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THE

# ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. XV.

TORONTO, JANUARY, 1859.

No. 3.

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### PRESBYTERY OF LONDON.

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

WILLIAM DOAK, *Pres. Clerk.*

### PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISS, *Pres. Clerk.*

### PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery will take place in the usual place, on the second Tuesday of January, at 11 o'clock, A.M.

W. GREGG, *Pres. Clerk.*

### PRESBYTERY OF COBOURG.

A meeting of this Presbytery will be held at Cobourg, on the second Tuesday of January, at 11 A. M.

JAMES BOWIE, *Pres. Clerk.*

### PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Belleville, on the second Tuesday of January, (11th) at 2 o'clock P. M.

A. McALISTER, *Pres. Clerk.*

### PRESBYTERY OF MONTREAL.

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

A. F. KEUR, *Pres. Clerk.*

### PRESBYTERY OF OTTAWA.

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

J. I. GOURLAY, *Pres. Clerk.*

### AGED AND INFIRM MINISTERS' FUND.

The members of Committee on the Aged and Infirm Ministers' Fund are requested to meet at Knox's Church, Toronto, on Wednesday, 12th January, at half-past nine o'clock A. M.

W. GREGG, *Convener.*

### SIMULTANEOUS PREACHING ON SABBATH OBSERVANCE.

"The Committee on Sabbath Observance desire to call the attention of Ministers to the duty of simultaneous preaching on the subject of the Sabbath. The Synod some time ago recommended that the third sabbath of January should be selected for that purpose. And it is requested that, as heretofore, on that day, or on such other as may be more convenient, all our congregations may have the claims of the sabbath vindicated, and the benefits of keeping the day holy unto the Lord set before them."

R. F. BURNS,  
P. GRAY,

*Joint Conveners.*

### Notices of Recent Publications.

The whole works of R. Leighton, Archbishop of Glasgow. To which is prefixed a Life of the author, by N. Pearson M. A. of Trinity College Cambridge. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton; J. C. Geikie, Toronto.

In the volume now on our table, we have a really handsome edition of the works of Archbishop Leighton. These works in a detached form are pretty well known, especially his admirable commentary on the first Epistle of Peter, which, for real worth, and especially for rich evangelical sentiment has scarcely ever been equalled, and never surpassed. His sermons are also excellent, and his Theological Lectures will be read with interest. Great pains have been used to make the edition as perfect as possible. We regard it as one of the most valuable works which the worthy Publishers have given to the Christian public of this western continent. It is a volume which is throughout worthy of being carefully read, and it will be most relished by those who have made the most progress in experimental religion.

### The Pilgrims Progress.

With twenty illustrations drawn by G. Thomas, and engraved by W. L. Thomas. New York; R. Carter & Brothers. Sold by D. McLellan, Hamilton. J. C. Geikie, Toronto.

The 'Pilgrims Progress' is too well known to

require any recommendation. It is indeed one of the Books which never grow old, and which are read with delight by the child and by the advanced Christian. Carter & Brothers have brought it out in a remarkably neat and handsome form. The Type is large and distinct, and the illustrations good of the kind. It would form a suitable birthday present.

The beautiful Home, and other Letters to a Child.

By the Author of "Ministering Children" &c. New York; R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The author of this little book has written several other works which are great favourites with the young. The present volume is of the same general character, and is fitted both to interest and instruct the youthful reader.

Memoirs, Letters, and Journals of Harriet Maria Jukes. Wife of the Late Rev. M. R. Jukes. Compiled and Edited by Mrs. H. A. Gilbert. New York; R. Carter & Brothers.

The subject of this memoir was the daughter of Capt. H. Hoke, R. M. and was born in Devonshire in 1817. She was early in life converted, and accompanied by Mr. Jukes, to whom she was married in 1841, emigrated to Canada, and they resided in the neighbourhood of Dunnville until 1851. Mr. Jukes was led to look to the ministry as his future sphere. At one time he intended to enter the ministry of the Presbyterian Church, but ultimately was admitted to orders by Bishop Melvaine, and settled at Maumee in the State of Ohio. During the prevalence of Cholera in 1854 both Mr. and Mrs. Jukes were suddenly removed. The memoir is one which will be read with deep interest. Mrs. Jukes was a superior woman and Christian. Her letters and writings evince great strength of mind and high christian attainments. Her character as exhibited here beautifully unites the devotional and the practical.

The Last Days of Jesus; or the appearances of our Lord during the forty days between the resurrection and ascension.

By T. V. Moore, D.D. Richmond Va. Philadelphia; Presbyterian Board of Publication.

The object of this volume is, as its title intimates, to set forth the various appearances of Jesus between his resurrection and ascension, and to unfold the various important doctrines and principles embodied in the records of his several conferences with his disciples. These are peculiarly rich in instruction and comfort. The work undertaken by the author has been well performed; without any parade of scholarship or criticism, we have the results of laborious investigation and research. Those who make it one of their daily employments to study the life of Jesus will feel themselves under deep obligations to the author of this volume.

Sunday Afternoons in the Nursery; or Familiar Narratives from the Book of Genesis. By the author of "Ministering children." New York; R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The title of this volume sufficiently explains its object. It contains some of the more simple narratives of the Sacred word, with a brief explanation and application for the use of children. It is well fitted to be a help to the mother in her effort to guide her precious charge to a knowledge and love of God's own word.

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December, 1858. Montreal.

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Toronto, 25th August, 1857.

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Toronto, 18th August, 1858

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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.

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

## The Record.

TORONTO, JANUARY, 1859.

### COLLECTION FOR FOREIGN MISSIONS.

The Collection for Foreign Mission purposes will be taken up, by appointment of Synod, on the third Sabbath of January. It is hoped that due notice will be given by all Ministers and Missionaries, and that the collection will be a liberal one.

When the Synod appointed this collection, the Mission in India, commenced by this Church, had been, in the providence of God, brought to a close; and the appointment was made, with the understanding, that, if we were enabled to originate another Mission, the proceeds of the general collection would of course be appropriated for that object, and that, if we had no such Mission to support, the proceeds of the collection should be divided among the Churches in Scotland, England, and Ireland with which we maintain fraternal relations.

As will be seen from the announcement, which follows, the attention of the Foreign Mission Committee has been directed to Vancouver's Island and British Columbia, and it has been resolved, to send out, if the Lord will, two Missionaries to that region, to minister to the adherents of the Presbyterian Church who may be already there, and to endeavour also, ultimately, to originate a Mission among the aborigines of the country. It is believed that such a Mission will commend itself to the approval of the members of our Church generally. All accounts testify to the very great importance of these western settlements. Other Churches have already moved in this matter, and we trust that the collection now to be taken up will be so general, and so liberal in amount, as to encourage these who may be appointed to go out as Missionaries to the interesting region referred to.

### FOREIGN MISSION COMMITTEE

This Committee held a meeting at Montreal on the 9th Dec.

After conference on the duty of the Church towards the settlements on Vancouver's Island and British Columbia, it was resolved to send, if the Lord will, two Missionaries thither, to gather together the Presbyterians, and such others, as may be found willing to receive the Word; with the ulterior view of conjoining with this, an effort to christianize the Pagan Aborigines in those regions. It was also agreed to call to this work, two of the young Ministers of the Church: whose names will be published, so soon as their acceptance of the appointment is signified to the Convener.

For the support of the Mission it was resolved, to take the responsibility of directing towards this object, the General Collection on the 3d Sabbath of January, in accordance with an understanding come to at last Synod,

that if the Committee were prepared to go on with a Mission, they should obtain the collection, by making intimation in the Record. Further, it was agreed to take from the existing funds so much as may be needed for outfit and passage of Missionaries; the funds now in the Treasury not to be permanently transferred to the maintenance of the Mission now projected, without the authority of the ensuing Synod.

[Since the meeting was held, it has been so ascertained, that there will be no difficulty in obtaining missionaries for the important enterprise proposed, with, it is believed, the approval of all parts of the Church, that the Collection may be directed, as above indicated, with the utmost confidence.]

D. FRASER, Convener.

### A NEW YEAR—THOUGHTS FOR THE SEASON

In the good providence of God we have reached the close of another year and the commencement of a new one. Every day,—yea every hour,—every moment marks a new stage in our progress towards eternity. But the termination of one year, and the commencement of another may be regarded as forming a more prominent way-mark in our journey, a more impressive moment of the brevity and uncertainty of life. While then we should as rational creatures, and especially as professing Christians, habitually exercise ourselves in numbering our days, and applying ourselves to heavenly wisdom, it is peculiarly our duty to improve such a season as the present, by reflecting on the past, and looking forward to the future, by earnestly and prayerfully inquiring into our spiritual state in the sight of God, and by forgetting the things which are behind and reaching forth to the things which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. A new year's season is too frequently employed in a far different way. But to improve it in the way we have indicated is certainly the best and wisest mode.

We may all be conscious of a tendency to turn away our thoughts from ourselves—from a consideration of our own spiritual condition and prospects. For instance, at such a season as this, we are very prone to look back upon the past, only to think of the public events, and important occurrences which the past year witnessed, forgetful of the interest which we ourselves have in the rapid lapse of time. The past year has no doubt brought in its train many important events, affecting to no small degree, the welfare of mighty nations. In India, in China, in Japan, as well as nearer home, events have taken place during the past year, which the future historian will note as fraught with momentous results to the nations of the earth. But let us remember that each of us has a history of our own, that each of us has interests of eternal duration and of paramount importance. Let us learn to look more within,

and regard it as our special duty to work the work given to us to do, and to make daily progress in our Christian course. Our time for spiritual improvement, and for active service in the Lord's vineyard, may soon come to an end. The history of the world itself will come to a conclusion. The great drama will have an end. With reference to ourselves individually, we are here but strangers and sojourners. Our course may soon be finished. In the course of the past year many have passed away, and have gone to their account. This year we too may die. Let us begin the year by giving ourselves anew to God, and seeking, by his grace, to carry out more fully the great end of our being, serving the living and true God, and waiting for His Son from heaven. Let us seek habitually to cultivate the frame of mind expressed by the Christian Poet:

Now I live;  
But if to-night? to-morrow? Know I not.  
O well for me, when I can leave my lot

All unto God!  
To him, my faithful service give,  
And through his Spirit's strength  
Prepares for my account at length.

See the flower  
Which full of brightness in the morning shone,  
It doeth no longer wave the stalk upon  
When evening comes.  
So lasts man's glory but an hour.  
And canst thou soul, thus waste  
A life that lieth in such haste?

Stand thou clear  
From earth, Here is thy struggle, yonder rest,  
Up, up my soul! press forward, heaven is  
best?

Now hasten home  
Let earth seem distant, heaven more near.  
How soon this life doth fly!  
How soon comes that which shall not die?

Never delay,  
To do the duty which the hour brings,  
Whether it be in great or smaller things;

For who doth know  
What he shall do the coming day?  
This moment is for thee!  
The next perhaps thou shalt not see.

Father of all  
So let thy warning 'watch' be not in vain,  
Let my soul hear,  
And daily answer to the call,  
Then sudden death shall be  
But a quick step to life and thee!

### NATIONAL RESPONSIBILITY.—INDIA.

There are few principles that have received better confirmation from recent events, than that of the connection between social religion and social safety. India, by the sad experience of these two eventful years, has supplied the most striking illustrations of this connection; though to whatever quarter we turn, proofs in abundance meet our eye of the inefficiency of any public policy that ignores religion, and of the failure surely awaiting every scheme of national amelioration that appeals to no higher principle than expediency. Italy, France, and America, teach the same lesson; how grievous is the yoke of mere unreasoning force, and how speedily freedom itself, declines into anarchy, when refusing the definitions of the divine law. It will be sad indeed if the costly experience of the last two years is to be lost on our nation. And yet we do not wonder at the apprehensions which a recent speech of Lord Stanley has excited, if it is to be regarded as a programme of the new policy, which has been inaugurated for the regulation of Indian affairs. It is as

far as religion is concerned, but a reproduction of the policy of Lord Ellenboro'. Christianity is to be suffered rather than encouraged—and schemes of proselytism or conversion to be eschewed, or at least prosecuted with such extreme caution—that it might seem as if the recent agitations had established the danger of christian missions to public peace and order, instead of bringing out, more clearly than ever, their utility and necessity. The same phantoms rise up before the imagination of our new Indian rulers, that disturbed the vision of the Montgomeries, Suttons, and Lushingtons, of fifty years ago, when Wilberforce, and his associates had enough to do, to secure a hearing in support of the Christianization of India—and had not only to combat the fears of offending native prejudices, but even to encounter such eulogies of Hindu virtue, and amenity, as went to represent missions as uncalculated for. It will hardly be pleaded now, indeed, as it was boldly pleaded then, that the religion of the Hindu is only second to christianity itself in forming men to good order and morality. But it appears as if it were the greatest danger we have to guard against, that Governmental influence should in any way be exerted to wean the natives from their superstitions, or the least intention to christianize them should be hinted at or avowed. It is in refreshing contrast to this, that Major Edwards, a soldier of the good centurion stamp, has been raised up to assert a line of policy the reverse of so Gallic-like one—and who brings his experience, and those of his noble coadjutors the Lawrences, the Havelocks, and other successful defenders of British interests, to justify his avowal of the necessity of christian government. He shows that our country is indebted for the tranquillity of the Punjab and the re-capture of Delhi, to the labors of missionaries. It seems that in that part of India, missionary labor had been most encouraged, and “the old traditional policy” most departed from; and it is remarkable that by the troops gathered in that quarter, the power of the rebellion was crushed even before the arrival of reinforcements from England.

