. Blackie, A. Hosie, Port Sarnia; J. Broadner, Athelstane; A. Morrison, Kincardine; H. McKay, Bruce; A. McDonald, Williams; D. Urquhart, A. McKay, Embro; John Wylie, Fullarton.

VOL. XII.—F. Blackie, A. Hosie, Port Sarnia; J. Broadner, Athelstane; A. Morrison, Kincardine; H. McKay, Bruce; Rev. D. Inglis, Hamilton; A. Meldrum, Esq., Cumberland; A. McDonald, Williams; G. Bell, Caledon; A. Wood, London; T. McJanet, Bristol; A. Young, Scarborough; Mrs. Gardner, Newhope; Mrs. J. Platt, Toronto; Mr. Turnbull, Mono; D. Urquhart, A. McKay, J. Sutherland, W. Stewart, Wm. McKay, Embro; P. Smith, Trenton; Mrs. McLean, Cheltenham; J. Ure, Scotland; Rev. R. Ure, Streetsville; H. Chesney, Harpohay; P. Smith, Belleville; W. Cook, Mount Albion; Mr. Oal, Toronto; J. Wylie, T. Wylie, J. McKay, Fullarton; A. Carmichael, Wick, in full.

VOL. XIII.—Mr. Hodgins, Mr. Scott, Bramp-ton; A. Young, A. Vidal, H. McKenzie, W. Cole, W. B. Clark, D. McKenzie, R. McColl, J. Cameron, J. Rolson, F. Blackie, D. Gray, J. Bell, A. Hosie, R. Gibb, Rev. D. Walker, D. Miller, J. R. Gemmil, H. McNaughton, Jas. Lewis, John Waddell, John Waddell,

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THE General Agency and Superintendence of the Colportage of this Society, will be vacant on the 1st May next, by the resignation of the Rev. James Nail.

Full particulars may be obtained from the Secretary, to whom applications and testimonials may be addressed.

Toronto, 20th February, 1857.

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