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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. XIV.

TORONTO, DECEMBER, 1857.

No. 2.

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PRESBYTERY OF COBOURG.

This Presbytery will meet at Cobourg, on Monday, December, the 28th, at 2 P. M.; at Colborne, Tuesday, 29th at 11 A. M.; at Brighton, Wednesday, the 30th at 11 A. M.

JAMES BOWIE, Pres. Clerk.

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on Wednesday, 2nd day of December, at 11 o'clock, A. M.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF MONTREAL.

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

A. F. KEMP, Pres. Clerk, P. T.

PRESBYTERY OF KINGSTON.

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

J. A. THOMPSON, Pres. Clerk.

PRESBYTERY OF LONDON.

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

J. SCOTT, Pres. Clerk.

PRESBYTERY OF HAMILTON.

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

M. Y. STARK, Pres. Clerk.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

NEW VOLUME OF "RECORD"—REDUCTION OF PRICE.

Although the circulation of the Record has been constantly increasing, we are still anxious that it should be more extensively read. We believe, that in this way, by the blessing of God, a deeper interest may be awakened in the cause of Christ, and a more extended support given to its various agencies. So thoroughly are we convinced of this, that we would be glad to have the Record distributed gratuitously throughout our congregations. This, however, cannot now be done. But in order to put it within the reach of all, it has been resolved to reduce the yearly subscription to half a dollar instead of 3s. 9d. as formerly charged. The object of this is to increase the circulation, and facilitate the payment of the subscriptions. This plan is, however, on experiment, and to render it successful, two things are required. In the first place, the subscription must be paid strictly in advance. In the second place, the number of subscribers must be increased. We therefore earnestly solicit the co-operation of the Ministers, Elders, Agents, and all our friends throughout the congregations of the Church. We trust the agents who have hitherto kindly taken an interest in the matter, will still continue to act, and that where there are no agents, Sessions will make arrangements to appoint them and communicate to us their names so that we may be enabled, in an early number, to publish a list of agents. In the meantime, it will be easy for two or more subscribers, to remit the amount in dollar bills, or, which is better, in post-office orders. We are most anxious that the arrears should be paid without delay; and we trust that, during the present month, subscriptions for the ensuing year will be forwarded, so that our lists may be made up. As to the increase of subscribers, as we cannot employ travelling agents, we must just beg of ministers and agents to do what they can to obtain additional names. We might suggest, too, that each subscriber should try to obtain one or more additional.

It will be seen that the present volume is commenced in a new, and we believe an improved form. Instead of the receipts of moneys and advertisements being mixed up with the reading matter, they are thrown into the outside sheet, which may be laid aside if the volume is to be bound. Advertisements will be inserted on moderate terms.

Other improvements in the form may be introduced afterwards, if the present experiment is successful.

We expect to receive in a greater degree than formerly, assistance from friends and correspondents in supplying matter for the Record. We, therefore, earnestly request that friends will exert themselves to promote the circulation of the Record throughout all our congregations. We can still supply the November number to new subscribers.

Notices of Recent Publications.

SERMONS: Doctrinal and Practical. By the late Rev. Wm. Archer Butler, M. A., 11, and 2nd series: 1857. Philadelphia: Eury & McMillan. Toronto: J. C. Geikie.

The name of Butler is not a strange one in the republic of letters. With two at least, who bore it, we have been long familiar: Samuel and Joseph. Very different in their structure of mind and caste of character, in the remains they have left, and the reputations they have gained, are the poetic wit, and the philosophic divine.

Samuel Butler, brought up in the bosom of a Puritan Church, a needy pensioner on Puritan bounty, but afterwards waspishly stinging the bosom that nestled and nourished him; and, with the return of Charles to the Throne, his father had left for the scaffold, buzzing amid the glare of the court, and seeking to have shed on him the rays of royal favour, only to sink in disappointment and disgust into the shade, and to fill a pauper's grave. Still his "Hudibras" died not with him. Though stained with blasphemous and obscene allusions, and much coarse ribaldry, it is so full of rollicking wit, broad humour and scathing sarcasm, as to entitle its author to be regarded as the father of modern English comic writers.

Joseph Butler! what a contrast in every respect to Samuel, and "the analogy"—what a contrast to "Hudibras"—a master spirit, he, the chief Butler, elevated by universal consent, to the dignity of a Prince and a great man in Israel. A master piece that, which is still gathering fresh tributes and gaining fresh triumphs which has demolished some of the main strongholds of the enemies of Revelation, and shivered into fragments some of their favorite weapons: which has set a thinking myriad minds, and sown seeds of thought from which much golden grain has been gathered; and which, unanswered because unanswerable, will ever stand a monument of sanctified genius, and a bulwark of our most Holy Faith.

Unlike either of his predecessors is the Butler before us, though there meet in him some of the qualities of both. There is a beautiful blending of the Poet, the Philosopher, and the Theologian.

He was born and brought up a Papist, his mother toward whom he cherished a warm regard, being a zealous devotee of Rome. Early roused to anxiety about his soul, he sought relief, unburdening and unbooming himself before a Confessor. Seeking rest at the Confessional, he found none. As a dutiful Son, he came to the Holy Father asking bread but got only a stone.

Thirsting for God even the loving God, he came to have that burning thirst slacked, but the poison of asps was offered him in lieu of the water of life. His heart aching, his moral feelings rudely shocked he shrunk back from the spot he had regarded with superstitious reverence, and secured only at the foot of the cross that satisfaction which was devised him at the hole of the Confessional Box. Then, suddenly, there fell from his eyes as it had been scales. And now amid the cheering light of

God's reconciled countenance and the full blaze of Gospel day, he stood forth a faithful champion of the simple truth as it is in Jesus, and the sworn foe of that system which loves the darkness rather than the light, because its doctrines and deeds are wretchedly evil. The righteousness of Christ,—the cardinal truth so eagerly grasped by Martin Luther as he emerged from the gloom of his monastic cell, was seized by Archer Butler with a tenacity which, never for a moment released. "We preach Christ crucified" was his motto. To him to live was Christ, and he died at the premature age of 34, with "Christ, my righteousness" on his quivering lips. During his brief career, he held the exhausting plurality of Professor and Pastor. His singularly, active and penetrating mind too soon wore through the slim scabbard which contained it. Rivalling Hugh Binning, who became Professor in Glasgow, at twenty-two, the chair of Moral Philosophy in the University of Dublin was established especially for Butler when he was only twenty-three. Crowds of enthusiastic students flocked to his feet and hung on his lips entranced by the bewitching power of his eloquence. So thrilling was the effect produced, that one of them testifies that at times literally their breath was taken away. He was constantly reading, writing, and lecturing, while he ceased not to teach and to preach Jesus. In his devotion to Plato he never forgot the humble disciple of Christ. The University—the Church at large, and a host of public charities, received the benefit of his ministerial services, which the scattered population of his rustic parish lying along the bleak Atlantic Coast, were vigilantly cared for. To them the bread of life, and the meat that perisheth were both dispensed by him. From many a heart did he keep away gaunt famine during that dismal winter which others were mourning as in the days of old: "Is not the meat cut off before our eyes?—The seed is rotten under their clods—the garners are laid desolate—the barns are broken down."—Joel i. 16. In that terrible crisis Butler proved a father to the poor, and the cause which he knew not he searched out.

"His whole faculties were devoted to the ministry he had undertaken. At one time he was found applying his musical skill to the training of a village choir, at another, he was found casting aside his loftiest speculations in mental science, and his erudite researches into Grecian and German Philosophy, to obey the call of suffering and of sorrow." It is not to be wondered at therefore that the common people heard him gladly, and that his person as well as his preaching, was regarded by them with fondest affection. When the eye saw him, then it blessed him; and when the ear heard him, it bore witness to him, because he delivered the poor that cried, and the fatherless and him that had no helper. The blessing of them that were ready to perish, came upon him, and he caused the widow's heart to sing for joy.

This is the man of God whose sermons are on our table, and should be noticed by us long ago. Happily, they have been so universally admired, and obtained such a general circulation as to need no testimony of their favor from us. They have secured their place, and that, no mean one, amongst our sacred classics. It is no exaggeration to say that these volumes contain imagery almost as rich as Taylor's oratory: as vigorous often as Louth's judgment: as sound as Barrow's, a style as attractive, but more copious; original and forcible than Alterbury's; piety as elevated as Howe's; and a fervour as intense at times as Baxter's.

We would be far from saying that many of these discourses, particularly in the first series, are model specimens of preaching for such a rural parish as that which formed the principal

scene of Butler's pastoral labors. The elaborate diction—the gorgeous imagery—the intricate and occasionally involved sentences—the subtle trains of thought, and the elegant illustration and exquisite finish, they could not appreciate. But it must be remembered that the bulk of these were prepared for special occasions, and addressed to special audiences, such as the University and various public institutions. His rustic flock he fed with food convenient for them; rightly dividing the word of truth, giving to each a portion of meat in due season. Then paper was discarded, and all the elaboration of the study, and out of the abundance of his heart, his mouth spake.

For long, sermons have been proverbially a drug in the literary market. It has become common to speak of the Pulpit having lost its power, and the Platform and Press taking its place. The popularity of the sermons of Guthrie, and Spurgeon and William Archer Butler, goes far to wipe out the stigma, and to give the lie to the calumny.

CHRIST AS REDEEMER, THE DELEGATED HEAD OF CREATION: by the Rev. Henry Gordon of Gananoque. London: James Nisbet & Co Toronto: J. C. Geikie. Kingston: J. Duff. Hamilton: D. McLellan. Montreal: J. Duggan. Ottawa: J. Durie. Price 6s.

It is known to many of our readers that after an absence of about twenty years, from his native land, Mr. Gordon lately revisited Scotland. While in Britain he was invited to preach in London, to the Congregation of Maylabone, of which the Rev. Wm. Chalmers is pastor. The sermon preached by Mr. Gordon on this occasion was that for which the title is given above. The text was the last clause of Col. i. 16—"All things were created by him and for him." The grandeur of the subject, and the manner in which it was handled arrested the attention of the Congregation. A request was in consequence addressed to Mr. Gordon to consent to have the sermon published and now a printed copy of it lies before us.

That all things throughout the universe, and especially in this world, were made for Christ is the great doctrine of the sermon. The proofs of this doctrine are first given; then the reasons; and lastly the uses. The proofs are chiefly drawn from express statements of scripture, such as the 5th Psalm, Heb. 2. 8; Heb. 1. 2; 1 Cor. 15. 27; and Eph. 3. 9-11. The reasons alleged are the position of Christ in the stupendous plan of salvation, the nature of the work He was to accomplish, and the reward due for its successful accomplishment.—The practical uses of the doctrine urged are the peculiar solemnity of man's position in creation, the utter impossibility of neutrality towards Christ, the duty of consecration which the world owes to Christ in its associated relations, and the momentous alternative of safety or ruin to those who accept or reject Christ.

It will thus be seen that the sermon embraces a very wide and important field. It is only justice to add that in the discussion of the various topics, Mr. Gordon exhibits such lofty conceptions and suggests such noble ideas, that we deem it impossible for any one to rise from the prayerful perusal of the sermon, without being more deeply impressed than before with the grandeur of the great scheme of redemption, and feeling a more intense interest in those glorious subjects into which even the angels desire to look. Most heartily do we wish to see a copy of the sermon in the hands of every one of our readers.

(Notices continued on back page.)

The Record.

TORONTO, DECEMBER, 1857.

A DAY OF HUMILIATION AND PRAYER.

Since our last issue we have been called upon as a community to pause for a brief space amidst the duties and engagements of everyday life, and humble ourselves before the great God of Heaven and of Earth. The call we could earnestly hope, has been willingly complied with by all, for certainly if ever there was a time a time when it became us specially to recognize the most High as the God of Providence,—the supreme governor among the nations, to acknowledge His authority and to seek His forgiveness for our multiplied and aggravated transgressions against Him, the present is such a time. Viewing ourselves as part and parcel of the Great British Empire, we have seen one sanguinary war following another during the past three years,—first the Russian, then the Persian, then the Chinese, and now the Indian. This last has been marked by features of a peculiarly sanguinary character. Its suddenness, its extent, and especially the atrocities with which it was accompanied, extending not merely to the male sex, but to helpless women and unoffending babes, have marked it with features peculiar to itself. It is true the tide is now turned, the fury of the tempest has spent itself, the crisis appears to be past, and in the capture of Delhi, and the relief of Lucknow, we have what we may regard as a pledge of the speedy suppression of the mutiny. For this we cannot be too thankful. But still we are not to let the event pass, as if it had been a mere accidental occurrence, which we may forget as soon as it is over. Undoubtedly we should look upon it as a dispensation from God, intended to rebuke us for our unfaithfulness and for our many sins. God forbid that we should, like some of the popish organs in Ireland glory in witnessing such a heavy judgment sent on our beloved country and nation. But still we are not to shut our eyes to the fact that there has been on the part of Britain, and especially of those entrusted with the management of the affairs in India, enough to call down severe judgments from a righteous and holy God.

For a time Christian missions were almost entirely prohibited, while down to the present time they have been in a great measure discountenanced, and indeed forbidden so far as the native soldiers were concerned. The fact stands recorded that a native soldier who had been converted to christianity, and had sought admission to the church by baptism, was expelled for no fault, but simply his profession of the christian faith. Expediency and temporizing measures have taken the place of steadfast christian principles, and direct countenance even has been given to the idolatries of the Hindus. Most righteously then have we been punished for our unfaithfulness, and when we

consider the whole circumstances of the case, we may well wonder that God should have exercised so great forbearance, and that our sins have not sooner called down His righteous indignation. Now that the chastisement is inflicted with severity, yet with mercy too, it becometh us to humble ourselves before God. Confessing our sins as individuals, as families, as churches, as a community, let us deprecate the displeasure of the Lord, and implore His Spirit to be abundantly bestowed on all intrusted with the management of affairs, that past errors may be amended, and that decided straight-forward principles may take the place of that timid worldly expediency which has hitherto guided the conduct of our rulers with reference to India. If such be result, what has hitherto taken place may fall out rather for the furtherance of the gospel, and what appeared at first to be a curse may really turn out to be a blessing,—a blessing both to Britain and to India.