It has not failed to be noticed, too, that while Lord Stanley was haranguing the Fishmonger's Company of London, a native Brahmin of high caste, comes forth with his testimony that “religion has had nothing to do with this rebellion whatever.” He, with Dr. Duff, in a recent letter, traces it to a sense of certain political grievances in the minds, alike of the Mahometans and Hindus—but which so far from being chargeable on missionaries, had rather been tempered and rendered more tolerable by their presence. That such a testimony from a high-bred Indian should be given through the London Press on the same week in which Lord Stanley was counselling the old policy of governing without religion, bespeaks a watchful Providence, and is suggestive of our righteous and imperative obligations. We do hope that as the field of christian enterprise opens in the East, not only the churches will be awakened to the duty of following where Providence leads, but that our country will arise to the conviction that its extending relations with distant parts of the globe impose upon it the obligation of employing its great influence to other effects, besides those of mere commercial advantage. It is time to see that so many millions of the human race have been subjugated to the British rule to benefit by our civilization and religion and not merely to subservient our ambition and covetousness. And guilty as the leaders of those recent agitations may have been, it becomes a great people to use its triumphs generously: to look at the discounts and possible wrongs that have sought so rudely to redress themselves; and, above all, to confess the error of

neglecting to sow where we would gather; and to employ the God-ordained means of protecting ourselves as well as blessing our neighbours. We are not of those who expect much from mere secular education. We trust that schools will be established all India over, in which the Bible shall be read—at least encouraged to be read; we deprecate the idea that christianity should be put only on a common footing with the superstitions of Brahma; Or that some common principles, (as has been talked of)—as old, we suppose, as the seven precepts of Noah, should be rested in, as an accommodation between true religions and the false. We read in the recent events the rebuke of the Almighty on the time serving policy of by-gone days; and we prognosticate from the employment of half measures a recurrence of the lamentable evils by which a law of nature as irreversible as that of day and night has vindicated itself, that the nation and kingdom that will not serve God shall perish.

We took up the pen to write these lines the rather, as we had just been struck with some of the eloquent pleadings of Wilberforce in the discussions forty-five years ago, on the state of India, which we happened to light upon, and in which we see illustrated the superiority of generous to selfish principle, as well in the truthfulness of its anticipations, as in the wisdom of its counsels. His vindications of the mission cause in the persons of the Swartzes and Careys of an earlier time might almost be transferred into our pages as a fitting refutation of charges which the will is not wanting to moot still against the self-denying men who have gone far hence to seek the good of the heathen; and we only wish that his exposure of the political folly as well as guilt of pandering to idolatry were read by all our modern statesmen.

“Mr. Wilberforce said he was far from being one of those who thought that our Indian empire was not exposed to great dangers; he thought was, and that we ought to strengthen ourselves in that quarter; but our real danger lay in the moral degradation of the natives, and the true cure of that danger in their moral improvement. If instruction can be given to our native subjects without danger, as I have proved it can, I need not detain you with showing that it ought to be given. It is politically necessary to the security of India, which at present we do not hold by a very secure tenure. By becoming christians, the natives will become attached in heart to the British to whom they will have been indebted for the greatest of all obligations—a knowledge of the gospel. This I regard as an indisputable consequence: and if so, never was a duty so clear, so strong, so imperious, so irresistible, as that which calls upon us to instruct the people of India. (Replying to some of his opponents, he goes on) I am not a little struck Sir, with the great resemblance which the objections to this measure bear to those formerly urged against the Abolition of the Slave Trade. But, Sir, we have lived to see the day when all have consentaneously rejoiced in our success. We were then, as now, assailed by the weight of local authority. We were told that the Abolition of the Slave Trade would be productive of numerous evils—that insurrection must follow. How had these assertions been belied? In every instance it appeared that those who had made them had formed erroneous ideas on the subject; and it is somewhat remarkable that since the passing of the Abolition Act, as if providentially to take away even the colour of a pretext for maligning that measure, no insurrection of any kind had occurred. So I trust it will be with the assertions and predictions which are employed on the present occasion. I mourn that during the last fifty years this country should not

have done more to raise so many millions of our fellow creature—our fellow subjects—from their wretchedness and depression. The truths, we have been misled on the subject.”—

We trust the day has passed, when our rulers will extend their support to the degrading rites of Idolatry; but we see no pledge as yet of such a decided avowal of christian principles in the administration of Indian affairs as is evidently called for, both on grounds of humanity and sound policy. If reforms so sweeping as those recommended by Colonel Edwards, are not to be adopted, it is to be hoped surely that nothing less than Sir John Lawrence's christian policy will be engrafted on the new regime. It is indeed not so decided in the withdrawal of public endowments from heathen institutions as it ought to be; nor in the discouragement of caste. In the opinion of the chief commissioner, however, the Bible should not only be placed among the college libraries, and the school books, for the perusal of those who might choose to consult it, but should be taught in class, wherever there are teachers fit to teach it, and pupils willing to hear it. We have no doubt of the sincere design of Sir John Lawrence to give such advantages for the diffusion of christian truth, as he imagines to be reconcilable with the spirit of the gospel itself, and consistent with a regard to the feelings and prejudices of the natives. His proposals are a great advance on the “traditional policy.” While he holds it impracticable to withdraw at once or entirely from the native religions, grants of property to which they have acquired a prescriptive right,—differing in this from Colonel Edwards, who would confiscate such property,—he agrees in the principle that no further appropriations should be made for the support of heathen rites, or institutions. Of the appropriations made by former governments, he says, “They are old; they were never considered any religious offering on our part, either by ourselves, or by the grantees, or by the people. On our accession, we regarded them as the property of certain religious institutions, just as conventual lands in Roman Catholic countries, are ecclesiastical property. To recal these grants on the ground that the institutions are heathen, would be nothing short of the persecution of heathenism.” Many will demur to this; and Sir John is scarcely sure of his ground. “In the Punjab, he says, many overgrown grants have been reduced.” It will probably be found in the issue, that the bolder policy of Colonel Edwards is the wiser. Yet we confess we cannot altogether blame our statesmen for what seems an exaggerated estimate of the rights of conscience and of the danger of governmental interference, when so many religious bodies are ever protesting to our rulers that their business is to preserve a neutrality to religious creeds, and to leave the religious education of the masses under their sway entirely to private missionary zeal, or to the churches. We observe that the London Missionary Society, almost in the same breath in which they condemn the President of the Board of Control in avowing his determination still to adopt the course of his predecessor, tell him that, after all, a real neutrality is all they ask of him. They of course hold that it could not be called “neutrality” to banish the Bible from schools, into which the Koran and the Shasters were admitted: “Certainly not. But only, say they, admit them to equal favor: They ask no more. The Evangelical Alliance, the other day, expressed itself content with something of the same kind. Now, we sympathize with their laudation of such christian heroes as both Edwards and Sir John; and are glad that their unanimous conviction was expressed, that nothing short of the policy indicated by the latter statesman will satisfy the British

public. But we do not know that the earnest desire they express in favor of a distinct avowal by government, that the gospel of Jesus Christ is the only true religion, is quite followed out in the definition they give of the kind, and extent of favor they expect for christianity at the government's hands. Having condemned its former position in positively countenancing idolatry, they seem almost to fear to ask more than that they shall let all religions alone—"leaving Hinduidism," so a leading speaker expressed himself—"to the Hindus, Mohammedanism entirely to the Mohammedans, and christianity to the christians." It seems, after all, the government is not to hold itself a christian government, or to represent in any positive action which it takes, the religious sentiment of the nation as such. It is to "wash its hands of all concern or responsibility for one religion or another." Yet not this either. And here we think we see inconsistency in the neutral, non-intervention scheme, which seems hardly to require of government so much as the establishment of Christian Schools. It will trust to christian societies for any positive christianising influence, and only ask of the government to use the stern and rough hand in putting down inhuman usages, and in maintaining human rights. "This is its sphere," says Mr. Mullens—So it is—but what do the rights include?—We maintain with Bishop Horsley, that the right of every poor citizen to such education as may prepare him to understand his duty to God and his neighbour is constituted by his very capacity to receive such instruction. And is it not a cruel policy, and an inconsistent one, which arms the ruler with a power to punish the crimes that come of ignorance, and yet absolves him from the responsibility of providing, or seeing that it be provided—such moral and religious training as is essential to the power of distinguishing right from wrong?

It is strange how extremes meet. We are of course thoroughly at one with these friends of missions, in deprecating any attempts to induce the natives to embrace Christianity, whether by bribes or by penalties. But when under the disclaimer of undue influence, is deprecated the positive honouring of a christian profession by indications of greater confidence in the christian subject or functionary than in the adherents of idolatry, we ask how this neutral policy is to be reconciled with the strong-handed measures already put in force, and approved of by all, in suppression of immoral rites, and in protection of the liberties of pro-elytes. The truth is that our civil rulers, in doing what yet all agree they should do, are really interfering with the religion of the Hindoo. The very law of property is a religious law; we cannot legislate to protect the convert in his patrimonial rights without violating the religious prejudices of their castes. The renouncer of his hereditary faith forfeits the right of property, because that property or worldly estate is dependent on a religious tenure. The religion of the Hindoo lies not merely in the profession of certain principles: it consists in laws and rites, which he who violates may not at least plead that he is not interfering with their religion. Perhaps such interference with usages shocks by its violence more than the avowed attempt to initiate him in a different faith. The very suppression of the inhuman and abominable practices of Thuggism or Sutteeism is an interference with the religion of the natives. And in this we see just the proof of the impossibility of ignoring religion in civil legislation; you may as well profess to ignore morality—religion and morals are so bound up together. And it is worthy of notice how the direct and avowed endeavour to convince the native Indian

of the reasonableness of christianity, has provoked prejudice so little, that from all sides we have evidence, that the missionaries are regarded with forbearance and esteem by those among whom they conduct their labours—essentially proselyting though these labours be. The same thing was brought out by Wilberforce, in reasoning with the last generation. "Mr. Wilberforce adduced various facts to shew that there was not that extreme sensibility on the part of the natives which gentlemen would lead the house to believe; and particularly adverted to the circumstance of a Tract having been published by a native convert in Calcutta, reflecting in a very offensive manner on Mahomed, of which 300 had been circulated in that vicinity, (awakening much discussion) and if this were the line of conduct pursued by Mahomedans, who were admitted to be more violent in what concerned their religion than the Hindus, was it not a proof that the attempt to introduce christianity in the manner proposed would excite no alarm? As for the case of mutiny at Vellore, if the time of the House would allow him, he could prove that the conduct of the Hindus and Mahomedans on that occasion had been marked by a patient endurance and long suffering under the most unwarranted provocations, which was quite surprising. Nor was there the slightest ground for alleging that the mutiny had in any way been produced by the labours of missionaries. He shewed that improper rigour, and the infliction of degrading punishments, had exasperated the natives." We cannot believe that a policy on the part of our country, which shall indicate its anxious desire to elevate the poor natives intellectually and morally, shall fail of acceptance. We hold with the great statesman, whose pleadings we have reproduced, that it is absolute blasphemy to believe that the great Being to whom we owe our existence, has doomed so large a portion of mankind to remain for ever in that state in which we see the natives of India at this day. We are confident that his providence has furnished remedies fitted to the case, and it is our duty prudently and discreetly to apply them. We are glad to see the churches of all names organizing their plans and multiplying their missionaries, with a view to his occupation of those immense oriental fields. There is much land to possess. Let them hasten to go in and possess it. We only feel that all their united efforts seem sadly inadequate. And we grudge that by any fine spun theory of political duty and expediency, the state itself should be induced to remain passive. Education, said Burke, is the cheap defence of nations. And as on nations lies the responsibility, so they possess the means of encouraging the circulation of sacred truth. They may not with Pilate say: What is truth?—and they are entitled and bound to assume the claims of christianity to a leading place in their educational provisions, and to a controlling influence over all their jurisprudence. We know no more legitimate object to which to appropriate a share of the national wealth than to the maintenance of teachers, and christian schools. The efforts praiseworthy as they are, of the churches—how little have they accomplished? It is not in India as here, that a thousand or two thousand souls are depending on the labours of one missionary, where two are requisite. There are millions, and millions more, whom the voice of no christian preacher has yet reached! We find by statistical statements of the proportion of the religions supplies to the wants of one part of Hindostan—the Southern—that tribes, numbering more than all the inhabitants of the British American possessions, are not provided with more religious agents than would make up a single Presbytery like that of Tor-

onto; or, to state it otherwise, there are as many ministers of the Gospel to the City of Toronto, with its fifty thousand of population, as to the Mysore territory with four millions. Or, take single cities, in other districts of India—"we feel the destitution still more," says the *Missionary Magazine*, "when we look at the Towns and Villages which these districts contain. One city contains 50,000; another 28,000; others, 12,000, and 6000; and in the same district more than fifty villages contain between 2,000 and 4,000 inhabitants each: Yet, except the chief town itself, not one town or village of that large district contains even a missionary school."

Well might Dr. Duff write (19th July.) "For my part, I have never ceased to proclaim that compared with the stupendous work before us, the united labours of all the churches have been almost as nothing, and the success gained almost nothing. A dominion which the Prince of Darkness has been consolidating for three thousand years is not likely to yield to the feeble attempts of a few scattered individuals, in the course of one or two generations."

No doubt this is the darker side of the picture. We are not to fail to recognise gratefully, nor does Dr. Duff, the large amount of good already effected with means so utterly incommensurate. It is something that even in south India more than fifty thousand persons are called by the name of Christ: that the temples of the heathen are falling into remarkable neglect; and the delusion of caste is manifestly giving way in some quarters. In northern India native christian teachers in hundreds are already at work; the female mind is being educated; tracts by thousands are read where missionaries have already scarcely yet set foot. It is but justice to the government also, to remember that it is not yet committed to the policy of Ellenborough or Stanley. There are not wanting in the halls of our Legislature, men of like spirit with Wilberforce—and without those halls many protests are being lifted up which can hardly fail to tell on our Rulers. We are gratified that the duty of evangelising those immense eastern regions is at present engaging the public mind so intensely. As christians and as civilians, Britons every where discuss the question how India is to be saved, and how it is to be governed. It is matter of hope, as regards the solution of what the noble chairman of the meeting held the other day in Edinburgh (of the Indian christian association), called the greatest and the noblest problem which it was ever given any people to solve, that such examples of christian patriotism have shone forth in India, in the persons of distinguished soldiers and statesmen, as well as missionaries. And the words of Colonel Lawrence at a meeting held in the Punjab in aid of missions will never, we trust, be lost sight of in any prospective legislation. "We may and ought to treat, both Hindoos and Mahomedans with kindness; but we can in the last resort, rely on none but European and Native Christians."

Resolutions and Memorials to government have been lately passed on the above great interest by a public meeting in Edinburgh, by the Free Church Commission, and by large bodies of the English Clergy, &c.

#### DUTIES OF LAYMEN.

While it must be admitted that there are indications of a better state of things, and a more correct view of Christian duty, there is reason to lament that there is still so much apathy on the part of the office-bearers and members of

Christian Congregations. As an indication of improvement in some quarters, and with the view of stirring up others in our own land to a more faithful discharge of duty, we have pleasure in transferring to our columns from the Philadelphia Presbyterian, the following paper which was adopted at a meeting of Elders held during the recent sessions of the Synod of Ohio, and which was also approved by the Synod of Ohio, in session at Delaware, a short time ago. Were like action taken by our Elders and people generally, we might by the blessing of God look for the happiest results.

The ruling elders and laymen, in attendance at the meeting of the Synod of Ohio, held in Delaware, October, 1858, being convened for the purpose of considering what hindrances exist in the Church to the advancement of Christ's kingdom, and to devise ways and means for their removal, as well as to consider the whole subject of Christian duty and labour in the Church, would present the following facts: 1st. Although it is peculiarly the duty of the officers of the Church to labour for the building up of Christ's kingdom, yet the word of God nowheres gives encouragement to inactivity in the cause of the Redeemer, but rather commands all who have taken the name of Christ to bear the yoke, and to work to-day in the vineyard of the Lord. 2d. It is important for the interests of our branch of Zion, for the general cause of religion, and for the attainment of a higher tone of individual piety, that all the talent of the Church should be developed, and all Christian zeal inspired, more especially in this day, when the enemies of Christ's kingdom fail in nothing to accomplish their wicked designs. 3d. The children of believing parents are, by authority of Scripture, committed to the care of the Church; the Church should, therefore, give them a constant oversight, advise and direct parents to consecrate them to God in baptism, and afterwards see that they have proper catechetical and Bible instruction, Christian conversation and direction in the duty of prayer and self-consecration to God. The youth of the Church are its hope, and to them is the promise given. 4th. Systematic visitation, upon the part of the Church—officers, from facts that have come to our knowledge, it would seem almost general, that where the pastor and elders have made general visitations, God has revived his work, and where this duty has been neglected they have the story to tell that coldness and leanness prevail.

In view of the foregoing facts, we would recommend the adoption of the following resolutions, not as an assemblage of words to be forgotten when we go hence, but with the full consent of our hearts and consciences, as a rule of action in the service of our Master.

*Resolved, 1st.* That we will do every thing in our power to bring into useful exercise all the zeal and talent of the professed disciples of Christ. To this end we will endeavour to have established, in all our churches, a weekly male prayer-meeting; to urge attendance upon all male members; and that these meetings be so conducted as to redound to the praise and glory of God's name, as well as the proper training and accustoming of every male member of the church to active leading duties.

*Resolved, 2d.* That the sessions of our different churches make it a point, as much as it is possible, to give to every male member of the church some special work to do, either as an officer of the church of Sabbath-school, or in some other of the many ways which God, in his providence, opens for Christian labour, and thus have us all co-workers in the Church of

Christ, and constantly have every man on duty.

*Resolved, 3d.* That our churches should feel more and more the responsibility resting upon them to labour in an especial manner for the salvation of the children of the church, and to this end religious instruction in the Bible and Catechism should be rigidly enforced in the family, the Sabbath-school, and Bible class. Opportunities for religious conversation should at all times be embraced—the young warned of the sinfulness of heart they possess, directed to the Saviour, who alone can remove the sinfulness and grant them a clean heart, and admonished to attend to their duties in early life; and all this to be done in such way as not to offend, but with manifest kindness win their love and confidence.

*Resolved, 4th.* That the recommendation of the ruling elders and laymen, in Synod last year, in regard to systematic visitation, be again recommended by us. Every family in the church should be visited at least four times in the year, and it is the duty of every church that the labour may be as small a burden as possible, and yet be performed faithfully and in the fear of God.

*Resolved, 5th.* Although we feel the urgent necessity of greater diligence and zeal in the church in the discharge of public duties, upon the part of all the Church, and in the maintenance of family prayer, and reading of the Scriptures, morning and evening, yet we would urge a more familiar acquaintance with the closet. The systematic observance of secret devotion is one of the best means of promoting individual piety, and stimulating us to greater love and good works.

*Resolved, 6th.* That we recommend all the church sessions, in the bounds of this Synod, to hold meetings at as early a day as convenient, to adopt a systematic plan for carrying out all the recommendations of the foregoing resolutions.

C. S. MATTINDALE, J. WATSON,  
A. McCRAE, Wm. BLYNN,  
ALEX. ANDERSON,

#### ANNUAL EDUCATIONAL REPORT.

We have to acknowledge receipt of Dr. Ryerson's Annual Report for the year 1857.

The following summary will indicate the progress of Education in Canada West.

1. The total receipts of Common School moneys in 1857 amounted to £323,604 1s 7d., being an increase of £34,681 19s, on the receipts of the year 1856.

2. The amount of legislative school grant apportioned to the Municipalities in aid of common schools in 1857, was £32,951 13s 4d. The law required an equal sum to be raised by Municipal assessment to entitle the Municipalities to this aid. The sum actually provided by Municipal assessments was £61,954 1s—£29,002 7s 8d more than the law required, and an increase of £7,427 5s 3d on the Municipal assessment of the year 1856. The Municipalities, therefore, voluntarily assessed themselves in 1857 nearly twice the amount required by law in order to entitle them to the legislative grant.

3. The school section free school rates in 1857 were £146,285 13s 3d, being an increase on those of 1856 of £10,930 19s 4d.

4. The rate-bills on children attending the schools in 1857 amount to £37,624 13s, being an increase on those of 1856 of £2,658 8s 11d. Even under the disadvantageous circumstances under which free schools are established and maintained—namely, by the annual vote at each school section meeting—the public opinion of Upper Canada in 1857 in favour of free over rate-bill schools was in the proportion of £146,285 13s 3d to £37,624 13s. Were this

small sum of £37,624 raised by a rate on property, instead of on children attending the schools, all the common schools of Upper Canada would be free. It is true that less than one-half of the schoolers are actually free; but in a very large proportion of those in which a rate-bill on children is imposed, it is very small—almost nominal.

5. The amount paid to teachers in 1857 was £215,057 16s, being an increase of £20,136 19s 3d, on that of the preceding year.

6. The amount paid for maps and other school apparatus in 1857 was £4,849, being an increase of 1,909 0s 2d.

7. The amount raised and expended for school sites and in the building of school houses in 1857, was £51,972 6s 5d, being an increase on that expended the preceding year of £9,164 17s 4d. No aid is given for these purposes by the Legislature. The whole is done by voluntary assessments of Municipalities and school sections.

8. The amount raised and expended for rents and repairs of school houses in 1857 was £9,401 13s 4d, being a decrease of £796 3s 2d. This and the preceding item taken together show that fewer school houses were rented, and more built and secured in 1857 than in 1856.

9. The amount raised and expended for textbooks and stationery (that is by Trustees), fuel and other incidental expenses in 1857, was £22,258 9s 5d, being an increase of £3,096 6s 6d. For these purposes no aid is granted by the Legislature.

10. The balances of school moneys in hand the 31st December, 1857, amounted to £20,564 10s 9d, being an increase of £1,169 18s 11d on those in hand at the end of the preceding year.

11. The total expenditure for Common School purposes during the year 1857 was £308,039 10s 10d, being an increase of £33,512 20s 1d on the total expenditure of the preceding year.

**PUPILS ATTENDING SCHOOLS.**—The total number of pupils attending school in 1857 was 272,637 being an increase of 21,492.

**TEACHERS.**—The number of legally qualified teachers reported was 3933, being an increase of 478. Of the teachers employed 2787 were males, and 1206 females; 742 belonged to the Church of England; 1201 were Presbyterians; 1165 were Methodists; 211 were Baptists; 67 were Congregationalists; 21 were Lutherans; and 35 Quakers. Some belonged to the Minor Protestant Denominations, and 438 were Roman Catholics.

**SALARIES.**—The average Salaries of Male Teachers were £115,5 being an increase of £24,19. The average salaries of Female Teachers were £63 10s, being an increase of £10 5s.

**PRAYER AND THE USE OF THE HOLY SCRIPTURES.**—In 1549 Schools the exercises were opened and closed with prayer, being an increase of 548. The Bible and Testament were used in 2415 Schools, being an increase of 561.

**SEPARATE SCHOOLS.**—The number of separate schools in 1857 was, 100 being an increase of 19.

**GRAMMAR SCHOOLS.**—The Report that the Grammar Schools have on the whole improved during the last two or three years. We are glad that there is such improvement. Making allowance for some really good Grammar Schools, we believe they are generally very much in need of improvement. Some in various parts of the country are positively useless.

In the appendix to the Report there is an elaborate account of the Irish National School system, which we have not as yet had leisure to examine minutely.