If we direct our attention to our own position in this colony at present, we may find abundant cause also for deep humiliation before God. Owing to a variety of causes, commerce is in a state of the greatest depression. Not a few of the wealthiest amongst us have been obliged to bow before the storm, while anxiety and care press on many a breast, and fill many a heart with heaviness and trouble. Here again God is rebuking us for our worldliness, our haste to be rich, our forgetfulness of Him, and of our obligations to Him. Worldly men may exercise their shrewdness and ingenuity in finding out causes to account for the present position of business matters. But it can only be satisfactorily accounted for by referring it to Him, who controls all issues, and in whose hand are our times,—our times of prosperity and adversity, of joy and sorrow. It well becometh us then to lay these things to heart, to acknowledge our guilt before God, and to return to Him, not feignedly but with our whole heart. It is written of King Uzziah that "as long as he sought the Lord, God made him to prosper." There is a real, an inseparable connexion between godliness and prosperity.—We have in these days in a great measure lost sight of this truth. We have been dreaming of prosperity *apart from an earnest seeking of God*. Now our dreams have been rudely interrupted, and we been made to see and feel the uncertainty and vanity of worldly prosperity, without the favour and blessing of God. Well will it be, if henceforth we never again try to separate what God himself has joined together, but resolve to seek first the kingdom of God and His righteousness, believing that all necessary things will be added to us.

Thoughts like these we trust have been exercising many hearts during the late season of humiliation and prayer. Let them be duly pondered, and let them exert their proper influence on our future conduct. While gratefully acknowledging the many mercies which we still enjoy, and hopefully trusting God for the future, let us with greater earnestness than ever seek Him, and the realities of eternity

and of heaven. We have had a shaking time, God has been shaking the earth. The blast of His nostrils has levelled with the ground many a high and towering fabric. The lowest foundations of the social edifice have been shaken. But blessed be God there are *things which cannot be shaken*. There is a kingdom which cannot be moved. There is a foundation which is sure and steadfast, and against which the winds may blow, and the floods rise, and the storm beat in vain. There is a portion which cannot be taken away. There is a treasury on which we can ever draw, and which can never be exhausted. Let all build on this tried foundation. Let all seek this portion. Let all seek an interest in Christ, and then when the elements themselves shall be dissolved, they shall be safe, and shall be the heirs of an inheritance, incorruptible, undefiled, and unfading in the heavens.

HOW ARE WE TO OBTAIN A SUPPLY OF YOUNG MEN FOR THE MINISTRY?

A short time ago the *Banner of Ulster* contained the following statement:—

"We beg to furnish our readers with some statistics calculated to impress all parties concerned with the nature and urgency of the present crisis. In the year 1842, the number of students who entered the College through the Assembly's entrance examination committees amounted to *fifty*; in 1852 the number was reduced to *five*! In the years 1843, 1844, and 1845, the numbers were respectively *fifty-three*, *fifty-one*, and *fifty-one*; in 1853, 1854, and 1855, they stood at the diminished figures of *thirteen*, *twelve*, and *twelve*. It is admitted on all hands that from *thirty-five* to *forty* students should enter every year, in order to maintain a moderately sufficient supply for vacant pulpits at home, and for the various missions. Home, Foreign, Jewish, and Colonial; whereas the present proportion of entrants is *below one-third* of the requisite number. The statistics we have furnished present, unhappily! no improvement for the years 1856 and 1857."

The state of things described above as existing in Ireland, is not peculiar to any one country or Church. We believe at the present day, there is almost in all churches a falling off in the number of promising, well educated young men, who come forward to devote themselves to the work of the ministry. It is true we have not had to mourn a decrease in the number of students. *But we should have had an increase*. The population of our country is rapidly increasing; the field is widening in extent, as well as becoming white unto the harvest: the demands are multiplying, as is evident from the reports brought before our Home Mission Committee from time to time. In these circumstances we should have had an increase,—and the absence of any particular increase in the number of devoted, and properly qualified young men, should attract attention, and excite enquiry, and lead to the employment of suitable means,—especially prayer to the Lord of the harvest, that He would thrust out labourers into the harvest.

There is, no doubt, a combination of causes leading to the result to which we have advert-

ed. Up to the commencement of the present commercial depression there were so many promising openings for young men, and so much energy and excitement in all departments of business, that no doubt many young men were drawn into the current, and were led to give their attention to business pursuits. Again, there is no doubt that the utterly inadequate stipends of ministers have deterred many ingenious and honorable young men, who might have thought of the ministry, but have been absolutely kept back by the thought, that they should never be able to rise above the starvation point, nor be able to support, in any decent degree of comfort, either themselves or those dependant upon them. In this respect a parsimonious church may have robbed God of many useful ministers.

But another cause is to be found in the indifference, the coldness, and the worldliness of parents, who have not, like holy fathers and mothers in other days, devoted their sons to the service of God, and used all right means for leading them to give themselves to the Lord, and to the Church which He has purchased with his own blood. Unquestionably, were there more, who like the mother of Samuel, devoted their children to the service of the Lord, we should not be so often at a loss for pious and well qualified missionaries to go forth to the destitute portions of the field. Their vows, their prayers, their parental training, their holy influences, would not be in vain. In looking back on the history of the Church in times past, how many instances can we point to, in as showing the importance and effect of parental dedication. The Rev. Dr. Jacobs, in a report on this subject to the Synod of Pittsburgh, published in the *Banner and Advocate*, refers to a number of such instances. After dwelling at some length on the general subject, he proceeds:—

"We would only urge, in conclusion, the striking facts which so attest the importance and value of such parental dedication. The celebrated John Newton testifies: 'I have been told, that from my birth my pious mother had, in her mind, devoted me to the ministry; and that, had she lived until I was of a proper age, I was to have been sent to St. Andrews, in Scotland, to be educated; but the Lord had appointed otherwise. She died before I was seven years of age.' Yet, mark the training of which he testifies: 'When I was four years old, I could repeat the answers to the questions in the *Shorter Catechism*, with the proofs, and all Dr. Watts' smaller catechisms, with his children's hymns.' This was the power of that parental dedication in such daily training, not only for the ministry, but for heaven. How the hand of a covenant God wrought with him through all his after impieties, and with all the persistency of a Divine ordination, checked, disciplined, and reclaimed him, till he became an able and faithful minister of the New Testament, according to that pious mother's prayer, is a notable chapter in the annals of the Church.

"The biographers of Rev. John Belfrage, remarked, that his Christian mother laboured to prepare him for the sacred office—to form pious sentiments in his mind, and to cherish devout feelings in his heart. She marked, with pleasure, her son's early inclination for the ministry, which had been awaked by means of her own

early religious influences upon him. Accordingly, when, at a suitable age, he was sent to the College of Edinburgh, it pleased God to work in him the graces of a Christian character, and he became a devoted and faithful minister of Christ, after his pious mother had been laid in the dust.

"Dr. Claudius Buchanan was, from his childhood, devoted by his parents to the ministry. He was, however, a reckless youth, and pursued a course of wandering through several years, until, at length, the God of Newton brought him to attend on the ministry of that reclaimed wanderer, and he was led to Christ. It was on hearing a sermon from the passage in Isaiah: 'How beautiful upon the mountains are the feet of him that bringeth good tidings,' that all his early parental dedication to the ministry forced itself upon his heart. He became, at length, a preacher of the Gospel in England, he afterwards filled an important post in India, as an herald of the Cross.

"It is recorded, also, of the celebrated Philip Henry, that his godly mother devoted him, in his tender years, to the service of God in the work of the ministry; and though she died before he was fourteen years of age, he always spoke of her as being to him, what Timothy's mother and grand mother were to him—acquainting him with the Scriptures from his childhood. She prayed with him daily; catechized him, and thus laid the foundation for his future usefulness in the great and holy work to which she had devoted him.

"Of the Rev. John Bailey, who was a faithful minister of the Gospel in Ireland, and in New England, it is recorded that his godly mother dedicated him to the service of God in the Gospel ministry from his earliest moments. He was accordingly trained in a way befitting such a sacred aim, and from being reared like Timothy, he became, like him, an eminent minister of the New Testament.

"We add the name of the celebrated President Davies. His mother, says his biographer, took example from the mother of the Prophet Samuel, and vowed a vow unto the Lord, that if he would indeed give her a manchild, she would devote him to his service all the days of his life. Hence he was called Samuel. At twelve years of age, it is remarked that he was more ardent in his supplications for being introduced into the Gospel ministry, than for any other thing. 'The event proved,' says President Finley, in his sermon on his death, 'that God accepted the consecrated boy—took him under his special care—furnished him for, and employed him in the service of his Church—prospered his labors with remarkable success, and not only blessed him, but made himself a blessing.'

We commend the subject to our christian fathers and mothers, urging them to give it a prayerful consideration. The spiritual interests of themselves and of their children, the prosperity and extension of the Church, and the glory of God, are deeply, vitally involved. Let them lay the matter then to heart, and, not grudgingly, but like Hannah,—of a ready mind, consecrate anew their sons to the service of their covenant God.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

We have hitherto abstained from making any remarks on the subject of union with the United Presbyterian Church, or with reference to the steps which are at present being taken with the view of bringing about this result.—We have taken this course, not from any feeling of opposition to the movement, nor

from any indifference to the benefits likely to result from such a consummation, but from a desire to avoid any thing, which might commit the Church in any way, and especially from a conviction that the matter was in good hands, and that entire confidence might be placed both in the views, and in the judicious action of the Committee appointed by the Synod. These reasons have led us to avoid any discussion of the subject, and to decline the publication of sundry communications addressed to us. Nor do we mean now to pursue a different course. We are still of opinion, that, in the meantime, the Committee may be best left to carry on the work with which it has been charged. But we cannot refrain from expressing our satisfaction at the manner in which the negotiations have been carried on, and, we would say also, at the result of the late meeting of the joint Committees. We need not refer specially to the topics then discussed and settled, as between the Committees. They were published in our last number. Looking at the resolutions agreed to by the Synod at its last meeting, and the resolutions of the joint Committees, we are of opinion that the most difficult part of the course has been traversed, and that if no unexpected difficulty is introduced, a favorable result may be before long anticipated. If both Synods agree on what has been done, the remaining points may be regarded as merely matters of detail and arrangement, which may require friendly and judicious conference, but can scarcely occasion serious difficulty.

Most certainly the result of a union on a proper basis could not but prove most beneficial to the interests of Presbyterianism and of religion itself. We should be in a better position for prosecuting the work, both at home and abroad. Our various Evangelistic and missionary schemes would be strengthened and consolidated, and a fresh impetus given to the cause of truth. Let our people then seriously look at the matter,—a matter which most intimately concerns them. Let them take that interest in it which becomes them, and not neglect to pray that a right direction may be given to the present movements, and that they may be brought to such a conclusion as may be most for the glory of God, and the advancement of the cause of righteousness and truth.

INDIA MISSION.

FORCED DISCONTINUANCE OF THE CANADA MISSION—RETURN OF REV. G. STEVENSON TO SCOTLAND—LETTER FROM DR. DUFF.

The India Mission in which our Church so recently and hopefully engaged, has been abruptly closed. Mortifying as is this result, it is a cause of submission, if not of comfort, that it has been occasioned by events against which no foresight or prudence could make provision, and which have unexpectedly rendered the interior of Bengal extremely unsafe for British Christians. Letters have been received from Mr. Stevenson dated Calcutta, 21st August and 7th September. He describes the state of

the interior as overrun by mutineers and plunderers. "The Nagpore Mission which is the next to Bancoorah, has been completely destroyed. The missionaries, twelve in number, have been obliged to come down to Calcutta, having lost all their property, and many of the native christians at that station have been killed. Bancoorah is in a state of great confusion and alarm."

By persons the most competent to give an opinion, Mr. Stevenson was assured, that two or more years must elapse before he could re-establish his mission in the interior of the Bengal Presidency; and he felt unwilling to pass so long a time in Calcutta, at the expense of the Canadian Church. He submitted his difficulty to Dr. Duff, and to Mr. Lacroix, the oldest missionary in Calcutta, and also took the opinion of Dr. Cheek, of Bancoorah, who has spent forty years in India. The advice he received was to return to Scotland, and this advice he has followed, having taken passage to Liverpool in a ship to sail from Calcutta on the 10th September: He writes as one deeply grieved in spirit at the sudden close of his mission, and the disappointment it must occasion in Canada. Dr. Duff has kindly written also on this subject, and his letter is given below.

One or two thoughts we beg to present to the friends of our Foreign Mission.

There is much ground for thankfulness that one missionary was sent out, since the work was so soon to be violently stopped; that the missionary sent out did not repair to Lucknow (as at one time proposed,) where he would have suffered great hardships in the siege of Nena Sahib; that he has escaped with life, and with a part, at least of his moveable property; and that the Church is not involved in any debt by what has occurred—the missionary fund in hand having covered all expenses.

There is no reason to renounce the idea of a Foreign Mission, though there is reason to reconsider the locality where it should be planted, and the plan on which it may best be conducted. The Synod is pledged to a Foreign as well as a Domestic Mission, and the pledge is approved and supported by our most intelligent and zealous people. But, while this resolve should not be lightly changed, it is a very proper subject of inquiry—whether the stroke of Providence which has baffled our plans in regard to India, should not teach us to choose our missionary ground in some country nearer to our own shores, and involving a less expenditure of money in proportion to the labour performed.