## PRE-BYTERIAN CHURCH AT FINGAL.

This Presbyterian Church at Fingal has been lately furnished with an excellent Bell. This useful article has been secured by the zeal and efforts of Mr. Robert Blackwood, a member of the Congregation, who has shown, from the beginning, a deep interest in the Church and its equipment. The congregation feels indebted to Mr. Blackwood, not only for his general liberality, but, more especially, for his present personal efforts in supplying the Church with such a valuable bell, the want of which has long been felt, and in the use of which all are now rejoicing; and they hope that he will be long spared, prospered both temporally and spiritually, and enabled to continue the same interest and liberality towards the cause of God which is only worthy of the life and efforts of man. Were there found among our people more men like-minded, many of our Churches would not contrast, so unfavorably with the advanced state of the country and the comfortable dwellings of the inhabitants. Some, indeed, who possess the means and could do much if they were willing, speak of Churches, and of manses, of ministers as if they thought it essential to religion that meanness, and poverty, and want should be their most prominent characteristics. Such might satisfy the ghost of religion, a shadow without substance, a name without reality. But surely no enlightened Christian, whose sympathies are in a right state, and whose "senses" are exercised by the word of God to discern both good and evil, can countenance such views. If they are expressed from zeal, assuredly such zeal deserves the name of extraordinary; for it is beyond that which is written. It is not asserted that nothing but vital godliness is sufficient to build and furnish respectable and comfortable houses for the worship of God. Pride, formality, hypocrisy, and even vanity might do the same thing, and if there should be any allowance for their exercise, as there is not, this is the best work in which they could be engaged. But it is definitely affirmed, and all right minded Christians will agree with it, that where there is a scriptural sense of responsibility towards God and his cause, the people will not be satisfied to dedicate to their Maker a church, which in its appearance and furniture, contrasts as unfavorably with their own dwellings as a tent does with a house of Cedar. Such Churches would be only, to succeeding generations, memorials of the injustice their fathers did to the Gospel. And though the ear that hears many things, might not hear it, yet their existence would be but a public proclamation of the charge brought against the children of Israel as applicable to their builders; "Will a man rob God, yet ye have robbed me." We can only expect to prosper, and feel that we are, at least, attempting to discharge our duty, when alone with prayer and other duties, we devote to God that liberal portion of the first of our increase that He in justice claims. And while now, "hard times," are pressing upon us and the love of many waxing cold, and some, with the characteristic meanness of worldly minded penuriousness and want of faith, are withdrawing from the support of God's cause and seeking to throw off landable responsibilities, let all lovers of the truth and its prosperity renew their resolutions and demonstrate their purposes if not with increased liberality, yet by untiring efforts and unity, to sustain the Church of God in all her Evangelical schemes, privileges, and ordinances, that the blessings of Him, who in times of want and distress, can open the windows of heavens and pour down supplies in such abundance that there shall not be room to receive them, may rest upon us and ours. "Let us not be weary in well doing, for in due season we shall reap if we faint not."—*Com.*

## Editorial Items.

## NATAL.—REV. W. CAMPBELL.

We referred in our last number to a letter received from the congregation of the Rev. W. Campbell of Natal. We regret that press of matter has again led to its exclusion. It shall appear in the next number.

## WESTON.

The Rev. J. B. Logan, A. M., Treasurer of the Building Committee, acknowledges with thanks the receipt of an order for £7. 7s. 6d. from Mrs. Parsons, York, England, in aid of the erection of a Free Presbyterian Church in Weston, C. W.

Donations from friends, in Canada or Britain, will be thankfully received by Mr. Logan, and duly acknowledged in the pages of the "Record."

(We have pleasure in testifying to the zeal and liberality of the Friends in Weston. We trust they will meet with encouragement and assistance in their efforts to erect a place of worship in their beautiful village.—*EDITOR.*)

PICTON.—On the 15th December, the Rev. Robert C. Swinton, formerly of Markham, was inducted into the Pastoral Charge of the congregation at Pictou. The attendance was good, though the weather was unfavourable, and the deep interest manifested by the people, and the harmony of the settlement, promise well for the future prospects of this Congregation. On the evening of the same day one of the largest and most interesting Missionary Meetings ever held in this Church came off with great encouragement to both Pastor and people. There is every reason to believe that this settlement will be a happy, lasting and prosperous one.—*Com.*

EXPLANATION.—The *Hamilton Spectator and Journal of Commerce* a short time ago contained a paragraph which we think it necessary briefly to notice. In the paragraph referred to we are charged with having "not only appropriated but divided a local paragraph from this paper, passing off the one half as original and the other as communicated." We have simply to say that we do not in general see the *Spectator and Journal of Commerce*. The article in question was cut out from the paper and sent to us by a friend. Our first impression, on which we acted in inserting what was thus sent to us, was that the article had been probably communicated to the newspaper, by some of the friends in Hamilton interested in the Presbyterian Church, as local articles of a like nature are often sent to newspapers in a similar manner by parties on the spot, just as they are frequently sent to ourselves. We accordingly marked it to go in as communicated. To give greater prominence to the two separate items of intelligence embraced in the article, we put a heading to each. In the making

up of the form, it so happened that the latter part of the article was put in first, certainly without any intention on our part, and we observe that, so far as regards the order of time, the arrangement in the *Record* was correct. As the paragraphs appeared in the *Record*, it was intended that both should have been marked as communicated. But this was accidentally omitted. We need scarcely say that of any unworthy motive in the matter we were certainly utterly unconscious. We shall, however, be careful to give due credit to the *Spectator and Journal of Commerce* on any future occasion.

## KNOX COLLEGE—STUDENTS' TOTAL ABSTINENCE SOCIETY.

The Annual meeting of the Students Total Abstinence Society, was held in the College Hall on Friday, the 10th November, Mr. A. Matheson, President in the chair. After devotional exercises, the annual report was read by the Secretary Mr. Fletcher; and its adoption was moved by Mr. McCuaig and seconded by Mr. McKinnon. Addresses were delivered by Messrs. Coulthard, McEwen, Millican, and McVicar. Eight new members were added to the Society.

The following gentlemen were elected office-bearers for the ensuing year:—

President, Mr. D. H. McVicar.

VicePres, Mr. A. Matheson.

Secretary, Mr. E. Graham.

Treasurer, Mr. W. Coulthard.

Committee of Management, Messrs. Thompson, McEwen, McCuaig, and Wallace.

GENOA.—The Waldensian Church recently erected in Genoa was lately opened for public worship. On the occasion, the Roman Catholic Newspaper, the *Cattolico*, appeared in mourning, having a black border round the first page, and containing an article still more black.

SPANISH CONGREGATION AT GIBRALTAR. The Free Church Record gives an account written by the pen of Rev. Dr. Stewart of Leghorn, of the induction of Senor Don Francisco Paulo Ruet as minister, of the Spanish Congregation at Gibraltar. The Messrs. Sutherland, Kay, and Dr. Stewart took part in the proceedings.

WESLEYAN MISSIONARIES TO COLUMBIA.—FOUR Missionaries of the Wesleyan Church have left, or are just about to leave for British Columbia. The Wesleyans deserve credit for their Christian enterprise.

REV. DR. CUNNINGHAM.—It is proposed to nominate the Rev. Principal Cunningham, as Moderator of the General Assembly at its next ordinary meeting.

REV. MESSRS. MCCLURE AND GIBSON.—We are glad to observe that Messrs. McClure and Gibson, the respected deputies for the Irish Presbyterian Church have arrived safely in Ireland



**THE PRESBYTERIAN TRACTS.**—We again direct attention to the Presbyterian Tracts by ministers of the Presbyterian Church in Ireland. The first part of the Tract on "The Ruling Elder", by the Rev. John McNaughton, appears in our present number.

We may state that we have been informed on good authority, that the exclusive and un-catholic canons referred to by the writer of the Tract on "The Teaching Elder", are not so much as proposed to be adopted by the Synod of the Church of England in this Province. It was proposed to make a selection from the canons, for adoption in this Province, but the obnoxious canons, referred to, had no place in the selection which has been prepared. Even that selection has not been adopted.

**MONTREAL.**—REV. D. FRASER.—Our readers will see from the proceedings of Presbytery in another column, that the Rev. D. Fraser is to be removed to Montreal. We regret this event. But we trust that Mr. Fraser may be abundantly blessed in the sphere which he is, in the providence of God, to occupy.

We are sorry that after a report of the Presbytery's proceedings had been put in type, it was unintentionally omitted, and the omission was not discovered until it was too late to remedy it.

**GOULBURN.**—The Rev. John McKinnon, who has been recently settled as Minister of Beckwith and Goulburn, was lately presented by the Congregation of Goulburn, with a handsome and commodious sleigh.

**WEST PUSLINCH.**—We understand that the Rev. Andrew McLean, of West Puslinch, has received from a few of the female members of his congregation, a handsome token of their esteem on the occasion of his taking possession of a new Manse which has been purchased by the congregation. The articles presented were selected by Mr. Stewart, Frasersville.

#### CALLS, INDUCTIONS &C.

**LINGWICK.**—The Rev. J. Milloy has received a call from the Congregation at Lingwick.

**OSGOODE.**—On the 24th of November, the Presbytery of Ottawa, after the usual trials, proceeded to the ordination of the Rev. James Whyte as Pastor of the Congregation of Osgoode. The Rev. J. L. Gourlay preached and presided. The Rev. Thomas Wardrop addressed the Minister, and the Rev. John Corbett, the people. The congregation was large, and gave a cordial welcome to their Pastor. We rejoice to hear of the prospects of success, and trust that the young minister may be long spared to minister to the important congregation over which he has been ordained.

**CAMPBELLFORD.**—We have pleasure in stating that the proprietors, Messrs. Cockburn and Kirchoffer have generously granted to the congregation connected with the Presbyterian Church of Canada a site for a Church in a beautiful and prominent part of the village of Campbellford in the Township of Seymour. The Rev. T. Alexander labours here as well as in Percy, and under his ministry the prospects of success are encouraging. Steps we understand will immediately be taken for the erection of a Church.

**THAMESFORD.**—A call from Thamesford in favour of the Rev. John Fraser of St. Thomas has been sustained by the Presbytery of London.

**KENYON.**—The Rev. Adam McQueen has, we understand, been ordained as Pastor of the Congregation at Kenyon. There is every reason to trust that this settlement will be a happy one, and will, by the blessing of God, greatly tend to the spiritual good of the neighbourhood.

**RAMSAY.**—The Rev. W. McKenzie was, on the 8th December, ordained as Pastor of the Congregation of Ramsay. The Rev. Mr. Whyte preached and presided, the Rev. J. McKinnon put the usual questions, after which Mr. McKenzie was solemnly set apart by prayer and the laying on of the hands of the Presbytery. Thereafter Mr. McKinnon addressed the minister, and Rev. Mr. Duncan the people. The attendance was good, and the minister received a warm welcome.

**WALLACETOWN AND CURRIE ROAD.**—The Congregations at Wallacetown and Currie Road have given a harmonious call to the Rev. Archibald McDiarmid. The call has been sustained by the Presbytery.

**CLINTON.**—The members of the Congregation at Clinton have given a cordial and united call to the Rev. A. D. McDonald. The call has been sustained by the Presbytery, and accepted by Mr. McDonald.

**KINCARDINE AND BRUCE.**—The Congregations at Kincardine and Bruce have united in giving a call to the Rev. John Stewart, formerly of Nova Scotia.

#### Communications. &c.

##### WAYMARKS.—CONCLUDED.

We were whirled rapidly through the dark woods that stretch southward from Quebec, and the hills and valleys of our beautiful eastern townships; and again we were hurried on through among the White Mountains—a race of giants, with whose names and features former and less hurried visits had made us somewhat familiar. Passing through Portland, we found ourselves in the twilight of Saturday evening in the home of our friend and brother Mr. McLaren, at Boston, with the prospect of

a pleasant Sabbath in his fellowship. On the Sabbath morning we found a large congregation gathered in Knox's Church. Since our last visit, two years ago, the attendance has doubled in numbers. It was our privilege to listen to the faithful and earnest ministrations of their pastor, as well as to preach again to that people, the unsearchable riches of Christ. In the evening we went to hear a sermon on the common; where a large congregation was gathered under a tent. A venerable minister, whose name we have forgotten, preached a simple and searching discourse, which was listened to with breathless interest throughout. Indeed, we were impressed with the solemnity and interest of the congregations throughout the day, as the first indications of the widespread and deepening feelings, which at present pervade the Churches of the neighbouring Republic. On the Monday we were fully informed of the present position of Knox's Church and were led to agree cordially with the decision both of Mr. McLaren and his people, that it was for the best interests of the congregation and of the cause of truth, that the congregation should sever its connection with our Synod, and unite with the Old School Presbyterian Church. This step has since been taken, and Mr. McLaren, will shortly return to Canada. We are sure that he will meet a cordial welcome from us all, as a brother beloved in the Lord. He has already been highly useful in Boston; and though "one soweth and another reapeth," there is no cause of regret that he has gone there for a time, and now returns to us with enlarged and matured experience.