It may be added that one among many practical benefits of the contemplated union with the United Presbyterian Synod, would be the promotion of a Foreign Mission with augmented earnestness and strength. If there is a reasonable prospect of such a union being formed within one or even two years, it may be the best course to postpone till after that time, all determination in regard to future Missionary operations on the foreign field,

Montreal, 12th Nov., 1857.

D. F.

DR. DUFF'S LETTER.

CALCUTTA, 21st August, 1857.

MY DEAR MR. FRAZER,—

You will have learned from the public journals to what an extent rebellion has been raging in this distracted land. The mighty wave has been slowly but surely rolling down upon Bengal, and has now reached it along its whole frontier. And every station in Bengal itself that is unprotected by British soldiers—every station, especially where there is a treasury, and a society of Europeans—has become more or less insecure. Some of these have become already deserted. Bancoorah has been so threatened that all ladies had to leave it long ago; and latterly some of the gentlemen, while the others were holding themselves in readiness to "bolt," as the phrase goes, at a moment's notice. Mr. and Mrs. Stevenson had to leave some time ago since, apart from personal insecurity, evangelizing labours among the natives had obviously become impracticable.

In these circumstances, it has become a deeply ominous question to Mr. Stevenson, what was the path of duty?

Mr. S. being a prayerful, conscientious man, with his heart much engaged in the work, he has been consulting christian friends on the subject; and he will doubtless write to you very fully himself respecting it. I shall therefore, very briefly, only, indicate a few things.

1. We understood that the Canadian Church wished to plant a mission of its own—small it might be, but strong enough to stand out on its own basis. For this end, two or three labourers at least, from home, would be necessary. It was in such a prospect as this that my friend Mr. Wylie and myself did not hesitate to recommend Bancoorah, which was wholly unprovided for, and allowed ample scope for such a mission. Mr. S. has now learnt that there is no immediate hope of his being joined by one or two fellow-labourers from home. This circumstance, even if he had not been obliged to leave Bancoorah, would have been discouraging. Still, had this deplorable rebellion not arisen so unexpectedly, he would have been contented to labour on in hope.

2. But, by the overrulings of Providence, Mr. S. has not been allowed to continue at his chosen post, the door there has, for the present, been manifestly shut against him. And in Bengal, until affairs become settled, no other door is open to him. And when affairs may be so settled as to admit of the re-establishment of a mission at Bancoorah, it is utterly impossible for any one to say. All now seem to feel that it cannot be soon. But, whether it may be a year or more, during that time Mr. S. would be lying by on his oars—engaged in simply endeavoring to master the language. Had he been a younger man than he is, this, probably, is the course which all here would recommend to him. But at his advanced period of life, and with no immediate prospect of being joined by younger men, it does not appear to me that this course could be advantageously adopted.

3. Mr. S.'s case is very different from that of any other Missionary in this quarter. Every other is connected with a mission that has taken root more or less in the soil—having buildings, and schools, and converts, and infant churches, &c., with out spreading branches and a centre to fall back upon in Calcutta. Mr. S. stood isolated and alone, with no fixture in the soil, no buildings, converts or infant church, and no centre to fall back on. In the case of others if driven from one out-station, they might escape to another, or to the central station in the metropolis; but in Mr. S.'s case, when driven from his only station, where he wished to plant a new mission, he had none other to flee

to or labour in, i. e., no other branch or centre connected with the church that sent him out and supported him.

4. The Canadian Mission being an incipient one, and the fund still small, Mr. S. has felt a scruple of conscience, (in which he must be honored,) as to wasting it, while sitting still here, may be a year or two, doing nothing but attempting to master the vernacular; while by returning home, the money might be husbanded, and allowed to accumulate, until the Church was in a condition to plant a more vigorous mission. Already has one of the American Missionaries, from Allahabad, acted on this principle. Rather than remain a year or two idle here, until the North-west was settled, he deemed it best to return for a season, to his native land, and others similarly circumstanced, seem likely to follow the example.

5. From these and other considerations, which it is needless for me now to enumerate, I have been led—in common with one or two other friends, who have given their minds to study the subject—to the conclusion, that, under a conjoint view of all the circumstances of the case, I would not advise Mr. and Mrs. Stevenson to remain here now. It is a sorrowful conclusion to arrive at; and pre-eminently sorrowful the chief cause which has led to it.—But who can help it? It has pleased God to pour forth his judgment, on us, as a people and nation. And until his smiting arm be restrained, all things are disjointed and in confusion.

6. One circumstance has weighed heavily with me, and I am sure it has, with Mr. Stevenson, viz., the discouraging effect which his early and unexpected return home may have on the Missionary spirit of the Canadian Church. I do fondly trust, however, that the faith of the Church will rise buoyant over the disappointment. Most Churches and Societies that have been honored of God, to be useful in his vineyard among the heathen, have been variously tried with disappointments and disasters at the outset of their missionary enterprizes. Examples will readily occur to any one at all acquainted with the history of modern missions. If Mr. Stevenson had been wrecked on his way out as some missionaries have been; or, if after being a few weeks or months in the field he had been driven from it by deadly disease as others have been; in these or any other similar cases, I am sure the faith of the Canadian Church would only be burnished all the brighter by the manifestly providential trial; and rising up, purer and stronger than ever, would prompt to more prayer, augmented liberality, deeper humility, and re-doubled energy and effort. And now, when, by an utterly unanticipated calamity, Mr. Stevenson has been driven from the sphere of his labour, I cannot but confidently hope, that the Canadian Church will perceive in this, only a new though severe trial of her faith,—that she will not get depressed or dispirited by the event, but only see in it a new call from her Great Head, to come forth more bounteously and energetically than ever "to the help of the Lord—to the help of the Lord against the mighty mighty land."

By the unexpected stroke, the great adversary may have designed to damp, crush or extinguish the evangelistic spirit in your church; let the Church then arise, and in the triumph of faith, gloriously defeat his subtle and malignant policy. May it not be put into the hearts of one, two, or more of the fine young men—residents of the Toronto College—whose beaming countenances are still before my mind's eye—to dedicate themselves to labour in this foreign field where Satan has for ages held undisturbed dominion? And will not Congregations and the Church at large, bid them "God-speed" in their errand of mercy to the dark

land? If spared, no one in India will give them a warmer welcome in the name of the Lord, than yours very sincerely.

ALEXANDER DUFF.

P. S. Since the foregoing was written, I have conversed on the subject with Mr. Lewis, the oldest and most experienced Missionary in Calcutta; and he, from a conjunct view of all the peculiarities and circumstances of Mr. Stevenson's case, could not advise him to remain here but concurs in the propriety of his return.

A. D.

THE STUDENTS' MISSIONARY SOCIETY.

The Annual Meeting of this Society took place on the evening of Thursday, the 29th ult., in the College Buildings, the Rev. Principal Willis, presiding.

After devotional exercises, the Rev. Principal made some introductory remarks explanatory of the nature and objects of the society, and pointed out the propriety and desirableness of students devoting a portion of their time, while at College, to purely missionary objects,—as they are thereby better fitted to enter upon the active duties of the Ministry. At the same time, he reminded the students that they should not allow their studies to suffer from their devoting too much time to the affairs of the Society, and concluded by calling on the Secretary, Mr. James Ross, to read the Annual Report.

The Rev. Mr. Gregg then addressed the Students in appropriate and happy terms, and moved the adoption of the report.

The Rev. Mr. Reid seconded the motion.

Mr. Greenfield then read the "Treasurer's Report" which showed that the funds were more abundant than in any former year.

The Chairman next called upon Rev. A. Wickson to address the meeting, which he did, dwelling particularly on the honorable and responsible character of the ministerial office.

After further remarks by the Rev. Principal Willis, the meeting was closed by prayer.

The students then proceeded to elect officers for the ensuing year, and the result is as follows:—

President.....Mr. ALEX. McDONALD.
Vice-President.....Mr. ALEX. FRASER.
Rec. Secretary.....Mr. D. H. McVICAR.
Cor. Secretary.....Mr. JAMES ROSS.
Treasurer.....Mr. JAMES GREENFIELD.
Committee—Messrs. Millican, Mathieson, McLean and McEwen.

OPENING OF ST. ANDREW'S CHURCH BERLIN.

This neat and commodious place of worship, just erected by the congregation of the Presbyterian Church of Canada in this town, was opened on Sabbath, the 18th instant, by the Rev. Dr. Irvine of Hamilton. In the evening especially, Dr. Irvine seemed much at home, and throughout all the services the audiences appeared to be deeply interested in his excellent discourses. The collections, in spite of the drawbacks of severe commercial depression, amount to something over twenty-one pounds. Altogether the opening of St. Andrew's Church was a most pleasant occasion. We hope that

the interest then excited will steadily increase, and that those who have so disinterestedly laboured to forward the cause of the Presbyterian Church in this town, may have the only reward which they have ever sought, in seeing the spread of an intelligent Christianity among those who belong to their ecclesiastical order, and among all to whom that evangelic message may come, which it has ever been the glory of Presbyterianism to preach.

On Wednesday the 11th instant, the seats were rented, and we are pleased to learn, that almost every sitting will be let. There can be no better proof of the prosperity of a town, than the fact that its people are now building good churches, and attending them when built. We need scarcely add that the moneys already promised for the building must soon be gathered, and we hope that all will be liberal, for we know that there is far more needed than has as yet been subscribed; we feel assured, however, that the funds will be forthcoming in due time. Money cannot be better applied than in aiding to erect places for the worship of God. We trust that the zealous and talented Pastor, the Rev. Mr. Giekie, may be long spared to officiate in this building, to a congregation, who are strongly attached to him, not only for his general deportment as a Christian, but for his faithful sermons from the pulpit.—*Berlin Telegraph.*

REV. DR. BURNS—SOIREE IN PAISLEY

The Rev. Dr. Burns, who, we are happy to state, has returned in safety to this country and is busily engaged at Knox's College, was entertained by his friends in Paisley at a soiree before on the eve of his again leaving Scotland. D. Murray, Esq., occupied the Chair, and among others present were Rev. Dr. Smith, of Lochwinnoch, Rev. Messrs. J. B. Dickson, Fraser, Hutchinson, Finlay, Pollock, J. M. Dickson Stewart, Munro, Henderson, (U. P.) &c.

SAINT CATHARINE'S BAZAAR.

This Bazaar exceeded the most sanguine expectations. In spite of the tremendous tightness of the times it cleared close on \$600. The display of articles was highly creditable, and the spirit animating all concerned was very pleasing,—without a spark of jealousy,—all seemed bent on provoking one another to love and to good works. Nor were the members of the sterner and "worse" sex unmindful of the apostolic precept: "Help those women which labored with me in the Gospel."

Nor did there enter in such exceptionable elements as refusing "change"—exorbitant charging—raffling, or liquor selling, which make Bazaars a bane rather than a benefit.

With another Soiree and another such Bazaar the object of the ladies will be attained,—the beautiful site will be free of debt.

NATIONAL ASSOCIATION FOR THE MOTION OF SOCIAL SCIENCE.

For a number of years, there have been, in Britain and other countries, Associations for the advancement of Science, and, unquestionably, much benefit has flowed from these Associations. They have brought scientific men together,—they have stimulated research, and given wider range to scientific enquiry. There

has lately been organized in Britain an Association for the promotion of Social Science, embracing Jurisprudence, Education, Reformation and Punishment, Public Health, and Social Economy. Among those present at the meeting for the inauguration of the Association were Lord Brougham, Lord John Russell, Lord Shaftesbury, Lord Stanley, and many other noblemen and gentlemen of distinction. Lord Brougham was appointed President. Various papers were read, followed by discussion of the matters brought forward. A Committee was appointed to draw up a report of the meeting, and to publish a selection of the papers read.

The organization of such an Association cannot but be viewed as one of the most promising events of the present day. In vain will science be cultivated; in vain will educational institutions be multiplied if social questions are left in abeyance, and social abuses allowed to remain festering in the very heart of the community. We rejoice then to hear of the formation of such an association as that which has been lately organized under such favourable auspices.

INDUCTION AT WALPOLE.

The Presbytery of Hamilton met at Walpole on the 21st inst., for the purpose of ordaining the Rev. John McRobie, to the Pastoral charge of the united congregations of Walpole and Jarvis, in connection with the Presbyterian Church of Canada.

Rev. G. Cuthbertson gave an able and appropriate lecture from Luke ix, 23—26. Rev. R. Jamieson presided, and put the usual questions to Mr. McRobie, who having answered them satisfactorily, was set apart by prayer and the laying on of the hands of the Presbytery to the pastoral charge of the congregations, and received from the Presbytery the right hand of fellowship. Mr. Black addressed the minister, and Mr. Craigie the people upon their respective duties; and at the close, the congregations received Mr. McRobie among them as their Pastor with a hearty welcome.

NEW CHURCH AT KING.

This additional place of worship, which had been required by the great increase of the Rev. Mr. Adam's Congregation in that quarter, was opened for use on Sabbath the 15th. The Church is erected at no great distance from Lloydtown.

The opening services were conducted by the Rev. Dr. Willis; and, the day being fine, a large congregation assembled, notwithstanding the roughness of the roads, and listened with deep attention to the word of God. A respectable collection, added to the previous liberal subscriptions, has enabled the Congregation to meet every claim, and leaves this very commodious Church unincumbered with debt.

We congratulate the pastor on his extended sphere of usefulness, and the residents in King on their increased privileges.

OPENING OF NEW CHURCH AT CEDAR GROVE—FORMERLY REKOR'S CORNERS.—The commodious Church erected at Cedar Grove, was opened for public worship, on Sabbath, 15th, on which occasion the Rev. John Living officiated to a large and attentive Congregation. We are glad to learn that the building has been completely finished, with scarcely any debt remaining as a burden.

GANANOQUE.—The Rev. H. Gordon who has been absent for some time, lately returned to his flock. On the occasion of his leaving them, his people with praiseworthy consideration, and liberality, gave him a considerable sum of money to bear the expenses of his voyage, and resolved to continue his salary during the period of his absence, and at the same time pay all the expenses of supply. On his return he received addresses both from the Congregation and Sabbath School expressive of the warmest attachment and esteem.

AMERICAN MISSIONARY RECORD.—Those ministers who wish to receive the *Home and Foreign Record* of the American Presbyterian Church, for the ensuing year, will please remit the postage 7½d., to the Rev. W. Reid, before the 12th current. It will be understood that those who do not remit this small sum do not wish the periodical in question. For the last two or three years it has been sent to all our ministers simply on payment of postage.

REV. DR. BURNS.—COLLECTIONS IN AID OF THE COLLEGE BUILDING FUND.—We shall publish in next number, the subscription list for the College Building. In the meantime we may mention that the gross amount was £1156 7s. 7d., sterling, viz., Edinburgh, £97 18s.; Glasgow, £166 5s.; Paisley, £132 10s.; Stirling, £14 6s.; Dundee, £37 9s. 10d.; Inverness and Ross-shire, £58 6s. 3d.; Miscellaneous Contributions, £128 11s. 6d. Sundry donations for the College Library and Museum were received by Dr. Burns.

COLLECTIONS, &c., FOR THE SCHEMES OF THE CHURCH.—It is particularly requested that after the 1st of January next, all contributions remitted to this office, be expressed in *dollars and cents*.

General Ecclesiastical and Religious Intelligence.

MEETING OF CONGREGATIONAL UNION.—The usual Autumn Meeting of the English Congregational Union took place in Cheltenham, on the 12th October. It will be remembered that last year, in consequence of the fierce agitation of the *Rivulet* controversy, the meeting of the Union did not take place. This year all was peaceable, Various important matters were brought before the Union, and several interesting papers were read, among which was one by the Rev. Newman Hall, on "the method of preaching the Gospel best adapted to the age."

Resolutions were passed separating from all official connexion with the Union the Societies formerly connected with it, viz. the Home-Missionary, the Irish, and the Colonial Societies. The subject of the Sustentation of the Ministry, and of a sustentation or supplemental fund, were discussed. The Rev. H. J. Gamble recommended a conference of Deacons. He was of opinion that it would be desirable for these office-bearers, (the Deacons) to leave alone some spiritualities with which they meddled now-a-days, and confine themselves more to temporalities. The Rev. Dr. Brown, of Cheltenham, alluded in an address to the recent death of Earl Fitzhardinge, and to his own part in the closing scene of his life. Having referred to the recent death of Earl Fitzhardinge, at Berkeley Castle, he said:

"God in his providence led me to visit that man, and my visit to the Castle on Monday made the seventy-fifth. God put on me the painful responsibility of being the only minister visiting him whom he would see. Ultimately God gave me to hear this confession from his lip: '*My life has been a lost life; I thought religion was a melancholy thing; I find it is the only thing worth having. Here I am, dying a poor penitent, clinging to the Cross of Christ.*' Brethren, one word, and I have done. I say these things because I cannot help it—in God's providence I was led to that part of my ministry from one thing; I was requested to see Lord Fitzhardinge, and his brother Craven Berkeley, and I believe I was the last minister that ever spoke of Christ to Mr. Craven Berkeley. For shortly after he bade me good-bye he departed for the Continent, where he died. I was talking with him on the subject of the endowment of Maynooth. We argued the whole question of endowment. All who knew anything of the late Lord Fitzhardinge knew that he was a man of marvellous mind, of masculine mind, and no hypocrite, as willing to confess when beaten as to maintain his cause when he believed that he was right. At last, after two hours, he said, 'Craven, we are beaten; it is quite clear to me that you did wrong in voting for that bill, the endowment of Maynooth, on the first reading; go down to-night and vote against it on the second.' After that conversation was over, I said to his lordship, before bidding him good-bye, 'My lord, I have one thing I should like to say to you before we part.' 'What is that?' said he. 'Will you forgive me as a minister of Christ for saying that you have a soul to be saved or to be lost?' He said, with his ordinary frankness, 'Thank you, I should like to talk to you some time upon that subject.' Months passed, but that was the beginning of our friendship. Brethren, be faithful to God!"

UNIONIST PARTY IN CHURCH OF ENGLAND.—*The News of the Churches* states that the Unionist party in the Church of England, with their organ, the *Union*, are proceeding to lengths in the advocacy of Romanist doctrines, and practices never before entered on by the Tractarian. Their great idea is the hastening of the union of the Greek, Romanist, and Anglican Churches. A conference on this subject is said shortly to take place in Paris.

TURKEY.—The right of a Mussulman to profess christianity has lately been officially acknowledged in the case of Mr. Freeman. (Firhot Effendi,) and his wife who had been converted from Mohammedanism to Christianity. An official examination took place with the view of as-

certaining whether compulsion had been used. At the close of the investigation, the officials expressed their satisfaction that no compulsion had been used, and declared that it was the will of his Majesty, their Sovereign, that every subject, without any exception, should enjoy entire religious freedom.

THE DANUBIAN PRINCIPALITIES.—A memorial has been drawn up by several ministers of the Free Church, directing attention to the Danubian Principalities as a field of missionary enterprise, where a mission might have been set up having special regard to the Jews, but extending also to the Moldo-Wallachian population.

A MISSION AGAINST MORMONISM.—The Mormons having been very zealous and successful in several parts of London, a Mr. Parrot has undertaken a special mission against this system. He has laboured in Wales, London, Bath, and Bristol, with great success exposing the system and dispersing thousands of Books and Tracts.

ENGLISH PRESBYTERIAN COLLEGE.—The winter session of the College was opened on the 8th October, under very encouraging circumstances. The Rev. Dr. McCrie delivered the introductory lecture on the subject of "The Inspiration of the Holy Scriptures, Plenary and Verbal."

PROPOSED MISSIONARY CONFERENCE IN CONNEXION WITH INDIA.—It is proposed to hold a missionary conference with reference to the evangelization of India. The idea was suggested by the "Edinburgh Witness," and was warmly taken up by Sir Culling Eardley and others.

INAUGURATION OF NEW COLLEGE, GLASGOW.—The new College, Glasgow, was formally inaugurated on the 4th November. Besides the Presbytery of Glasgow, Dr. Wood, the Moderator of the General Assembly, and many distinguished ministers and members of the Church were present:

MERCHANTS' PRAYER MEETINGS.—There has been for some time in New York, a special meeting for men of business from twelve to one daily. It has been successful, and many acknowledge the spiritual good they thus experience amidst the cares and anxieties of the present season.

AMERICAN TRACT SOCIETY.—The conduct of the Publishing Committee in declining to publish a tract on the moral evils of Slavery, has been condemned by several associations and Unions in different parts of the United States.

DISCONTINUANCE OF MADRAS SUNDAY TRAINS.—The Madras Government has forbidden special trains to run on the Sabbath. The Directors remonstrated, but their remonstrance has been of no avail.

MOVEMENT AMONG LONDON CARMEN IN FAVOUR OF SABBATH.—Meetings have been held by the London Carmen with the view of obtaining the advantages of the Sabbath. The feeling is strongly in favour of a day of rest,

RECOVERY OF SIR CULLING EARLEY.—Sir Culling Earley, who had been attacked with a dangerous illness during his attendance at the Evangelical Conference at Berlin, has now entirely recovered.

REV. MR. CAIRD OF ERROL.—The Rev. Mr. Caird, minister of the Established Church of Scotland, at Errol, is about to be transferred to a new Church in the West End Park, Glasgow.

BISHOP OF HURON.—The Rev. Dr. Cronyn, of London, C. W., has been consecrated by the Archbishop of Canterbury, as Bishop of Huron.

SAUBATHI WORK.—MR. HESPELER'S APPEAL.—We are glad to learn, just as we go to press, that the appeal in Mr. Hespeler's case has been dismissed.

Communications, &c.

TWELFTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

In the good providence of God, we have been permitted once more to meet together within these walls, in our capacity as a Missionary Society; and on reviewing the year that has just closed, we cannot but feel grateful to the Almighty for his unwearied goodness to us.

Our Society now rests, we believe, on a firmer basis than ever it did before, and the agency employed in carrying on its work is more reliable and satisfactory. Judging from the reports given in by our missionaries of their labours during the summer, we feel confident that the way has been paved for extensive and successful missionary labor, and that the success, which has crowned their efforts so far, will prove to be real and lasting. During the summer of 1856, we had Mr. Fortune, a student of this College, occupying our mission field in the West. His health gave way, however, and he was compelled to leave about the latter end of August. From that time till last April—that is, about seven months—this field was entirely unoccupied. Mr. Fortune's labour had not been without tokens of the divine blessing, and it is matter of regret that such an interval was allowed to follow, in which there was no one to fill his place and follow up the good work which has been so successfully begun by him. The seed has been sown, however, and although there was no visible hand to foster it, we have every reason to believe that it was not sown in vain. A spirit of anxiety and of enquiry after the truth had been roused, and the every absence of the missionary seemed to increase the desire to hear him. In the beginning of April last, two of our number, Messrs. Bald and Labelle, were sent forth to labor in the field. Mr. Bald has been three years in Paris, France, and can speak French fluently. Mr. Labelle is a French Canadian by birth, and his intimate knowledge of the customs, habits, and peculiarities of his countrymen, contributes greatly to his fitness for the work. Your Committee have great pleasure in testifying to the energy and faithfulness with which both prosecuted the work assigned to them.

Accounts of their proceedings were regularly sent in, and on these we base the following statement:—

The number of French Canadians in the Counties of Essex and Kent, in which our missionaries have been labouring, is about 11,000. Of these only about 800 are Protestants, all the rest being Roman Catholics. Our mission-

aries visited 28 of the Protestant, and 520 of the Roman Catholic families. The detailed accounts which they give of their interviews with individuals and families, and of their encounters with the priests, are extremely interesting and suggestive, but are too long to be inserted in this report. The missionaries met with opposition, as might be expected; and, from all we can learn, we doubt not that any person of prudence and discretion, who will not disregard the national sensitiveness of French Canadians, and who will make allowance for the strong prejudices of Roman Catholics who will be affable and accommodating in one his manner and who will, above all, be faithful and persevering in the cause of his heavenly master, we feel sure that any such person will not fail to gain access to the hearts and consciences of the people there. It is noticeable that the success of our missionaries was principally among the young—which may be accounted for in part by the fact that the old people have been brought up exclusively under Popish influence, and are very ignorant and bigoted. It is a rare thing indeed to find one among them who can read—which is not the case with the young. Taking advantage of the schools which are established among them, and intermingled to a large extent with Protestants, they are far more enlightened and liberal in their sentiments, and therefore much more accessible in religious matters. It appears that at Bayfield there is a most important opening. There are about 1000 French Canadians there, four-fifths of whom are Roman Catholics. There is no school in that district for either Catholics or Protestants, and the people anxiously wish for the establishment of one among them. They promised that if a suitable schoolmaster be provided for them, they will erect a building immediately; and it appears that as many as 36 children could be found to enter it at once. Our whole impression, after carefully considering what is contained in the Official Reports of our missionaries, and what we learn from them by personal intercourse, is, that in our present field of labour a most important sphere of usefulness is opening up. There is not that determined and senseless opposition there which is met with in Lower Canada or any other Popish country. Prejudices are to a great extent, being removed, and the sentiments of the people liberalised. The old who are the most completely under Popish sway are passing away, and their places are being filled by those who have enjoyed the advantages of schools and of Protestant influence.—How important, while the soil is thus being prepared, to cast in the good seed of the word! About 100 copies of the New Testament were distributed among the Roman Catholic families; let us pray that the divine blessing may be abundantly poured forth to make these precious volumes effectual in bringing some to the knowledge of the truth. Besides the general leavening influence which, through God's blessing, we might expect these Testaments to be producing—our missionaries mention seven cases of conversion from Popery to Protestantism, and four of these they believe to be subjects of that still higher and nobler conversion of the soul to God, which the Gospel insists on. These facts we commend to the particular attention of the Society as being at once a ground of thankfulness to the Almighty, and of encouragement in prosecuting the work.

The foregoing sketch will indicate, in a general way, the nature and prospects of our mission to our city labors during the last session.

Five prayer-meetings were conducted in the more destitute and neglected portions of our city. Tract distribution was carried on as usual. About 30 of the students were regular-

ly engaged in this, and supplied with wholesome religious reading, many who would otherwise have been entirely without it, and who in all probability, would never make any effort to have it. The Gaelic meeting was also carried, and though not so numerously attended as in the previous year, still it was very encouraging. In connection with this part of our Report, we cannot omit to notice one very painful event; we allude to the sudden removal from our midst, of one who felt and manifested so deep an interest in every benevolent movement in this city; and one who was so well fitted by her social position, and mental qualifications, to give effect to any movement having for its object the temporal or spiritual welfare of this community—we need hardly say we refer to the late Miss Catherine Brown. Her co-operation in the missionary work of this city was always felt by the Society to be efficient and valuable; and your Committee could not feel justified in closing their report without paying her this passing tribute.

The Society met every month during the session for the transaction of business. At each of these meetings, missionary intelligence was communicated by members previously appointed for that purpose. Essays were also read on subjects connected with missionary enterprise. The following are the subjects of Essays read last session:—

"Missions the chief end of the Church," by Mr. McDonald.

"Canada—its relation to the Gospel," by Mr. McEwen.