From Boston we hurried to Bedford, the home of former years, and where a large portion of our ministerial life was spent. (For convenience sake we have presumed to use your editorial "we" and "our," throughout this paper.) Embowered among the hills, Bedford is beautiful for situation. It is there just as we left it, the Church on the hill, and the court house, and our own dear old home down in the valley. It seems but as yesterday since we last looked upon it, until the thoughts of those who were at our side then rush upon us, and then arise the remembrances of long, long, years of sorrow and loneliness. Yet we could easily have forgotten that we had ever left, and almost expected to hear the voices of those who have been years in heaven, among these old familiar places. Ah! but these are gone, and though there are children here still, they are wondering who the strangers is. One of our first visits was to the grave yard, and one of the first names we read was that of an old and very dear friend, James Harvey Trowbridge, one of the most amiable of Christian men, and who has passed out of great tribulation. But every tomb-stone seemed to bear the name of a friend, of those whom we had laid there, or who have since been laid there by others;—the youth in whom so many fond hopes were centred, the young wife and mother in her beautiful prime, and in the midst of them all the venerable old elder, our first and fastest friend, a man who walked Enoch—like with God, a man of whom it may be truly said that his last days were his best. Long will the honored name of Judge Read live in the affections of that people.

Our first emotions past, we were soon among our old haunts, and looking in as we went upon our old friends. But what changes are in every home. Time has furrowed the cheeks and whitened the hairs of men and matrons, and the boys and girls of old are fathers and mothers now. At every turn there are empty places, and sad replies, to enquiries after those whose glad welcomes we misused. It was worth years of labour to know how we had been remembered and blessed by the dying. Here is one whom we left amid the infirmi-

ties of well nigh eighty-five years, ripe too for heaven even then, our oldest elder, and he is living still: but his whole spirit is more of heaven than earth. Engaged when a boy in the Revolutionary war, we often listened for hours to his thrilling accounts of incidents connected with Bedford at that time. But now he has forgotten all this; he speaks of his remembrances of seasons of holy fellowship, of the Saviour whom he loves, and of his longing for home. But his eyes brighten with something of the fire of former days when told of the advancement of the cause of Christ. Father David Miller, as he is lovingly called by the whole congregation, is a man among a thousand, a man of strong natural passions subdued by grace into the gentleness of a child, flourishing even in old age, and bearing rich and ripe fruits, to the praise of the grace of his God and Saviour.

When we stood again in the old pulpit every glance upon the congregation brought back some remembrance of those who were, but are not,—every pew and corner had to us a story of its own. Nevertheless it was pleasant to speak again with those to whom we were bound by so many tender ties, to children whom we had baptized, to men and women whom we had received into the Church, to fathers and mothers whom we had married, to those by whose sickbeds we had often watched, or with whom we had been associated in the deepest sorrows of their own past lives.

The pleasure of our visit was greatly increased by the fact that there had been a marked religious awakening under the ministry of Mr. Heroy, their present faithful pastor, and that there were many evidences of the quickening presence of the Holy Spirit. This was the case also in the neighbouring parish of Penndridge, where we found our old and tried friend Mr. Paterson, still at his post, now among the honored fathers of that Presbytery.

We are anxious to devote the remainder of the paper to a few remarks on the revivals of religion, and will only notice that after a short visit among our kinsfolk in New York and a delightful visit, in their company, to the Falls of the Passaic near Paterson N. J. we turned our face westward again and reached home greatly refreshed and strengthened.

We confess that we do not like the word revivals, not so much because it is technical and used in quite a different sense from its common meaning, far less from any cowardly fear of the imputation of cant or fanaticism, but simply, because it does not express the truth concerning such religious movements, in their main features. They are awakenings rather than revivals. Without dwelling on the name, we would briefly indicate our impressions of the movement itself. No Christian man can visit the Churches in which these awakenings have taken place without a firm persuasion that this is the Lord's doing. The most bitter opponents of the truth have been seen bowing before the cross of Christ, imploring mercy from the God of all grace. Young and old, rich and poor, learned and unlearned, refined and rude, have felt its power. The Fulton Street prayer meeting is a place of solemn and indescribable interest, and while there we more than once felt our emotions overpowering us. In every Church that we visited, in almost every family that we entered, there were some fruits and effects of this great movement visible. Yet there are no false fires, no attempts at the mere excitement of the passions; but prayerful and earnest waiting upon God in the social meeting, and in the family, and plain pointed declarations of the truth from the pulpit.

With all this, there were some things which impressed us painfully, and we feel bound to state them plainly. One of these was the

absence of deep and humbling views of self and sin. In exhortation little mention was made either of individual or national sin, and in prayer the language of contrition, and confession was seldom heard. We cannot but hope that this work of God will yet lead to a deeper sense of prevailing sin. We felt, too, that the prominent and repeated introduction of such themes as the Atlantic Telegraph, both into prayers and addresses, was out of place. We attended one meeting in Fulton Street where after the first half hour had been spent in exercises of great solemnity and interest, all at once the subject of the Telegraph was introduced, and when once that key note was struck, we heard of little else, either in prayers or addresses, to the close, and the meeting ended in the appointment of a committee to send a telegram to a meeting in London! This was all done amid many exhortations to humility, and prayer, that they might not be puffed up; but all savoured of the feeling that they had a good deal to be proud of and that it was hard work to keep humble.

Another thing we feel doubtful about, and that is the sending of such large numbers of requests from all parts of the country to the Fulton Street meeting. These, as may be expected from their immense numbers, whole handfuls, are very varied in their character, and it was impossible to do more than allude to them very generally in the prayers which followed. Indeed there was, except in one or two marked instances, no perceptible difference between them and the prayers for all classes and conditions of men which abound in all our meetings for social prayers. In order to special intercession, there must be special interest in the individual, and sympathy with him. But this pouring in of requests from all quarters for prayer at this one place, as if He who heareth and answereth prayer, who fills all space were found only there, as if that were a favoured spot of earth, has a dangerous tendency.

We do not make light of this matter, nor do we doubt that the prayers of the Fulton Street meeting have been graciously answered, but still better results may be expected if, while the brethren in Fulton Street continue instant in prayer for all men, those desiring a special interest in the prayer of God's people, would send their requests to the Churches in their own neighbourhood, or to the nearest prayer meetings.

We have still further to fear lest injury be done by the publication of so many cases of conversion. General accounts of the Lord's work are of great value, but this is a very different thing from the minute description, by initials and otherwise, of individual cases. We met with more than one instance, in which persons, with whom we were travelling, referred us to such and met cases published in the papers as being their own. Some incidents are most instructive as examples of God's remarkable dealings with individuals, but these should be given to the public with caution, and the indiscriminate and sometimes premature notices of cases are dangerous to the converts themselves, leading some among them to regard themselves complacently as the heroes and heroines of newspaper paragraphs.

We have upon the whole been delighted and edified with the accounts published in the New York Observer, but even that paper, judicious as it is, has sometimes failed in that Christian caution which we regard as necessary under such circumstances.

There is no perfection here. At least every movement in which the Church engages is only an approximation to what it should be; and we heartily rejoice in the religious awakening, which has probably fewer drawbacks than any other that has taken place in our day. We, in Canada, from our national peculiarities are

liable to the very opposite errors from those indicated above. We are apt to regard our Christian friends in the United States as ostentatious and excitable. Are not we disposed to be morbidly sensitive about the expression of religious feelings? What we have most of all to mourn over is our deadness, our leanness. O for the breath of the Divine Spirit, the outpouring of the Spirit of grace and supplication upon our land! May the Lord hasten it in His time! D. I.

PRESBYTERIAN UNION—WHITBY.

In Whitby at the annual meeting of the Congregation of the First Presbyterian Church of Canada, on Nov. 15, the following resolution was passed.

Moved by Dr. Gunn, Seconded by Hugh Fraser:

That this Congregation feels deeply interested in the movement now in progress, having for its object a Union between the United Presbyterian and Free Churches of Canada and embrace this opportunity of expressing their conviction that such a Union would, by the blessing of God, greatly promote the interests of the Redeemer's Kingdom, and the good of the Church, and their earnest desire and prayer is, that the great and allwise disposer of events may, in his good time, and way, bring about a speedy consummation of so desirable an event.—Carried.

GEORGE CORMACK Sect.

THE SEVENTH ANNUAL REPORT OF KNOX'S COLLEGE STUDENTS' TOTAL ABSTINENCE SOCIETY.

In presenting the seventh Annual Report of the Students' Total Abstinence Society, your Committee would, with feelings of gratitude, acknowledge the preserving care of an ever kind and watchful Providence exercised over the members of the Society, during the season of their dispersion in the country.

We are again permitted to meet within these walls, in the capacity of a temperance society; and in looking back upon the various events, which have happened since we last met, there is one which presents itself replete with admonition to us all—*one which we cannot recall, without feelings of grief. It has pleased the Righteous Governor of the universe to visit us, in his inscrutable Providence, with a sad bereavement. One of our members, who was wont to associate with us in our meetings, and to take part in our deliberations, during the past session, has been called away from time to eternity. But, as this has been noticed in the annual report of our Missionary Society, we only state here, that those who were best acquainted with our deceased fellow-student, were best able to appreciate the depth of his piety, the warmth of his friendship, and the simplicity of his christian character.*

There were three meetings of the Society held during the year, which were numerously attended, and at each of which, the principles of total abstinence and kindred topics were discussed in a friendly and animated manner. Two essays were read, one by Mr. Millican, entitled "The adoption of the pledge, as a means, to obtain the Maine Liquor Law." The other by Mr. Thompson on "The duties of Christians respecting the principles of total abstinence." It is gratifying to your Committee to be able to report, that the members of the Society have been active and vigilant in advocating the principles of total abstinence, in the different localities in which they have been, either labouring or sojourning, during the summer vacation. Several of them delivered from three to seven public lectures each, and obtained a large number of signatures to

the pledge. Others, although not advocating the cause by public lectures, have been, nevertheless, faithfully pleading it by private exhortations, in the School room, in the social circle, and by the way side.

The information which has been received from the various members is, upon the whole, very encouraging. While some report that intemperance still prevails to a lamentable extent, in many villages and country places; others give the cheering intelligence, that the Temperance Reformation has been making great progress, during the past year, in the respective districts in which they have been labouring, that taverns and other places, in which intoxicating liquors were sold, have greatly diminished in number, and that all have been closed on the Sabbath day. One member reports, that a temperance society, formed sometime ago, in connection with one of our country congregations, under the presidency of one of the elders, has been instrumental in closing all the taverns in the locality; so that at present, Bacchus has not a single salesman within the bounds of the congregation. Let us hope and pray, that in the good providence of God, the time may soon be ushered in, when this may be said of all our congregations.

While your Society has rendered active and valuable services to the cause of temperance in the United Provinces of Canada, it is pleasing to notice, that some of its members have diligently advocated our principle in the neighbouring States and even in Europe. And may we not cherish the hope, that ere many years shall have passed away, some of us may be found beyond even America and Europe, on the arid sands of Africa, and on the distant plains of India, telling the followers of the false prophet, and the votaries of a dark, lowering idolatry, that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," and convincing them by precept and example, that the pure principles of the Gospel always lead to the disuse of every thing which is wrong in itself, and hurtful to man; and thus, prove to them that "the cross shall never pale before the crescent," and that the teaching of the Bible is purer and more powerful than that of *Mohamet* and the worship pers of stocks and stones.

The repeated appeals, which have been made to the Provincial Legislature, have yet failed to secure to us an Anti-liquor-law, and consequently, many active and warm-hearted advocates of our cause are greatly discouraged. But there is no reason, whatever, that the friends of total abstinence should be discouraged or grow languid in the advocacy of their principles; for, "truth is powerful and shall ultimately prevail." Those appeals, made to the Legislature, have not been in vain. Although they have not yet issued in the enactment of a prohibitory liquor law, still they have been productive of much good.

Whatever languor and inactivity may be produced in others by repeated disappointments, let us arise above such feelings, and fight manfully for our principles. Let every disappointment be met with redoubled energy, and unbending determination to conquer. Let none faint nor grow weary in his effort to destroy the *upas tree* of Intemperance. In about a month, the most, if not all, of us, will be dispersed through various parts of the country, for a short season. Let every member avail himself of the opportunity to exercise his influence for good, and to plead faithfully and vigorously the cause of humanity. There is one feature, which characterized the public dinner, recently given to the late Brown-Dorion ministry, in Montreal, that deserves notice as auguring well for the future, namely, that no spirituous liquors were used. Let us hope that the intoxicating bowl, as on this oc-

casional, may in future be banished from all public entertainments, whether political, literary, or commercial.

A brief notice of the progress of temperance, in Great Britain and Ireland, may be both interesting and encouraging.

The progress during the last year has been considerable, especially in Scotland. There were no less than fifty temperance sermons preached in one day, in the cities of Glasgow and Edinburgh alone. Five learned and popular lecturers have been employed by the Scotch League during the year. These lecturers are aided by the powerful influence of upwards of 600 Presbyterian Ministers, besides that of many eminent clergymen of other denominations and of hundreds of prominent laymen. The services of J. B. Gough, who is so labouring under the auspices of the League, have been eminently useful both in England and Scotland. Ireland has also experienced much progress. Should the course of total abstinence continue to progress in the United Empire as it has done during the past two years; we may hope to see, ere long, a prohibitory liquor law on the statute book of England.

It hardly needs to be mentioned here, that all those who have joined our ranks this year with a view to prepare for the Holy Ministry are confidently expected to join our ranks as members of this Society, and thereby strengthen our hands, and encourage our hearts. It can hardly be supposed that any one, among us, will advance, what has been elsewhere again and again reiterated, viz: that it is not respectable to sign the pledge, when some of the most prominent divines in this, and in other lands, as well as some of the first princes in science and literature have stamped upon it, the seal of their respectability.

In conclusion, your Committee, while, upon the whole, viewing with satisfaction the progress that has been made in the past, would strongly urge upon the members of the Society to continue to act with even more zeal and energy than ever in the cause of total abstinence. Vast numbers of our fellow men are bound fast in the chains of Intemperance, and will speedily go down to a drunkard's grave, unless set at liberty. And multitudes of the rising generation, will follow in their fatal steps, unless they are taught to shun the drunkard's paths. It behoves us to be vigorous and faithful in our opposition to the drinking usages of Society, for our own sake, for the sake of our Country, for the sake of the poor inebriate, for he is our neighbour still; and especially, for the sake of our beloved Zion. Then, in dependence upon him, who will never leave us, forsake those who put their trust in him, let us:

"Raise up the temperance banner high  
On every hill and shore,  
Till the drunkard's voice is never heard  
O'er this wide world no more."

In resigning into your hands the trust, which the Society committed to our charge, we implore the blessing of God upon all its future operations, and would earnestly pray, that the favour of him, whose favour is life, and whose loving kindness is better than life, may rest upon our successors in office.

On behalf of the Committee.

D. H. FLETCHER, Secretary.

Knox's College Nov. 19th, 1858,

### Missionary Intelligence.

#### FREE CHURCH OF SCOTLAND.

INDIA—CALCUTTA.—A letter from Dr. Duff, appears in the *Home and Foreign Record*, giving a general account of the progress of the mission, of the alternate losses and disappoint-

ments experienced by the Missionaries during the past year, and announcing the admission into the Church of a young man, a student in the highest College class.

MADRAS.—Letters from the Rev. Messrs. Braidwood and McIntosh, give the particulars of a very interesting case,—a young man belonging to a high caste, remarkable for gross idolatry and worldliness and hitherto untouched by Christianity. The missionaries had repeated interviews with him and he continued firm in his purpose to renounce idolatry and embrace Christianity. His relatives brought the case before the Conference Court, swearing that he was under fourteen years of age, although he was really sixteen. The Judge decided, contrary to his own decision in 1854, that the youth should be given up to his friends. The Missionaries regard this decision as most unsatisfactory, as calculated to give a severe shock to their work. The youth himself is deeply to be felt for. He has written to the Missionaries still expressing his wish to follow Christ, his anxiety to follow the advice of the Missionaries. Let Christians bear him on their hearts at the throne of grace.

#### JAPAN.

We have compiled the following account of Japan from various sources; chiefly from an article from the *London Examiner* published in the *Globe* and from an article in the *Philadelphia Presbyterian*. We trust Christianity will soon be planted in Japan and bear abundant fruit.

The islands constituting the Japanese archipelago are said to amount to 1,000 in number, but the bulk of the land and population is confined to three, the rest being but rocks or islets.

The area of the whole empire is estimated at 170,000 square miles, which makes it above double the size of Britain. The whole lies between the 30th and 46th degrees of latitude, having, therefore, as far as latitude will express it, the climates of Egypt, Italy, France, and Spain, but, from its position so near to Kamtschatka and Siberia, the northern portion of the empire has the climate, not of France, but of Russia.

The country is eminently mountainous, and much of it of volcanic formation, volcanoes and earthquakes being so common, it is asserted, that the Japanese no more regard them than we do a storm, which, however, must be somewhat of an exaggeration, since some of the recent eruptions are known to have produced the loss 30,000 and 40,000 lives—results calculated to produce a more lasting impression than hurricanes or typhoons.

The population of Japan has been usually reckoned at 20,000,000, which makes it nearly the same as our own, and equal to that of an average of the eighteen provinces of China. It is great, however, for a country of which the mountains far exceed the plains and valleys, and its density is attended by the great and acknowledged poverty of the mass of the people, who, to live at all, have to live on the meanest food, and who, for two whole centuries, have not enjoyed the relief of emigration.

The Japanese, like the Hindoos, and wholly unlike the Chinese, who have no such senseless and mischievous institution, are divided into hereditary castes. Of these there are eight. The merchants form the sixth caste, skilled

artisans the seventh, and the peasantry the eighth, which includes day labourers, tillers of the soil, fishermen and sailors—in a word, the mass of the people, all of whom are in reality mere serfs. All this is evidence of barbarism, or of an inferior grade of civilization. But beside the eight castes, there is, as with the Hindoos, a class of outcasts, that must dwell in the outskirts of the towns and villages, and who are considered so impure that they are forbidden to enter any decent house. From these are selected the jailors, from which we can imagine the condition of the jails, and the public executioners, whose services are in as much request as in any country under the sun.

But the Japanese, poor, despised and oppressed, are notwithstanding a lively, inquisitive, laborious, and, to some extent, even an ingenious people. It is a mistake, however, to assert that they are superior to, or even equal to the Chinese. On the contrary, they virtually admit their own inferiority, when we find them imitating the Chinese in language and laws; and while having a written character and a literature of their own, they servilely imitate those of China. In imitation of the Chinese, they will even eat swallows' nests and smoked sea-cucumbers. Their inferiority is further proclaimed by the comparative imperfection of all their arts, lackerware alone excepted, in which they not only excel the Chinese, but Birmingham itself, and, of course, all the rest of the world. Their silks and procelain are inferior to those of China, and, although large producers and consumers of tea, they have not acquired the skill to prepare it fit for distant consumption.

"TRAMPLING UPON THE CROSS," a Japanese custom, which is to be discontinued after the 4th of July next, is worthy of a passing notice. In the sixteenth century the Portuguese were the foremost maritime nation of Europe, and pushed their commerce and settlements in the East further and faster than any other. In 1512 a Portuguese vessel was wrecked on the coast of Japan. The crew were treated kindly. In 1519, Francis Xavier, with two companions and a ship-wrecked Japanese whom he had converted, landed at Kagosima, on the island of Kinsiu. The Prince of that island permitted him to preach, and teach the people of his dominion. Xavier, as is well known, was the most zealous and talented of all the disciples of Loyola, the founder of the Society of the Jesuits, and Romish annals abound in marvellous tales of his labours, sufferings, and triumphs in the East. Some of the most wonderful of these are his exploits in Japan. Certain it is, he made many converts during his two years sojourn in that country. He left in 1551 and died the following year. He was soon followed by others of these indefatigable propagandists, so that in 1570 they claim to have had thirty churches, and to have baptized thirty thousand Japanese. But the transition from Buddhism to Jesuitism is but a slight one, and this rapid progress in bringing the people over is not at all incredible. A few years afterwards a single priest is said to have baptized seventy thousand in two years. In 1587 there were two hundred priests and 1,800,000 converts. Then commenced a fierce opposition, arising from political considerations. Certain Spaniards, boasting of the vast extent of the possessions of their country, were asked by a Japanese prince how their king became possessed of half the world, and being told that it was through the priests, who first converted the nations, the prince's fears were roused, and from that time a fierce persecution of the Christians commenced—at first cautiously, for the Romish party was strong and numerous; but soon their power was broken, and then the war was waged in earnest, and did not cease until every thing bearing the name of Christian was extirpated;

and to show their detestation of the custom by which the supposed traitors and enemies were best known, they established the custom, or annual ceremony, of "Trampling upon the cross." The Dutch merchants, who about this came in for a share of the trade of Japan, are accused of lending assistance to the natives against the Christians, and the fact that they alone, of all the nations of Christendom, were allowed to carry on trade or intercourse during the subsequent two hundred years, gives some colour to the charge. But this trade was only granted on humiliating conditions.

In religious matters it is plain that the Japanese are not intolerant, for they have three different religions, divided into upwards of thirty sects, the votaries all of which live peaceably together. The persecution above referred to was essentially a political not a religious one.

The government of Japan is a federal aristocracy, at the head of which are two emperors—a civil and an ecclesiastic—real power being in the first, exercised under the control of the feudal princes (a body as numerous as the days of the solar year), and the last being only an expensive mute. The feudal princes, while they control the sovereign, are themselves kept in some order by a *log compulsory residence* at the capital, and when at home, by the exercise over them of an organized and severe system of espionage.

### Miscellaneous Articles.

#### NEVER!

Give up, do you say, young man? Never! when was earth more rich in noble enterprises? when had men such opportunities to immortalize themselves in the gratitude of their race? Why go despairing all the day long in apathetic indifference, when heaven points the way? Human rights—human happiness and human salvation link you to the great chain of being. Tell us of the crusades of boasted chivalry to drive the Saracens from the tomb of an absent Saviour, but what are these to that life—long struggle for the magna charta, of the living temples of the living God? The womb of the future is big with "coming events."

"And coming events cast their shadows before," but an emphatic *now* demands the earnest attention of rising manhood. Rest on our oars we cannot; we must leave our impression on the rippled sands of time *now or never*, for once past there is no return. Time's ledger book of influences is open. Credit and Debtor are emblazoned on opposite pages, but who finds his balance sheets equal? Give up your account cries the past. Beware thunders the dread future. But who fears? Is it not enough to hear? "My presence shall go with you." These are stern selfish times; for brotherly advice and wooing christian sympathy we get bitter sarcasm and frigid icebergs for reality, and for love there comes back to our bosoms the keenest hatred. What of that? Never give up. A hypocritical age needs no chicken-hearted men to stem the overflowing torrent of obloquy. To be an active reformer or progressivist is to be "a marked man." John Knox said of the Scottish Reformation. "It was a rugged work and would have broken to pieces many finely made men." Take hold of truth and heed not the cry of those who, clinging to their idols, declare you go too fast, or too far. Although, this is a utilitarian age, men do too little—(not for themselves truly) but for the world and for christianity. All admire the ardent man, who may even sometimes overstep the bounds of moderation and in the main is right, but none can love the laggard. The deeper the plough is in the ground, the

greater is the difficulty of guiding it. The bounding, rushing torrent is not over scrupulous about old water marks. The mind of man was never intended by its great Creator to be inactive. Obstacles there may be to the progress of a young christian, but these are only dykes which prevent the waters of immortality from flowing for a time—the inquiring mind like a sinous river swells and presses against the obstructing barrier between it and the wide ocean of eternal life. Like Longfellow's *Ideal Alpine Youth*, the motto on our flag of progress should be "Excelsior." Is the world to be redeemed? then "onward." Are you a minister of the truth? Then "onward." "Teach—Preach—Dogmatize. (To be a dogmatist in the right—is right.) This is a universal call. Healer of soul or body—cunning workman or tiller of the soil—sage or novice—"onward," "for who knoweth whether ye are not come to the Kingdom for such a time as this." Alas! there are some who, thinking themselves wise, become fools; they travel onward, but like a wanderer in a dark morass, see only flitting and uncertain lights, which lure them on to perilous paths. There are others who scorning false gleams, seek for the true rays—men who lift their eyes from earth and overlooking the glow-worm behold "The bright and morning star," shining in the clear sky. Universal youth should be of such. The germ of future heavenly greatness is in the youth of our land. In this day of mad speculation and auriferous insanity should the seedling grow a upas tree and blast the soul, what then?