"The responsibility of man for his belief," by Mr. Anderson.

In drawing this report to a conclusion, your Committee would urge upon the Society the necessity of increased diligence and faithfulness. It is pleasing to think that such a society as this exists at all in Knox's College; but it should be our earnest endeavor to make it more and more efficient. The prosecution of their studies is the primary object of all who come to College; but while we allow this and recommend that every attention be paid to studies,—there is another vastly important object which should never be lost sight of—that is, the cultivation of a missionary spirit. The Lord grant us all more devotedness of heart to himself, and may He continue to bless and prosper the society in all its missionary undertakings.

On behalf of the Committee,
JAMES ROSS,
Secretary.
KNOX'S COLLEGE,
Oct. 29th, 1857.

A SABBATH AT BALMORAL.

MY DEAR SIR,—

I had the opportunity of attending the Church of Crathie, during the residence of the Queen and Court at Balmoral, on the 16th of last month. Mr. Caird preached before Her Majesty, Prince Albert, the Princess Royal, the Duchess of Kent, the Earl of Clarendon, &c. I send you the following synopsis of the discourse, hoping that you may deem it worthy of a corner in our Record:—

TEXT.—I Cor. 3rd Chap., 21st & 22nd Verse.

"For all things are yours: whether Paul, or Apollos, or Cephas, or the World, or Life, or Death."

I. Notice the blessings which God's people have in general. "All are yours."

The unlovable nature of selfishness, envy, malice, &c., is never so apparent and sinful as when shown in the christian character. It was so with the Corinthians whom Paul addresses. One said I am of Paul, and another I am of Apollos. Selfishness is unseemly whenever and wherever displayed. In worldly things we cannot all have silver and gold and

honours and possessions at the same time and in the same degree. The idea of rank, position, &c., includes in it also an assumption of the very reverse, viz., poverty, lowliness, &c. It is not so with the Christian. The spiritual good which he possesses is not enjoyed by him to the exclusion of all others; yea, he may communicate of that which the Fountain of all good has given him and be none the poorer. He may kindle the love of God and of Christ in the bosom of some others of the sons and daughters of Apostate Adam without detracting one holy feeling of his own, for he may by this means increase his affection for his Heavenly Father. He may by mutual congeniality, kindle a purer flame of holy offering upon the altar of his heart. The sun shines on me, yet others are not excluded from the benefit of his benignant and life-giving rays. So all have the benefit of the rays of the Sun of righteousness. The wicked as well as the righteous are participants of the blessings of the universal Lord. All things, however, are the Christian's in a lofty sense. God declares this in the Book of Nature. The beautiful hills and valleys—the rivers and the rich pastures are only the exhibition of God's idea of goodness. An idea is formed before the word or articulate sound is expressed. The painter has the idea of the picture in his mind ere it is made to glow upon the canvass. The sculptor has the beau ideal of his desires within the reach of his mental vision long before the rude stone is touched by the magic hand that almost breathes life into every muscle. The word is God speaking unto us. But the Christian has possession of the Almighty Himself. Jehovah and he are speaking face to face—heart to heart—spirit to spirit. "The pure in heart shall see God." "My Father will love him, and we will come unto him and make our abode with him." It is wrong to say that the world was made for evil. Look at it or any part of it. How wonderful is sound! It conveys words and the melodies of earth through the subtle ether, or by undulating waves to the auditory apparatus of man. Did God—the God of love—put such a mighty machine into man's power for the conveyance of evil, such as blasphemies and vile articulations? No! the very thought is impious. Behold the light and the mechanism of the organs of vision. Were these made to be used for man's worst purposes? No. "All things are yours" for good, and all is beautiful that comes from the Great Architect's hand. "A thing of beauty is a joy forever."

II. Notice the particular blessings, &c.

(1.) *The World*.—This cannot be taken in a literal sense, for the world is not the believer's. But it is his in a noble point of view. In truth it is his alone. It is the property of his Father. He who loves not God is stealing the children's bread. He robs God's people of their heritage. "Can a man rob God" saith the Scriptures. "Yet ye have robbed me."—They are intruders who cause a jarring in the wheels of providence. They are unwelcome visitants on the threshold of God's bounty.—The food they eat to sustain the physical system—the raiment with which they are clothed—and the ten thousand blessings which they enjoy, are pilfered goods from the treasury of heaven.

(2.) *Life*.—He possesses life. Here is a difference between *existing* and *living*. To live truly, means the vital actings of a soul stretching out after immortality. Trees and plants live and grow, but who would prefer the life of an herb, even for an eternity, to that of a living, acting, feeling soul for a day. To live is to enjoy. Many there are who vegetate through life like a plant. To them there is no beauty in the spangled canopy of heaven, nor in the verdant earth, nor in the rolling waves of the boundless ocean. They have eyes but

they see not—ears, but they hear not. They cannot dig down through the superficial strata (so to speak) to the rock of eternal truth.

(3.) Death is his also. He is doomed to die as well as the wicked. It is the common lot of all. Our loved ones pass away. How many of us can look back upon the past—and in the retrospect of dim recollection, perceive some friend whom grim death has captured as his prey. The young are not spared. Many of them appear ripe for heaven. Some as the old adage has it "Are too good to live." Death is feared by all, even by the Christian. None can hear without a pang his steps upon the threshold, or his knock at the door. The follower of the lamb does not always find the hour of dissolution one of joy and rapture. He has many dark forebodings, but, then, Death is shorn of his sting. He can say "O death, thou art the messenger, whom my Father has sent to summon me home. Thou art thrice welcome. I fear thee not."

The sinner fears him because he is a debtor who is about to be cast into prison—a fugitive from justice he may be, but he will be arrested in his career. Warnings he has had, but he heeded them not. When the death of some companion flits as a shadow across his pathway, it speaks louder than words to him, that inexorable death is on his track. He cannot—he dare not say "Thanks be to God who giveth me the victory through our Lord Jesus Christ."

D. C.

STUDENTS' LABORS DURING THE PAST SEASON.

Mr. Eborro:—A brief sketch of the Students' labors during the past summer may not be uninteresting to the readers of the *Record*. It will give a pretty correct idea of the missionary labor in the country, as well as show how inadequate is our present ministerial staff to supply the whole Canadian field.

In the Toronto Presbytery were Messrs. Campbell, McKimmon, P. McDiarmid, McDouald, Fenwick, Bremner, and Greenfield.

Mr. Campbell supplied three stations—St. Vincent, Euphrasia, and Holland. At St. V. the average attendance was about 60; at Euphrasia, 20; and at Holland 80. He conducted one weekly prayer-meeting, one bible class and one Sabbath school. Visited about seventy families.

Mr. McKimmon supplied Nottawasaga, Sunriddle and Osprey. Average attendance at the first place, 100; at the second, 80; at the third 60. Number of families visited, 57.

Mr. McDiarmid supplied Caledon West and Erin. Average attendance at the former, 150; at the latter, 100. Conducted a prayer-meeting during the week.

Mr. McDonald laboured at Collingwood during the first half of the summer. The attendance there averaged 70. In connection with this, he supplied Nottawa every fortnight—attendance there, 25. One prayer-meeting and Sabbath school at Collingwood. The latter half of the summer, he was at Bradford and vicinity. Attendance at Bradford, 200; at Settlement 200. Conducted a prayer-meeting at each place. Visited 62 families.

Mr. Fenwick supplied Brampton and Weston first—then Medonte and Flos. Average attendance at two former, 50 each. Three stations in Medonte and Flos, of which two averaged 80 the third 150. Visited 49 families. Had two bible classes.

Mr. Bremner supplied Caledon East and Mono Mills. Attendance at the former place, 200; at the latter, 100; one weekly prayer-meeting. Two bible classes. Visited 110 families.

Mr. Greenfield laboured in Thornh and Eldon in conjunction with the Rev. J. McTavish.

Average attendance at former place, 300; at latter, 250-300.

In the Hamilton Presbytery were Messrs. Lochel, McQuaig, Mellican and Cameron.

Mr. Lochel supplied, first, Jarvis and Walpole, then Grimslay and Clinton. Average attendance at the two former, 100 each; at the two latter, 120 and 60 respectively. Had a bible class at Jarvis. Visited 50 families.

Mr. Mellican laboured at Gairrafraxa, where the attendance was usually from 250 to 300.—He conducted a Sabbath school of nearly 100.

Mr. McQuaig laboured at Mt. Forest, Egremont and Arthur, which averaged respectively 150, 100, 100. Had one Bible Class and one Sabbath school. He also supplied Sullivan and Derby, which together gave about 400. Had two bible classes there and one prayer-meeting.

Mr. Cameron was at Mt. Forest before Mr. McQuaig. Applied Maryborough at the same time. The attendance at Mt. Forest, 150; at Maryborough, 300. Visited about 120 families. Had one Sabbath school.

In the Presbytery of London was Messrs. Stewart, McLean, Fraser and Moxay.

Mr. Stewart had two stations—Dorchester and Yarmouth, which averaged 200 each. He kept up two bible classes. Visited 80 families.

Mr. McLean laboured in Kincairdine, North Bruce and South Bruce. He had an average attendance in each place about 150. Maintained two prayer-meetings. Visited 50 families.

Mr. Fraser supplied Frampton. Average attendance 100. Had a bible class. Visited 50 families.

Mr. McKay had four stations—Wawanosh, Kinross, Grey and Wallace. The two former, taken together, averaged 150; the two latter, 80. One bible class. One Sabbath school.—One prayer-meeting. Visited 80 families.

In the Presbytery of Montreal we had Messrs. Matheson, McQueen, and Mr. A. McDiarmid.

Mr. Matheson supplied H. rington and Langwick. In the former place, the attendance might average 60; in the latter, it averaged something above 400. He started three Sabbath schools. Held a weekly prayer-meeting. Visited 40 families.

Mr. McQueen laboured in Kenyon. Average attendance about 460. Had one bible class.—Two prayer-meetings. One Sabbath School. Visited 80 families.

Mr. A. McDiarmid laboured first at Martintown and Williamstown, then at Laguerre and Dundee; average attendances at the two former, 250, and 50 respectively; at the two latter, 200, and 60; two Sabbath Schools, two Bible Classes—visited 80 families.

Mr. Coulthard was not formally a catechist, being engaged in teaching a school at a place called "Falley Field," but he also attended to missionary work. His audience from Sabbath to Sabbath, averaged 70. Visited about 20 families. Held one prayer-meeting. Conducted a Sabbath School.

Presbytery of Brockville and Ottawa.

Mr. McEwen supplied Cumberland and Thurso. Average attendance 100 each. Had two bible classes. Visited 40 families.

A STUDENT.

KNOX'S CHURCH, HAMILTON—SABBATH SCHOOL.

To the Editor of the Record.

Rev. Sir,—Allow me to submit through your pages a short report of the Anniversary of Knox's Church Sabbath School, Hamilton, which was held on the 3rd November, in the basement of the Church, and was attended by about 250 Scholars and 200 Teachers and friends.

At half-past six o'clock, the proceedings commenced by a solemn and hearty union of prayer

and prayer, in which Dr. Irvine, our esteemed pastor, presided, who, after refreshments, had been served to the large audience, called up seven female scholars, to the first of whom (Jessie Ross) the Doctor said:—"I have the high satisfaction of putting into your hands this valuable book, (the Pilgrims Progress, published by the American Presbyterian Board of Publication, bound in Morocco, with steel engravings), the promised gift of John Fisher, Esq., your former Superintendent, to the scholar who should repeat most perfectly the Shorter Catechism. That honorable distinction has been awarded to you." And to six other girls, the pastor presented valuable tokens of commendation for their good examinations in the Catechism.

The Juvenile Missionary Report was presented, which gave much interest to the meeting, the amounts were:—

R. S. Missionary Box.....	£15	13	1½
Isabella McLaren and sister.....	0	8	4
William Field.....	0	10	4½
William, John and Henry Brown..	1	1	9
Anonymous.....	0	5	0
Thos. White & Brothers.....	1	0	0
Robert Irvine.....	0	9	6
Mary Omond.....	0	12	0
Susan and Joseph McCuaig.....	0	6	3
Two little girls in Brantford who had sold their work, the proceeds to go for foreign missions.....	0	6	3
The Binbrook Presbyterian Sabbath School, in return for a Library.....	1	5	0
Knox's Church Sabbath School contributed to Knox College.....	1	11	4
Total.....	£23	7	1

Of this sum £20 is the annual contribution to the French Canadian Missionary Society, and a balance for Foreign Missions.

Afterwards the Rev. Messrs. Irvine and Ormiston addressed the scholars and friends, with great interest.

After the release of the scholars, the Annual Report of the Schools was presented, showing that in Knox's Church Sabbath School about 160 scholars, and in Western Mission School about 100 scholars were usually attendance.

The teachers then presented their collections for the building of the Western School, amounting to £56 16s. 1½d., and in their report showed that in addition to their Sabbath School, the School House was used on Sabbath mornings as a Church for the German population, and on Tuesday evenings as a preaching station by their indefatigable pastor.

J. W., Superintendent.

REPORT OF THE COLPORTAGE COMMITTEE OF THE PRESBYTERY OF KINGSTON.

It has been thought best, at the close of the summer, and after five month's experience in the work, to lay before the Presbytery, at its present meeting, a full report of your Committee's labours. Soon after their appointment last spring, Mr. Hugh Jack was employed as Colporteur for five months. He entered upon his work on the 5th of May, and has continued steadily, and, as his statistical report shows, successfully employed up to the present. His labours have been confined chiefly to the towns and villages; as he had no conveyance of his own, and as during the summer months it was considered not to be the best time to visit country places. He has met with some opposition, but much to encourage him and your committee in their work. The grossest ignorance that he has found prevails as to what Presbyterians believe, and what is the Government and discipline of our Church. Even among Presbyterians themselves, this ignorance

prevails to an extent that shows the urgent necessity of circulating extensively the appropriate books to inform them, and of ministers directing their attention from the pulpit, or by week-day lectures to this subject. From this ignorance, strong prejudice against the standards of the Presbyterian Church is entertained by not a few; and the Colporteur met with some who were ready to speak in the most confident manner, and disparagingly of the Confession of Faith and its contents, who had never read a sentence of it and perhaps never even saw it. In one place even a minister of a different section of the visible Church was careful to guard his flock against buying our books, by telling them from the pulpit that they were as bad as Roman Catholic books.—This, however, only excited the curiosity of some to buy and read for themselves. One person bought a little work entitled "What is Calvinism," and the next day returned to buy more, informing the Colporteur that he found Calvinistic doctrines are not what he was led to believe.

Your committee have reason to believe that not only much scriptural information has been circulated, but also much good accomplished by the distribution of tracts and the sale religious books, together with the visits of the Colporteur. There have been sold by the Colporteur, 1491 volumes; 111 Bibles; 50 Testaments; and 92 Psalm Books; making in all, 1774 Volumes. He has given away 74 small Volumes; and distributed 1491 pages of tracts. He has made 1606 visits to families; and conversed on religious subjects or read and prayed in 435 families. It is impossible to tell what amount of good may have been effected, or may result from this amount of work accomplished. But your committee pray that He, from whom only comes the increase, may so water it with the dew of Heaven as that much fruit may redound therefrom to his own glory, and that it may advance the Redeemer's kingdom.

In the selection of books, the great object which the Presbytery has in view by this work has been respected; namely, the circulation of Calvinistic and Presbyterian books with the Scriptures and Psalm-book.

Your committee has been well supplied with suitable books by James Campbell, of Toronto, and the Philadelphia Board of Publication, from which most of the books were obtained. In carrying on the work, your Committee have endeavoured to make it self-sustaining, which, as the financial report will show, has been more than accomplished, and a considerable number of tracts and books given away gratuitously. Great credit is due to Mr. Jack for the manner in which he has laboured during the five months he was employed; and it is to be regretted that he is unable to engage with the committee for the winter. It is hoped, however, that some other suitable person may be obtained to labour in this work during the winter, as it is the best season of the year to visit the country places. In conclusion, your committee are more than ever convinced of the very great importance of the work of Colportage.

A. WILSON, Convener.

Kingston, Oct. 13, 1857.

Those that are going to heaven themselves, ought to be concerned for those they leave behind,—to leave with them their counsels, prayers, and experiences.

It is a holy ambition to covet earnestly the best gifts, and those which will render us most serviceable to God and our brethren.

We ought to set before us the example of our predecessors, to labour in their spirit, and to be earnest with God for that grace, which carried them safely and triumphantly through their work.

Missionary Intelligence.

CAFFRARIA.

The following communication to the Convener of the General Assembly's Committee on Foreign Missions, will show that in Africa Missionary labour is not altogether without fruit:

LOVEDALE, 13th May, 1857.

MY DEAR SIR,—The number and variety of the duties laid upon me are such that I am compelled to omit all correspondence, both public and private, but what is quite indispensable. It has hence happened, I believe, during the past year or two, that considerable additions have been made to the Church here, and measures of importance been adopted by us, of which no notice has been communicated to you or to the Foreign Mission Committee.

A large addition was made to our Church on Sabbath last (the 10th); and, though much straitened for time, I am unwilling to let our weekly post leave without communicating a notice, however imperfect, of the interesting event. Fourteen adults—four males and ten females—were, on the day just mentioned, received into the Church by baptism; two others—one male and one female—who were baptized in infancy, were received into full communion with the Church; and, at the same time, nine infants, all of them, except two, belonging to persons thus admitted, were baptized.

Those adults were all under special instruction for periods extending, in the case of some, to two years, and in none to less than ten months. There is nothing so remarkable in the case of any of them, as even did time permit, to require special notice. The duty of receiving Church members, I have always, in common with my brethren, felt to be one of no small difficulty, chiefly from the circumstance that, in few cases are there such positive decided indications of piety as to enable us to proceed with unhesitating satisfaction. In all cases we require a knowledge of the elementary truths of the gospel, the entire abandonment of heathen customs and practices, and the absence, in their lives, of anything manifestly inconsistent with the Christian profession. And when, in addition to all this, it is considered that many of them, in embracing Christianity, have had to encounter bitter, and, in some cases, violent opposition on the part of their heathen relatives, I trust we cannot be charged with proceeding without due caution in a matter of so essential importance to the advancement and prosperity of the cause of Christ in this dark land.

I have said that, in many cases, those who make a profession of Christianity are exposed to violent opposition from their heathen relatives. In one instance, on the present occasion, such opposition proved successful. One woman who, with the others, was selected from the lists of catechumens, to be specially examined by the Session with a view to her being baptized, is the wife of a heathen. This man, though belonging to a family several of whose members have within the past year, come out from among the heathen, has never ceased to manifest a very decided opposition to Christianity. Finding, therefore, that his wife was likely soon to be received into the Church, he intimated to her, that unless she renounced her intention of becoming a Christian, he would put her away. She, knowing that her father, also a heathen, would refuse to receive her back, gave way, and, for the time at least, has ceased to be a catechumen.

A case that occurred some time ago may be placed in contrast with the one just referred to. Some two or three years ago, a young married woman residing in the immediate vicinity of this station, began to give attention to the Word of God. This gave great offence to her heathen husband, who on one occasion, in his rage, raised an asagai over her, and threatened to stab her

and, on another, burned the few articles of European clothing which she had procured, and which she wore when attending the church and the class of catechumens. Quietly bearing all this, she continued her attendance on religious ordinances, and was at length baptized. The husband, after a time, took a second wife. The other had intimated to him that, upon his doing this, as he had previously threatened, she would deem it her duty to leave him. She did so; and though she found her 'heathen parents' house resolutely shut against her, this did not make her waver in her purpose. Burdened as she was with an infant child, she engaged herself as a house servant, and thus succeeded in earning the means of support for herself and infant. Meantime the calm, meek, yet resolute conduct of the wife seems to have insensibly produced its effect on the mind of the persecuting husband, which, it would appear, the ultra-heathenism of his new wife tended only to increase. He used every means to persuade his former wife to return; but, though manifesting no feeling of resentment, in this she was inflexible. At length the ill-cemented union between the husband and his new wife being dissolved by mutual consent, according to the forms prescribed by their own national customs, he avowed his purpose of becoming a Christian, and renewed with great earnestness his application to his first wife to return to him. In the whole course that I have detailed, this woman acted without direct advice from the missionaries; and in the last step, though she did ask advice, it was deemed proper to leave the decision to herself. I have no doubt that she decided right, by returning to her husband, who, I am glad to say, has joined the class of catechumens, and has been conducting himself since, so far as appears, in a consistent manner.

Several other cases have occurred, in connection with our Church, of Christian wives leaving their heathen husbands, on their taking second wives. And the question has been carefully and anxiously considered by the Presbytery, whether this is a duty. Indeed, the whole question of the bearings of Christianity on polygamy has been repeatedly and anxiously deliberated upon. It cannot reasonably be denied that it is one attended with a considerable degree of difficulty. To decide it at once off-hand, like the Bishop of Natal, within a few weeks after entering the mission field, by unhesitatingly opening the door of the Church to polygamists, indicates surely, to say the least, no small degree of rashness. The decision to which, with some hesitation, we have come, is just the reverse of his, viz. to refuse, in any form or degree, to admit of polygamy within the Church. And this decision, in which the native elders fully concur, has been made known among the members, by whom it is generally approved. This general decision, of course, includes the particular question above referred to. When I say that we have now come to this decision, it is not to be inferred that our previous practice was different. In this respect our practice has from the first been uniform: but it has been only of late years that the greatly increasing number of members forcing the question upon us in different forms, has necessitated a full consideration and settlement of it.

Such a decided course is fitted to increase, and does increase, the hostility of the heathen to the gospel, while it is giving rise to an anomalous class among us—married women in the position practically of widows. The evils of polygamy, however, are so great and varied, and it is in such manifest opposition to the whole spirit of the Bible, that we could not see our way to any middle course. But simple as the course which we have resolved upon is, still we do not altogether escape difficulty in dealing with this many-sided question.

I can only add, at present, that the number of catechumens still on the roll is 57.—Yours most truly,
WM. GOVAN.

INDIAN MISSION OF IRISH PRESBYTERIAN CHURCH.

The November number of the *Missionary Herald* of the Irish Presbyterian Church, contains the following appeal for a hundred thousand New Testaments for India.

TO ALL WHO LOVE THE TRUTH.

Dear Brethren and Sisters in Christ.—And the judgments which the Lord is permitting to befall the North and East of India, let me invite your attention to the state and claims of Gujarat—our Mission sphere in the West.

For seventeen years we have been labouring there. God has given us success. For several years Government Schools have also been disseminating knowledge. The people are emerging from a state of ignorance and superstition, and are beginning to read, and to inquire, and decide for themselves. They must have mental food, and it is our duty and privilege to supply the demand. The whole Province is now open before us. Wherever we go, and wherever our Colporteurs journey, we are favourably received, and our books are bought and read by thousands. God has greatly honoured us by calling us to do His work in India; but our efficiency should be increased, so as to meet the increasing wants of the people. Now, without aid from the people of God, we cannot meet these increasing wants. What are six Missionaries to six or seven millions one Missionary to one million of souls? Still you say, "One Missionary, with a few native assistants, may do much, even among a million. Give them the Word of Life. This will, in some measure, compensate for lack of Missionaries." True, we can do much, and this is precisely what we ought to do. Give the people the Gospel. It is the great instrument of reformation—it is the destroyer of superstition, the regenerator of mankind. Give them the truth, and God will add His blessing and make it effectual. We cannot do so without your aid. We have been doing what we could—giving them on an average 500 copies of the New Testament annually; but what are 500 copies to six millions—what are nine thousand copies we have given during the last seventeen years? We ought to give them as many thousand every year. Aid us according to your ability, and we shall do so.

Close not your ear against this cry because it comes from afar. To a similar cry from Connaught you gave a noble response. Let such a spirit animate you in the present instance. Gujarat is brought nigh to you, for God has called you to do His work there. Souls in Gujarat are as precious as souls in Connaught, and we should care for them. Fail to give them the Gospel, and assuredly we shall be driven from the field. Portugal refused to give India the Gospel, and her once beautiful colonies are now a desolation. England rules in India, because she gives the people the Word of Life. England always the sceptre there, that the people of God may give India's sons and daughters the Gospel of Peace. The Jesuits failed to give Ambaka the Bible, and so utterly are they and Ambaka forgotten, that Dr. Livingstone must go and re-discover this people, and pave a highway from England, by which the truth may go forth to enlighten and save them. Withold not the Word of Life from Gujarat, lest the blight of Portugal and the doom of Antichrist fall on us. Enable us to imitate the Missionaries of Madagascar and Tahiti, who, when they had opportunity, gave the people the Gospel, and the fire and sword of a despotic queen, and the intrigues of Popery, struggled in vain to arrest it. Hence the Missionaries must flee, but the Gospel holds its place, and irresistibly does the work of its Almighty Author. We know not how soon we

may be driven from Gujarat. The mutineers have already expelled some Missionaries and murdered others. While we occupy Gujarat let us give its people that which no mutiny can extirpate—the living and abiding Word. These poor people seek our destruction, let us seek their salvation.

Within the last four centuries our fore-fathers were as ignorant of Truth as the people of Gujarat. Tyndale, aided by a few pious merchants, gave them the Gospel in their own language. They are enlightened, they are saved, and we their children are reaping the fruit of that glorious reformation. Let us cherish the zeal of a Tyndale—let us give the Gospel to Gujarat as a thank-offering to God for what these devoted men have done for us and our ancestors. The powers that then were sought the destruction of Tyndale and his party. The powers that be, protect us and offer us every facility in the persecution of our work. Only let us will it, and the work shall soon be done. We ought to aim at giving to Gujarat ONE HUNDRED THOUSAND NEW TESTAMENTS in the native language. These all could now be profitable used. The land is ripe for them; but an enlarged generosity is required to provide them. We have reason to hope the British and Foreign Bible Society will aid us liberally, but their aid will be in proportion to our liberality. We ask a little will of offense, and therefore shall make no personal application. We shall do our utmost to make known to all the wants of Gujarat, and then leave each to act as he or she may decide. We shall be thankful for one shilling; we believe many will give one hundred shillings; we hope some will give a thousand. For your investments, here is abundant security. From men you will obtain four or five, with large additions in care and sorrow. From the Lord Jesus you will obtain a *hundred fold*, with additions in complacency and satisfaction, such as the world cannot give. Would you strengthen the hands of your Missionaries who are at this moment translating the Scriptures into Gujarat? Would you present a thank-offering to the Lord Jesus for the abundance of His grace to you? Would you throw into the awakening but vacant mind of Gujarat the seed which springs up to everlasting life? Then give as conscience dictates. To one and all we say, "Freely ye have received, freely give."—Believe me, your affectionately in the Lord.

J. M'KEE,

Irish G. Assembly's Missionary to India.

GERMS OF CHRISTIANITY AND CIVILIZATION AMONG THE MOHAMMEDANS.