"God bends from out the deep and says,

I gave thee, the great gift of life:

Wast thou not called in many ways?

Are not my earth and heaven at strife?

I gave thee of my seed to sow,

Bringest thou me my hundred fold?

Can I look up with face aglow

And answer "Father here is gold?"

D. C.

Princeton, Dec. 14th 1858.

#### OF THE RULING ELDER.

It is a prevalent error, that the Bible is silent on the Subject of Church Government; that while its statements of doctrine and of duty are precise and definite, it does not prescribe any form of ecclesiastical polity, and, consequently, that men may, with perfect harmlessness, choose the system that suits their taste, or that seems best adapted to the spirit of the times or the fashion of the age. It is true, no doubt, that the New Testament does not set forth any formal or systematized scheme of polity, neither does it contain any exact and systematic exhibition of the truths of Christianity; but as the latter *can be arranged* by collating the different portions of the Word, so the former can be constructed by analysing the principles involved in the organisation and settings of the Churches during the Apostolic age. In some of the previous tracts in this series, it has been maintained that the Lord Jesus is the sole King in Zion—the Head of the Church, which is His body, His family, His kingdom; that within that Church, and over it, He exercises special rule and supreme authority—appoints its ordinances, prescribes its laws, defines its duties, and sets over it its governors; now, that necessarily includes the idea of government—the existence of certain fixed principles, divine in their origin, perpetual in their authority, and as the positive institutions of Christ, binding on the consciences of men.

We must, therefore, disclaim the idea that the Divine will has not been made known on the forms, the ritual, the visible characteristics of the Church of God; and that it matters not what the government of a visible Church is,

provided she teaches salvation through the blood of the Lamb. The full and free exercise of all her spiritual functions, and the glory of her destined triumphs, surely depend somewhat on exact conformity to her Master's appointments; and that Church must be the safest and the best, which bears the fewest marks of ecclesiastical device or human contrivance, that can bring her orders and appointments to the test of Scripture, holding fast all the truth that is necessary to salvation, but in connection with the polity that is established for edification. Of course, forms of Church order that are contradictory, cannot both be agreeable to the Scriptural model, and where a proposition is affirmed by one system and denied by another there must be error or misapprehension of what Christ requires.

Prelacy, Presbyterianism, and Independency—the three great forms of Church Government—are not at one regarding the persons who are to minister in Christ's house; and in special, it is the distinctive feature of Presbyterianism, that it recognises the office of the Ruling Elder, maintaining by Scriptural warrant that some Elders are appointed only to rule, while others combine the duties of teaching and of ruling. It is the purport of this tract to set forth a brief argument for the Ruling Eldership.

Perhaps the simplest and clearest method of stating the question, would be to describe the form under which the subject was discussed in the Westminster Assembly. It was brought forward in the following terms—"Besides those presbyters that both rule well and labour in word and doctrine, there be other presbyters, who especially apply themselves to ruling, though they labour not in word and doctrine." Conscious that the subject was new to the English mind, Alexander Henderson, at an early stage in the debate, proved that Ruling Elders were recognised in the Reformed Churches at a very early period, and do not owe their introduction either to Geneva or to Scotland. The subject called forth all the talent and learning of this memorable convocation, and the discussion lasted from 22nd November, until the 5th of December. The result was the appointment of a Committee to prepare a statement on the question that should embody the views of the Assembly; these were submitted in three propositions—"1. Christ hath instituted a government, and governors ecclesiastical in the Church. 2. Christ hath furnished some in His Church with gifts for government, and with commission to exercise the same when called thereto. 3. It is agreeable to, and inculcated by the Word of God, that some others besides the ministers of the Word, or Church governors, should join with the minister in the government of the Church." The first and second propositions were affirmed without any opposition, and the third with only the negative voice of the celebrated Lightfoot.

It is a curious fact, that not only have we this general concurrence of various parties in the Assembly on the subject of the Eldership, but, as is shown by Dr. McGrie, the earliest English Independents approved of the appointment of Ruling Elders, and had them in their Churches. Dr. Owen's book on the Gospel is one of the ablest vindications of the office ever published, and Mr. Cotton, writing in the name of the New England Congregationalists, says, "the office was instituted by Christ, and has been established very generally among the American Churches."

Nor is it unworthy of notice, though but a preliminary observation, yet embracing the essence of the whole question, that the New Testament reckons the ordinary office-bearers in the Churches invariably as Bishops or Presbyters, and Deacons. It is always the Bishops and Deacons, or the Elders and Deacons. The Deacon, though a minister, had no spiritual

function in the proper sense, and, therefore, there remains but one order entrusted with the teaching and the government of the House of Christ. Dr. Hammond, Bishop Taylor, and other great authorities, contended, of course, that that one order is that of Prelates. But without entering on the question of Prelacy, it is enough to say that Presbyter, Bishop, and Overseer, are interchangeable terms; "I can discover," says Neander, "no difference between Presbyter and Bishop, but that the one describes rank and the other describes duties,"—an opinion in harmony with Bishop Burnet's vindication of the Church of Scotland, "I believe Bishops and Presbyters to be the several degrees of the same office, since the names of Presbyter and Bishop are used for the same thing in Scripture, and are employed promiscuously by the writers of the first two centuries," so that we have concurrent testimony from the ablest advocates of Independency and Prelacy, to the Scriptural character and duties of Presbyters, the only office-bearers entrusted with spiritual functions in the Church of Christ.

This observation somewhat narrows the question, and prepares for the inquiry—"In the Apostolic Church was the only one minister or elder, or had each congregation a plurality of elders, and if so, had they all the same duties and position,"—did all minister in the word, or were those who preached the Gospel distinct from the Presbyters who merely exercised judicial or ruling functions? The language of Scripture is very plain on this subject. The Apostle James exhorts the sick to call for the elders of the Church. "For this cause," it is said in the Epistle to Titus, "left I thee in Crete, that thou shouldst ordain elders in every city." We are told that Paul and Barnabas ordained elders in every Church. Acts xiv. 23. And, in fact, there is no mention in Scripture, and no record in the primitive age, of any congregation in which there were not many elders; this is now admitted by the leading advocates of the Independent communion—Halley, Davidson, Vaughan, Wardlaw—all allow it, but submit that these elders were spiritual guides called to the pastoral office and appointed to feed the flocks of God. In opposition to this theory, Presbyterians contend that the Scriptural constitution of a Church recognises the distinction of Teaching and Ruling Elders.

This is maintained, first, by a reference to the organism of the Jewish synagogue; second, by a reference to the express testimony of the Bible; and, third, by the authority of the Fathers and the manifest necessities of the Church of God. It is with the second argument we have mainly to do.

It has long been the opinion of the most erudite historians, and the profoundest scholars, that the Christian Church was constituted on the model of the Jewish synagogue—with this peculiarity, that whatever pertained to the synagogue as Jewish, has passed away, and whatever belonged to it as the Church, must now be retained. The temple was the centre of ceremony—the grand type and shadow of great and glorious things to be afterwards revealed. The synagogue, as the place of ordinary worship over all the land, was the safeguard for religion, and the grand preservative of the knowledge, and faith, and worship of the people. Its stated services then were like those of an ordinary congregation,—prayer, praise, reading the Scriptures, expounding the written word, without sacrifice, or incense, or instrumental music, the service characterised by severe yet chaste simplicity. The places of worship were under the charge of a number of elders chosen from the people, and associated with the elders of the priests in the hearing and settlement of ecclesiastical questions. Jer.

xix. 1: "Take of the ancients (elders) of the people, and of the ancients (elders) of the priests." And hence the uniform associating of elders with priests in the history of our blessed Lord, indicating that they sat in council together, and discussed and determined the question that bore on their religious polity and Jewish privileges.

But let us look at the more direct Scripture evidence on the subject. Romans xii. 6—8: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

The argument from this passage is, that the Apostle here pointedly refers to different offices in the household of faith, and that prominent amongst these are Pastors, Rulers, and Deacons. In the earlier verses of the chapter, he warns professors against vainglory, and exhorts men not to plume themselves on their gifts or graces, because other men happened not to be so highly favoured or so richly endowed, and he illustrates the propriety of that exhortation by a reference to the human system, in which there are a great variety of members, each with its separate function, but all necessary to the symmetry and the perfect action of the man—an illustration which, if it means anything, implies a distinction of parts, and not a mere distinction of operations—many members, subservient to each other, yet quite separate in their sphere of action; and then he draws the conclusion in the passage already cited, of which the main point as bearing on our topic is, that separate and distinct from him that teacheth, is the case of the person that ruleth, who is exhorted to do it with diligence. It is not necessary that we should define and point out the different parties in the Church to whom the sections in this chapter refer, although it would require no great research to shew that they are all classified under four heads viz:—Persons that teach or prophesy, that exhort, that distribute also, that rule—and that the actual functionaries represented thereby are Pastors, Doctors, Deacons and Elders.

To this interpretation it has been objected that the Apostle seems to speak of diverse gifts and not of different offices; but the answer is, that the comparison is between the several members in the body and the several offices in the Church; and as seeing, hearing, smelling, &c., are not separate functions of the same organ, but differ subjectively in respect of the members which see, and hear, and smell, so when the Apostle applies this principle to the Church, the prophets, rulers, and givers of charity must be associated with various office-bearers in the house of the Lord.

A further argument may be founded on 1 Cor. xii. 28: "God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." There is here an enunciation of the offices, common and extraordinary, that existed in the primitive Church—the higher including the lower; for just as the Apostles—who taught, wrought miracles, were endowed with gifts of healing, governed, and spoke with tongues—were a different order from those who merely taught or spoke with tongues, so the teacher is obviously a different person from the government or ruler in the eldership, although, in addition to his higher vocation of preaching the Gospel, he exercised also the work of a ruler in the Church. This position becomes all the more unassailable, when we find the Apostle

immediately after, marking out the distinction among these office-bearers by the exclamation—"Are all Apostles?—are all Prophets?" &c. In confirmation of his exposition of the passage, we may refer to three very different authorities. Chrysostom translates "helps," as persons who have the care of the poor; and "governments," as persons appointed to conduct and administer spiritual affairs. Thorndike, as quoted by Dr. Miller of America, in his discourse on "Religious Assemblies," says—"There is no doubt that the men whom the Apostle, in 1 Cor. xii. 28, calls governments, were those Presbyters who preached not; for there were two parts of the Presbyter's office, viz., teaching and governing, the one whereof some attained not, even in the Apostles' times." The opinion of this High Churchman accords with that of Dr. Davidson, respecting the Congregationalists. "Every Church should be ruled by a body of elders, and we are not bound to think that all the Presbyters in the Apostles' times preached." The conclusion of the whole, as stated by Gillespie, is this, "They who have the gift and office of governing the Church, and are different from those who have other gifts and offices in the Church, can be no other than the ruling elders."—*Irish Tracts.*

**THE DIVINE AND HUMAN PLANS OF SALVATION CONTRASTED.—Concluded.**

In striking contrast with the human, stands the divine plan of salvation. The condition upon which Naaman's cure depended was, that he should "wash seven times in the Jordan." No matter what a man's profession and station in society may be; whatever may be his moral and intellectual attainments, and however rigid and severe he may be in the exercise of his religious duties, if he is to be saved at all, he must take his proper place in the dust before God. The soul must be *cleansed* and *cured* of its Leprosy, and this can only be effected by the application of the blood of Christ. Human wisdom and philosophy,—human effort and expedient are of no avail. But the gospel cure is powerfully efficacious. There is no case so desperate—no sin-leprosy so obstinate as to resist its virtue. He that would desire to be *cleansed* and *cured* must apply to the Physician, and must abide by his prescriptions. Naaman might have washed in his own native rivers, and been refreshed: but his cure depended upon his washing in the Jordan.