Converted Mussulmans now openly preaching Christianity, 3,500 Bibles or Testaments sold to Turks in two years, while scarcely thirty copies were disposed of during the thirty years previous. Mohammedan children visiting in several places the Protestant schools, Moslem children brought to the missionaries to be baptized in danger of death, Turks numerously visiting the Protestant book-rooms, and eagerly joining in religious discussions, the readiness of leading Moslems to accept the Bible, and to read it, the courteousness of Turkish officers to the missionaries, the avowed desire of large numbers of Mohammedans, who recollect their descent from Christian ancestors, to abjure the Islam as soon as it can be done without risking life;—such and many similar items leave no doubt that Protestantism has established on a firm basis the influence of Christianity among the Moslems. The Roman Church speaks likewise of some conquests made over Mohammedanism during the last month, of several families having been baptized, of many children visiting their schools, and other favorable results. But a careful perusal of the

leading organs of the Roman Church convince us that the progress of Rome among the Mohammedans remains far behind that of Protestantism. More rapid than the progress of the doctrines of either Protestantism or the Roman Church is the onward march of Christian civilization. Finding fewer prejudices to contend against, announcing itself in more ways and to greater numbers, and promising more immediate advantages to the natural man, it forces, without great difficulty, its way into regions which refuse to admit the Christian religion. Of however little importance outward civilization may be to a country without internal regeneration, yet so close is the tie between the present civilization of the world and the doctrines of this Christianity not to make the progress of the former in a Mohammedan country, a harbinger of the latter. From a Christian standpoint we have, therefore, a right to consider the uninterrupted introduction of reforms in the secular administration as an event of importance also in the province of religion. We rejoice, therefore, that telegraphs, railroads, banks, immigration of Christian colonists from other parts of Europe still occupy the attention of the Government, that a minister of Public Instruction has been created, (in March) that the grand preparations for regulating the navigation of the Danube are causing an entire revolution in the minds of the Turks, in the adjacent provinces, and that Turkish Kadis invoke upon such enterprises the blessing of heaven.

The Government has also continued to give generously protection and support to those who are persecuted in Christian states for their religion. Thus, the *Journal de Constantinople* mentioned that fifteen Russian families from Georgia, which belong to one of the schismatic Greek sects, and were therefore exposed to the greatest cruelties on the part of the present Russian Government, were hospitably received on the Turkish territory, and received from the Government grants of land. If we add to this that the attendance of the Mohammedans at their own religious festivals grows more and more lax, and that the pilgrimages to Mecca were never less numerous than during the present year, there can be no doubt left that the power of the Islam continues to be undermined, and that the restoration of Christianity as the religion of the ruling race is steadily advancing.

TURKEY—THE RELIGIOUS CONDITION OF THE COUNTRY.

Our readers are acquainted with the wonderful progress which evangelical Christianity continues to make in the vast Turkish empire. But recently, at the annual meeting of the American Board of Commissioners for Foreign Missions, some of the same devoted missionaries whom the providence of God has used as instruments to set up the banner of the Gospel amidst the adherents of the Crescent and the petrified remnants of the old Oriental Church, and to gather around it numerous and flourishing congregations, have announced to us, in words of burning eloquence, the wonders which God has wrought through them. The congregations built up by American missionaries are by far the most important portion of the rising Protestant Church of Turkey, and we can therefore be but very brief when speaking of Protestantism in Turkey. The additional intelligence which we have gathered from European sources, and present to our readers in the following items, concerns mostly religious conditions and movements outside of and not frequently opposed to Protestantism. Although not cheering, like the news brought by our missionaries and missionary papers, they will contribute to make our readers better acquainted with the religious state of the interesting country in

whose religious history a new era now seems to dawn, resembling the one which commenced for the Roman empire with Constantine.

CHINA.—The English Presbyterian Messenger, for November, contains letters from Rev. W. C. Burns, Rev. C. Douglas, and Rev. Mr. Sandeman. Mr. Burns has been for some time at Swatow, labouring in connexion with Dr. Delaporte, a medical missionary. They were, on the whole, encouraged, but had met with no striking tokens of success. At Pechuia a new chapel had been built in connexion with the mission. A new missionary, Mr. Grant, had been ordained by the Presbytery of London.

JEWISH MISSION OF IRISH PRESBYTERIAN CHURCH.—The Mission at Damascus is receiving fresh tokens of divine blessing and power. Two new members were received into communion on the last occasion of the observance of the Lord's Supper. On the occasion referred to, fourteen natives, twelve men and two women, sat down with the Missionaries at the Lord's table.

Obituary.

MISS CATHARINE BROWN.

We have never had to record the death of one, not officially connected with the Church, whose removal has occasioned as great a blank, or who has been as generally lamented as the late Miss Brown. The suddenness of her removal, also, has invested it with peculiar interest. It was sudden, even for death by accident; a blow on the forehead and cheek seems to have stunned her; she fell, and the water rushing through the carriage, strangled her while yet unconscious. The passage from earth to heaven was instantaneous, probably without one pang or fear.

Miss Brown was born in Scotland; she was daughter of Mr. Peter Brown, and sister of Mr. George Brown M. P. P., and came with the rest of her father's family to this continent, and after residing for some years in New York, removed to Canada in 1844. It is, of course, of the latter part of her life only that we are led to speak. For about twelve years she was associated with her sisters in conducting a select school for the education of young ladies. Her zeal as a teacher was only equalled by her success. While making the thorough grounding and advancement of her pupils in all useful knowledge, one object, she was equally bent on educating the heart, cultivating the affections, and bringing the soul to the foot of the cross. Her affectionate addresses, her prayers, her private conversations, and her faithful letters will live for ever in the hearts of those who were privileged to enjoy them. From the time that a Sabbath School was first formed in connexion with Knox's Church, she had a class there. Latterly, it was a numerous class of well advanced pupils, many of whom came from other churches to wait upon her instructions. Into this work her whole soul was thrown, and we know that in many instances her labours were crowned with marked spiritual fruit. Besides these more ordinary labours, she was a regular visitor and Tract distributor in a poor district of the city; and it has been our privilege to be led by her to the bed of the dying, and to hear from their lips, as well as from those of many afflicted ones, a grateful testimony borne to the self-denying kindness, unostentatious liberality, and Christian consideration with which she ministered both to

their temporal and spiritual necessities. Besides the branch of the church to which she immediately belonged, every institution of a religious or philanthropic nature, shared her attention, and was earnestly advocated by her. Thus by her many labours of love, she held a high place in the esteem and affection of the community, and of this she very large assemblage from every rank, and every religious denomination, which attended her obsequies, was certain evidence.

Miss Brown did not allow her public engagements to interfere with her private or domestic duties. While useful in society, she was a dutiful daughter, and devoted sister. She ever tried to make home happy, and with painstaking care, never omitted the small offices of kindness on which domestic happiness so much depends. Her friendship was highly prized by her more familiar friends. A sprightly, but genial disposition, unaffected kindness, genuine sympathy, uncommon intellectual vigour, and sterling worth, made her society alike pleasing and profitable.

But religion alone all distinguished her: it directed her talents, and made her what she was. Her religion was deep, intelligent, earnest, and somewhat, though not peculiarly, emotional. Possessed of great natural conscientiousness, duty was her delight; and fervent love to her Redeemer led her to lay herself out for his service. She manifested a wholesome indifference for fashionable life, and pursued the nobler objects of life which she had set before her—namely the glory of God and the good of men, with unflinching decision, fixedness of purpose, and untiring energy. During a painful illness last summer, her Christian character matured very rapidly. In a season of great bodily weakness, her soul was mightily assaulted, and she passed through one of those fiery trials which often overtake many of God's eminent servants. Deep waters passed over her in a night of gloom when God's face was hid. In these few weeks she endured as much of the Refiner's fire as is spread in most cases over an experience of many years. She came forth purified. The image of her Saviour shone forth latterly with even a purer, clearer lustre. The last few weeks of her life were spent in labours more abundant, and in laying plans for extensive future usefulness. With a mind serene and peaceful, living in the land of Beulah, she rejoiced with joy unspeakable and full of glory, and to one of her dearest friends she said a few days before she was called home, "Rejoice with me now, as you have wept with me, for I am full of joy. I am like a little child lying in the bosom of my Saviour." In a word, Miss Brown was a true woman, for whom nature had done much, and grace more; whose inner life was a life of faith, and her outward life, the fruits of the Spirit.

We have referred to her engagements as a teacher of youth, and also to her labours in connexion with a Bible class. It may be interesting to notice, that, ere her sudden removal, she had completed her arrangements for withdrawing from the school with which she had been for many years connected. This was considered advisable in consequence of her illness during the past summer. Her Sabbath class was also provided for, having been, until her health should be re-established, committed to the charge of a lady in every respect competent, and in whom Miss Brown had the fullest confidence. Thus, unconsciously, her house was set in order, and when the message was brought "come up hither," she had nothing to do but obey. Her work on earth has ended—every arrangement was completed, so that notwithstanding her very sudden call, there was no confusion or derangement in any matter with which she was connected.

She has gone from us and we weep. Her work was done, and she has entered on her re-

ward. We must follow; and let it be to the joy of our Lord. Meanwhile, we must labour as she laboured, and pray that He whose grace made her what she was, and accomplished by her what she did, may be pleased to raise up others to fill her place in the Church of God.

Miscellaneous Extracts.

I LONG TO BE THERE.

I have read of a world of beauty,
Where there is no gloomy night,
Where love is the mainspring of duty,
And God the fountain of light;
And I long to be there!

I have read of its flowing river,
That bursts from beneath the throne,
And the beautiful trees that ever
Are found on its banks alone;
And I long to be there!

I have read of the myriad choir,
Of the angels harping there;
Of their holy love that burns like fire,
And the shining robes they wear;
And I long to be there!

I have read of the sanctified throng
That passed from earth to heaven,
And now unite in the loudest song
Of praise for their sins forgiven;
And I long to be there!

I have read of their freedom from sin,
And suffering and sorrow, too;
And the holy joy they feel within,
As their risen Lord they view;
And I long to be there!

I long to rise to that world of light,
And to breathe its balmy air;
I long to walk with the lamb in white,
And to shout with the angels there;
O I long to be there! —*Irish Press.*

POPISSH RIOTS AT BELFAST.

The Acting Committee of the Scottish Reformation Society met on Tuesday 6th October, 1857.—James Tod, Esq., W. S. in the Chair. The subject of the recent riots in Belfast, in connection with proceedings of a similar kind in other places, being considered, it was unanimously resolved to record the following expression of opinion on the subject:—

The Scottish Reformation Society, regarding the attempt to suppress the preaching of the Gospel in the open air at Belfast, in deference to the riotous proceedings of a popish mob, as at once a breach of the Divine injunction to preach the gospel to every creature; an invasion of the constitutional rights of the people of this free empire; and an encouragement to farther inroads on liberty, and to fresh breaches of the peace; and further, being of opinion that this country is now in a crisis, when Romish aggressions may either be prevented by salutary determination, or advanced by unworthy pusillanimity—deems it to be a duty to publish the following Resolutions:—

First.—That the liberty of expressing opinion, by word or writing, if it is not treasonable or blasphemous, and especially the liberty of preaching the Gospel, whether in a house or under the canopy of heaven, is essential to the British constitution, so long as no trespass is made on private property, or any undue interference with the public thoroughfare.

Second.—That open air preaching is not only in accordance with the example of our Lord himself, but affords a most powerful means of getting at the hearts and consciences of the people at large, and so is calculated to promote

the religious, moral, and social good of the masses of the population.

Third.—That Popery has always been the enemy of civil and religious liberty, and has put down all free expression of opinion in opposition to her own principles, and especially the preaching of the Gospel, wherever she has had the power.

Fourth.—That whereas in Popish countries Rome accomplishes this object by the authority of the Civil Magistrate, she aims at the same result in this country by means of mobs; but that the riotous interferences of Romanists to prevent the preaching of the Gospel, by force and violence, which have occurred for years, and which have recently become formidable, are inconsistent with the liberty of the subject, a breach of the public peace, and call for the correction of the offenders by the Magistrate, who ought to be "a terror to evil-doers and a praise to them that do well."

Fifth.—That wherever the Magistrate, on being threatened by Romanists with a riot, if the Gospel be preached, instead of adopting measures against the intending peacebreakers, appeals to the Ministers of the Gospel to desist from preaching; and still more where, succumbing to intimidation, he forcibly prevents that preaching; or dares to punish peaceful hearers of the Gospel as the causes of riots, he is guilty of a dereliction of duty and a sin; he in fact fosters riot in the future, and does what manifestly tends to destroy that religious liberty to which the United Kingdom owes all its greatness.

Sixth.—That it is of the last moment to the country, that Christians and Christian ministers should be resolute and firm in maintaining the great principles of civil and religious liberty, embodied in these resolutions, ever remembering also that it is not enough to proclaim them, if at the same time they are practically compromised, but that it is at once their duty and true policy to act them out, as the Reformers did, notwithstanding any trouble or persecution that may in consequence arise.

CHARACTER OF THE PERSIANS.

The Persians have been not inaptly called the Frenchmen of the East. Their elegant manners, their wit, their levity, their general scepticism, their taste, their love of display, their hospitality, and their cookery, give them a claim to this title as compared with the surrounding Mohammedan nations. A Persian gentleman is naturally polished and refined. It would be difficult to exceed the grace of his demeanor and his courteous address. He is intimately acquainted with the literature of his country, and will embellish his conversation and his letters with ready and opposite quotations from the poets of his nation. He will be apparently generous and unselfish. His house and its contents are yours. He is your servant and your dearest friend. He shows none of that haughty condescension for the European which the best educated Turk can scarcely conceal. But habit and long misgovernment, the want of confidence in all around him, the fear of treachery, the constant example of deceit and falsehood before his eyes, have corrupted a character which has many noble qualities, and rendered him mean, treacherous, deceitful, and cruel. Some of these vices, especially a want of truthfulness, to be attributed to similar causes, have extended even to the peasantry, otherwise an honest, kind-hearted, and enduring race. The propensity to falsehood has become so characteristic of the Persian people that it is a proverb in the East. At first the traveller is exposed to continual difficulties and mortifications from not being fully aware of the extent to which the habit is carried; till at last he becomes so accustomed to it, that, like a native of the country, he learns

to believe exactly the contrary from that which he is told. For instance, if on a journey you ask a peasant the name of a village on the right hand, he is certain to give you for it the name of that on the left. Unfortunately this habit is carried far beyond the common intercourse of life, and is so universal, and considered so little deserving of condemnation, that to call a Persian gentleman a liar to his face is no reflection whatever upon his character. This renders all diplomatic intercourse with the court of Teheran and the Ministers of the Shah difficult and uncertain in its results.

The worst side of the character of the Persian is admirably described in that most amusing and witty, of modern works of fiction, "Haji Baba." We see him with all his weakness and his vices—a liar, a boaster, and a coward—liberal in professions not meant to be released—good-tempered, fond of a joke—full of humor, and a capital boon companion, ready to discuss with you a religious dogma, to get drunk upon fiery raki, or to borrow your money, not to be repaid. Although the sketch is as faithful as can be reasonably expected in a work of this nature, yet many of these vices are the result of a bad education, and of the low standard of morality which marks a debased social condition.—*London Quarterly Review.*

JESUS AN EXAMPLE OF PRAYER.

Jesus, when a child, being about his Fathers' business, and increasing in wisdom, and in favour with God and man, undoubtedly prayed.

When he was baptised he prayed, and (how powerful that prayer?) the heaven was opened, and the Holy Ghost descended upon Him.

Thrice did he withstand the temptation of the devil, because, doubtless, the forty days in the wilderness were days not only of fasting, but of prayer and supplication to God His Father.

He went about doing good, and healing all that were oppressed of the devil, and all that were sick of divers diseases; teaching in the synagogues, and afterwards, in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed; or, he went to a mountain apart to pray, and, when the evening was come, he was there alone—*alone with God!* The one time He was preaching throughout all Galilee, and at another He was found "in desert places," no doubt, in prayer.

Before choosing his twelve disciples, he continued all night in prayer to God.

When the apostles returned and told Him all that they had said and done while fulfilling their evangelistic mission, he took them, and went aside privately into a desert place, undoubtedly to pray.

Besides, before feeding the multitude with the miraculous bread, he looked up to heaven and prayed; and after it he was alone in prayer.

He also prayed on the transfiguration mount; and as He prayed, the fashion of his countenance was changed, and his raiment was white and glistening. He was transfigured by praying.

Where was Jesus when one of His disciples said unto Him, "Lord, teach us to pray," as John also taught his disciples? It was just as he ceased "praying in a certain place." He then gave them "the Lord's prayer"—a prayer as remarkable for its simplicity as for its depth—as suitable for the little child as for the grown man.

Elsewhere, Jesus rejoiced in Spirit, and gave thanks to His Father. He prayed for little children and blessed them. He prayed at the resurrection of Lazarus—and he prayed specially, towards the close of his sojourn in our world, for his eleven disciples, and for who should believe on Him through their word.

He prayed in the Garden of Gethsemane. He

there kneeled down and prayed three times, saying the same words, with supplications, strong crying, tears exceeding sorrow even unto death, being in an agony, and a sweat of blood. O what prayer! And he was heard, for an angel appeared unto him from heaven, strengthening him. He prayed earnestly upon the cross of Calvary, and he now prays before His Father's throne, in the midst of ineffable glory. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Christian friends! behold the example of Jesus! He gave himself unto prayer, and he expects of us, who profess to be his followers, that we imitate his example. Ah! how, unlike are we to Jesus! How little and how coldly we pray! Let us stir up ourselves to take hold of God, and throw off our lukewarmness, formality, and sloth. How can we lay claim to the character of disciples of Jesus, unless we, like our Divine Master, are given to prayer? Prayer is the strength of the heart, the breath of the soul, the secret of a spiritual life, the medium of communion with God, and our consolation in the hour of trouble, perplexity, and death. But Jesus' example speaks more impressively than all my weak words: "He that hath ears to hear let him hear"—F. OLLIER.

TO PREACHERS.

I have found the following rules to be of much service to myself, and respectfully suggest to my brethren in the ministry the propriety of testing their merits:—

1. Resolve to be brief, as this is an age of telegraphs and stenography.

2. Be pointed; never preach all round your text without hitting it.

3. State your propositions plainly, but do not stop long to particularize.

4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.

5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.

6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a preacher.

7. Be honest enough to own that you do avail yourself of help from any source. But in using helps, be sure you never make stilts of them, when your own legs are far better.

8. Expect the Father's blessing; you are his servant, and can do nothing without it.

9. Stop when you are done.

Among the many rules given the preacher, I have found it convenient to adopt the above, as being such as were profitable to me.

And now, my brother, if they will do you any good, you are welcome to them.—Geo. C. Bancroft.

SECRET PRAYER.

Men never take so firm a hold of God as in secret. Remember Jacob. Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone, and to be judged alone. Alone thou wilt have to appear before the judgment seat? In the great transaction between thee and God, thou canst have no human helper. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotions. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always to be paid to this point—"Enter into thy closet," says Christ. He says not a closet, nor the closet, but thy closet. The habit of secret communion is supposed to be formed. The man is supposed to have a

closet—some place in which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour uses the word to mean any place where, with no embarrassment either from the fear or pride of observation, we can freely pour out our hearts in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's the house top.—*Nerina*.

HOW TO SPEND THE SABBATH.

1. Rise early. God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep on Sabbath morning one or two hours later than usual, you rob God and your soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. Pray for your minister. He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest you. Exhausted by the labours of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. Pray that the preaching may be blessed to your soul. He is a foolish man who sows the seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. Do not indulge in secular conversation. To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. Banish worldly thoughts. "You must not, on the Sabbath, think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness, your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. Do not criticize the performances of your minister. If he has preached a poor sermon, make the best of it; if a good one be thankful, and improve it. Your praise or censure can do no good, either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon and applying it to yourself, than by criticising it.

7. Spend every Sabbath as though it were your last. Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you will review it millions of ages hence. If you knew it would be, you would be much in prayer, you would banish worldly thoughts and conversation, you would read the Bible, you would meditate much on divine things.

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 20th of October. Half yearly financial reports were received from Peterboro', Springville, South Cavan and Norwood.

The Rev. Mr. Canning, Missionary, was appointed to divide his time between Percy and Seymour; and Bethesda Church and Altwick; the Stations he supplies to receive two Sabbath services in succession.

There was laid on the table a call from Colborne and Brighton, in favour of the Rev. Peter Duncan, Messrs. Rutherford and Inglis, appeared as Commissioners to prosecute said Call. The sum of £120 per annum, was promised as stipend. The call having been sustained was put into the hands of Mr. Duncan and accepted of by him.

It was agreed that Mr. Duncan be ordained at Colborne, on Tuesday, the 29th of December; the Rev. Mr. Windell to preach, Mr. Roger to ordain and address the minister, and Mr. J. W. Smith the people; that he be inducted at Brighton, on Wednesday, the 30th of December, Mr. McLeod to preach, Mr. J. W. Smith to induct, Mr. McLeod to address the minister, and Mr. John Smith the people.

The following division of the Presbytery, was made for missionary meetings, or if it is desired missionary sermons:

1. Cobourg, Grafton, Vernonville, Enniskillen, Baltimore, Coldsprings, Bethesda Church, Altwick, Colborne, Brighton, Bowmanville; Messrs. McLeod, J. W. Smith, McKenzie, J. Smith, and Duncan.

2. Peterboro', Cartwright, Manvers, South Cavan, Millbrook, Springville, Keene, Westwood, Norwood, Smith, Warsaw, Percy, Seymour; Messrs. Roger, Douglass, Andrews, Blain, Bowie, Windell, Canning. The Presbytery appointed its next meeting to be held at Cobourg, on Monday, the 28th December, at 2 P. M.

JAMES BOWIE, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

The last meeting of this Presbytery was held at Kingston, on the 13th of October, 1857.

Mr. Wilson moved that the Presbytery gratefully acknowledged God's goodness, in the safe return from Scotland, of their Father, Mr. Gordon, of Gananoque, and that Mr. Gordon be requested to give any information he may think fit, in regard to the state of ecclesiastical affairs in that country. The motion was unanimously agreed to.

Mr. Gordon thanked the Presbytery for the manner in which he had been welcomed among them again; and gave a brief, and interesting account of the present state and prospect of the Free Church of Scotland, referring especially to the missionary spirit she manifested, and which seems to be considerably on the increase, amongst her probationers and students, a fact which he regarded as a hopeful omen.

The clerk stated that he had reported and recommended the Rev. S. B. Shaw to the Home Mission committee;—also, that he had applied to that committee, for two missionaries to labour within the bounds of the Presbytery after the 14th inst.

Reports of Missionaries were then called for, when Messrs. Shaw and Canning, who had been labouring for some time, the former at Stormington and Ballinaneh, and the latter at Demorestville, gave interesting and encouraging accounts of their respective fields of labour.

Mr. Wilson, convener of the Presbytery's Colportage Committee, gave a very satisfactory report on that department of the Presbytery's labours, which was unanimously adopted. The Committee was continued.

Missionary meetings was appointed to be held at Belleville and Picton; respectively, on the 27th, and 28th inst.

Next ordinary meeting of Presbytery, was appointed to be held at Belleville, on the 2nd Tuesday of January 1858, at 10 A. M.; missionary meetings to be held at Trenton and Concession, Melrose and Roslin, and Madoc in connection with it; Messrs. Hume and Thomson to make the arrangements. Presbyterian Sermon to be dispensed with, on account of said meetings.

JAS. ALEX. THOMSON, *Pres. Clerk*.

The Ecclesiastical and Missionary Record.

BOOK NOTICES—CONTINUED.

SERMONS: Preached at Trinity College, Brighton, by the late Rev. Frederick W. Robertson, M. A. Boston: Ticknor & Fields, Toronto: Sold by J. C. Geikie.

These are sermons, or rather recollections of sermons, by the late Rev. Mr. Robertson of Brighton, published by his brother. The volume before us contains twenty-one sermons on various subjects. They indicate great earnestness, and deep thought, and are expressed in appropriate and often eloquent language. In many respects they are decidedly superior productions. We cannot in every instance agree with the views of the author. For instance his views on the nature of the obligation of the Sabbath we regard as liable to exception. He regards the Sabbath as purely a Jewish institution, a part not so much of the moral as of the ceremonial law, while, according to his view, the obligation of the christian Sabbath rests, not on scriptural authority, but on the acknowledged necessity of a day of rest. These views, it is evident, would entirely unsettle the right observance of the Sabbath. Unquestionably the duty of observing the Sabbath is strengthened by the physiological necessity which exists for observing a day of rest. But the real obligation of the Sabbath rests, and must rest, on scriptural and divine authority.

MONEY RECEIVED AT THIS OFFICE, UP TO 20th NOVEMBER.

BUXTON MISSION AND SYNOD FUND.	
Mitchell	£1 5 0
Ingersoll	1 0 0
Paris	3 10 0
Waterdown, &c.	1 10 0
Pembroke	2 0 0
Madoc	0 10 0
Boston, U. S.	6 10 0
Acton	2 14 0
Lochiel	2 10 0
Scarboro' Knox's Church	4 2 6
Melville Church	1 1 3
Sarnia	3 10 0
West Gwillimbury and Bradford	3 2 0
Ramsay	2 0 0
Dunnville	2 15 0
Whitby	2 10 0
Darlington & Enniskillen	5 2 2
Milton £2, Boston church £1 12 6.	3 12 6
Egmondville	2 0 0
Bristol	2 0 0
Inverness	1 17 6
Tilbury East 16s 7½d, West 15s 10½d	1 12 6
Lobo	1 18 3
Carradoc	0 11 1
Fingal	4 0 0
Montreal St. Gabriel St. Church	1 10 0
Do. Sabbath School for 1855	2 0 0
Do. Sabbath School, for 1856	1 10 0
Chinguacousy, &c.	1 8 2
Wellesley	1 10 0
Beachville	1 5 0
Harrington	4 6 3
Moore	2 5 0
Allausville	1 11 8
Coldsprings	0 14 3
Prescott	3 5 0
Cornwall	2 8 0
Orillia £1 10s, Cro 13s.	2 3 0
Blenheim	3 5 9
Fergus	9 0 0
Williams	5 0 0
St. Louis deGonzague	0 15 0
Stornoway	1 0 0
Brucefield	2 3 9
Pictou	3 0 7
Norwood	1 5 0
Fisherville	2 5 0
Lachute	2 3 6
Oakville £1 10s 9d Dundas St. 12s 3d	2 5 0
McNab St., Hamilton	9 5 0

FRENCH CANADIAN MISSIONARY SOCIETY.	
Kingston, Brock Street	3 0 0
Pictou, additional	0 5 0
South Monaghan	5 10 9
Gananoque	2 10 0
Dunnville, done from J. Bowman	0 3 0
Indian Land	3 15 0
Caledonia £3 10s, Oneida £9, Allan settlement £1 10s.	7 0 0
Fingal, additional	0 10 0
Montreal, St. Gabriel Street Church Sabbath School, for 1855	2 0 0
Do. do. for 1856	2 0 0
Williams	6 0 0
Doon	2 0 0
Oakville £1 13s 8½d Dundas St. 9s 6d	2 3 2½
York Mills, Sabbath School	2 13 3½

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Laguerre	5 0 0
Nairn Church	1 16 3

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Melville Church, Markham	2 14 10½
Port Sarnia	30 10 0
Egmondville	7 17 6
Oro, additional	0 5 0
Murdoch Ross, Lancaster	1 0 0

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