And so, there may exist in the mind a feeling of security: one may be *pressed* by no serious convictions, and, the adoption of some unscriptural dogmas may calm and pacify the conscience. One may fancy he is increased in goods when in reality he is blind, and naked, and in need of all things. He may hope to be saved; but Christ himself has said "not every one which saith unto me Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven."

Here then we have the line of distinction and of opposition drawn between the human, and the divine plan—between what man himself does, and what God has enjoined him to do, to be saved. "He that doeth the will of my Father, shall enter into the Kingdom of Heaven." This will may be comprehended in the following brief and impressive statements. "Believe in the Lord Jesus Christ and thou shalt be saved." "Repent and believe." "Without faith it is impossible to please God." To the law and to the testimony: if these speak not according to this word, there is no truth in them.

There may be mysteries in the word of God: there may be some things which baffle human wisdom, and resist the efforts of man to find out. But everything connected with the sal-

vation of the soul is so plain, that he who runneth may read. The intellect of a child can grasp all. And if men pursue false methods, it is not because of any defect in the Bible—not because its statements are obscure, and confused, but because they are either proud in their own conceits—either puffed up by worldly wisdom, or else, "the God of the world hath blinded their eyes, lest the light of the Gospel should shine into them."

"Go and wash seven times in the Jordan," was the command of Elisha, to Naaman the Leper. What can be more plain, and more explicit than this? But equally plain and explicit is the command "repent and believe." "What shall I do to be saved," was the earnest to inquiry of the trembling Jailor? "Believe on the Lord Jesus Christ, and thou shalt be saved" is the striking response.

Faith and repentance are incumbent on every man; not because either, or both of these two things are the *procuring* cause of salvation, but simply because they are the conditions on which God will save him.

The eternal condition of the sinner rests with God. "Am I God," said the King of Israel, on reading the letter on Naaman's behalf, "to kill and to make alive that this man doth come unto me to recover a man of Leprosy?"

The cure of the leper depended not upon the King of Israel. The water of Jordan, possessed no healing properties. All that the Assyrian Captain could do was to follow the instruction of the prophet. The event of the cure lay with the Almighty.

And thus it is with the sinner. He may check the irregularities of his conduct—he may observe the decencies of life—he may accustom himself to fasting—he may through the intensity of his zeal, inflict upon himself the most severe penances—he may become an ascetic, and deny himself the common necessities of life—he may keep nightly vigils, and confine himself to contemplations and the rubric,—all these and a thousand other things he may do, to make an atonement for sin. But, the leprosy of the soul is not to be cured by human expedients, and priestly craft. The seat of its malady is far removed from earthly curatives. No man, nor church, nor minister can come and stand, and strike his hand over the place and recover the leprosy of the soul. Nature with her thousand beautiful and beneficent adaptations cannot do it. Nothing in the wide universe—nothing but the application of the blood of Christ can restore the poor sin-sick leper—can call up the warm gush of life into dead souls—nothing can restore him to spiritual health but the "sprinkling of the blood of the atonement." If ever the sinner is to be saved, then it must be by *this* cure. He must come rejecting all unwarrantable and unscriptural expedients—with no vain ideas of personal worthiness—with no dignified notions of worldly position and influence—with no lofty pretensions of moral attainment,—he must come as a sinner, as a beggar, as one ill deserving to be cured. He must come in the spirit of faith and say, "Lord, if thou wilt, thou canst make me clean."

The only hopeful condition of a sinner is when he seeks to do what God has enjoined. He may be,—as has just been hinted—decent and honourable in his worldly transactions—correct in the *externals* of religion, observe with fastidious niceness the moralities of life. He may be decided in his religious opinions and ecclesiastical affinities, but unless he has had recourse to the blood of sprinkling, and has appropriated in the power and spirit of faith the righteousness of Christ, there is no alternative for him: he must die in his sins.

There is a legal meritiousness which many have dared to constitute a ground of hope for salvation. There is one stone upon which the

unsanctified architect of his own salvation has delighted to build, and that stone is *personal merit*. There is another stone which many a professing christian builder practically rejects, and that stone is *Christ*. There are a thousand and one influences—a thousand and one motives, captivating enough they may be, but of a certain destructive tendency, operating in the carnal mind, all of which conspire to set aside the sacredness and authority of the divine will in the most essential article of the plan of salvation viz. the article of the justifying righteousness of Christ, and faith appropriating that righteousness for justification.—And so long as these influences and motives, are permitted to counteract the authority of the divine will, in a matter so vitally important as this—so long, in a word, as human and divine expedients, the human and the divine will remain in practical antagonism—so long as the carnality of the heart, and the blindness of the mind, and the stubbornness of the will remain explicitly at variance with the gracious overtures of God—so long as the righteousness of the sinner, and the righteousness of Christ are opposed to each other, so long will there be not only a negative of the fitness of God's plan to save the sinner, but a full and entire want of that which every nominal believer professes to possess—a perfect and unlimited reliance upon the merits of the Redeemer.

God's thoughts are not our thoughts: neither are his ways our ways. The plan of salvation may not accord with the principles of human wisdom; it may not meet the views of those who would be wise above what is written—it may not serve the ends of a designing priesthood—it may not countenance ritual solemnities, and efficacious sacraments—it may not sanction moral observances, and bodily performances, but it answers its own end—it *saves the sinner*, levels human systems in the dust, and triumphantly asserts the wisdom of God its author.

Is salvation through the blood of Christ not sufficient, that men will append to it "efficacious sacraments," good works, penances, holy water, holy oil, holy images, confessions? Is the gospel so obscure, that it must needs be illustrated by the trickerics of a designing priesthood? Is a God reconciled in Christ never to be personally appropriated and realized but through these ghostly expedients? Is the poor heart-broken sinner to be *prevented* from falling into the outstretched arms of a pleading Christ, and in the language of the leper of old to say, "Lord, if thou wilt, thou canst make me clean"—till he comply with these blasphemous absurdities? Never, never has any of the redeemed on earth, and never has any of the redeemed who are now circling the throne in glory been saved except through faith in the blood of Christ. And never shall there be any other way, or any other name by which men will be saved, than the way opened up in the gospel, and the name of Jesus. The promise was to our fathers, is to us, and shall be to our posterity, "whosoever believeth in the name of Jesus shall never perish but have everlasting life."

D. B.P.

**Corner for the Young.**

NEW YEAR ADDRESS TO THE YOUNG.

FROM PROVERBS 8. 17.

"Her ways are ways of pleasantness, and all her paths are peace."

Now, my young friends, just think a little on these words. Whose ways, you ask are here spoken of? They are the ways of religion.

How, you again ask, can they be pleasant? We have always looked upon religion, as something gloomy, and one reason, why we have not become religious, is because we thought that it would stop all our youthful enjoyments. But it is not, my young readers, what you think, for the thoughts of the young are often sinful and foolish. Who is it then that tells us here that the ways of religion are pleasant? It is Solomon. And who was Solomon? Any of you can at once answer. He was the son of David, the King of Israel, and the wisest of men. The wisest man, that ever lived, has then said, that it is a delightful thing to be religious. Ought you not to believe him? But you say in reply—“We never knew Solomon. He lived and died a great many hundred years ago. And it might have been all very true in Solomon's days, but yet not now. Many persons, older than we, have told us, that religion is a gloomy thing, and have discouraged us from seeking it.” But, my young friends, when they give you such advice, you should ask them, if they have found religion; for, if they have not, how can they tell you, whether it be pleasant or painful. Once when Dr. Halley, a wicked infidel, was talking infidelity before Sir Isaac Newton the latter thus addressed him “Dr. Halley, “I am always glad to hear you, when you speak about astronomy, because that is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter.” So those, my youthful readers, who say that piety makes people sad, say so because they “know nothing of the matter.”

Many people in Britain think that this country is a vast forest, full of wolves, bears, and other wild beasts; and that, as they travel through it they will light on a little log shanty, here and there, containing a family of settlers, while all around lies an unbroken forest. Now why have they this poor opinion of the country? Simply because they have never seen, or read, and I thought much about it. So many persons because they have never travelled God's road, believe that it is a very sad and dismal path. You know, that I would not willingly tell you what is untrue, and I therefore expect that you will give heed to what I now say, that I have travelled this road, and found it much more pleasant than that of sin. And many others state that they have done the same. They have first tried the broad way of sin felt it to be very unpleasant; and having been led by God into the narrow way, have found it most delightful. And not only do thousands of good people tell you, that the paths of religion are happy paths, but God says the same thing. It was He, who inspired Solomon to write “Her ways are ways of pleasantness.” The book of Proverbs is God's book. The words are God's words, though Solomon was the instrument, or pen, by whom God wrote them. He then, who cannot lie, has said that “Her ways are ways of pleasantness.” By thinking, or believing otherwise, you make Him a liar. Oh! my young friends, be not deceived. God is not to be mocked. The true way to be unhappy, both here and hereafter, is to choose the ways of sin. The true way to be happy, is to choose the ways of God. But some of the more thoughtful among you say to me again. The Bible is full of the sorrows of Christians. Look at David, Moses, Paul, and many others. Was not Moses often in great straits? Does not David, say “I am troubled; I am bowed down greatly. I go mourning all the day long.” Psalms 137. Does not Paul speak thus? “In weaknesses and in pains, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and does he not give a most painful catalogue of his grievous sufferings in 2. Corinthians xi. 24.?

You think perhaps that I cannot answer you now and that religion after all only brings people into trouble. But, my youthful readers can you tell me this? What was it that caused their sufferings? Was it their piety? No. It was their own sins, and the wickedness of their fellowmen. It is not religion, but the want of it, that makes men miserable. Does Moses, or David, or Paul wish to forsake God, because they have so much sorrow? Hear what they say. “If thy presence go not with me, carry us not up hence” (Exodus 33. 15.) “Whom have I in heaven but thee? And there is none upon earth, that I desire beside thee” (Psalm 73. 25.) Who shall separate us from the love of God?” (Romans 8. 35.) Through sin and ungodly men, they suffered, but their piety took the sting out of their sufferings. A better reply will, however, be found in the two questions, which I am now going to ask you. Who was the greatest sufferer, that ever lived upon the earth? Was it Moses, or David, or Paul, or who? *Jesus Christ.* And who was the most happy person? *Jesus Christ.* You thus see the greatest happiness united with the greatest sufferings. There lived nearly 200 years ago, a godly minister, named Samuel Rutherford. He was at one time put into prison in the city of Aberdenn, for serving Christ, rather than man. Now hear, what he says about his sufferings, for gaols in those days were much more uncomfortable than they are with us. Christ, says he, “hath made my prison my “palace,” a garden of pleasures, a field and “orchard of delights. God forgive them that raise ill report upon the sweet cross of Christ. Those who take it on them, find it “such a burden, as wings are unto a bird, or sails to a ship.” And yet this man so happy and so hopeful, was a prisoner, in daily danger of being put to death. Say not, believe not then, my dear readers, that religion is, or can be a gloomy thing. It is only the want of it, that makes people sad. When travelling along our roads in mid-winter, you know that sometimes we have to leave the well, beaten track, and go into the deep snow. The travelling thus becomes heavy and difficult. The horse plunges with difficulty through the deep wreaths, and cuts his legs in the effort. The harness is strained, and frequently damaged. The cutter is often broken or upset, and the progress made is slow; and fatiguing to the pony. How much more easily and quickly do we glide along the regular track? And such is God's way. He has beaten for his people a plain path through the snows and sorrows of this world. Sometimes it runs up and down hill; and then the traveller has to be careful, sometimes it glides through forests, and at other times through fertile fields. But everywhere God has smoothed and beaten it down, and the sound of heaven's sweet music floats along it, a sound far more joyful than the jingling of our sleigh bells, and cheers many a weary pilgrim on his heavenward journey. But the broad way has no smooth track. It is full of cradle-holes and side-lings. Those, who travel it, go plunging here and there in the snow, meet with many upsets, are dreadfully shaken and bruised, and soon grow weary, and disheartened. Benumbed by the cold, they at last fall asleep, until they are awakened by the voice of death; or they plunge through wreaths on wreaths, until, bewildered by the falling snow, and benumbed by the piercing cold, they lose themselves amidst the swamps and wastes of hell. Which will you choose, my young friends? the paths of piety and pleasure, or the ways of sin and sorrow. Oh! this very day, choose Christ, and give Him your hearts.

But some doubt may still exist in your minds. You cannot understand how there is so much pleasure in piety, and you seek some more information on the point. Now, if you were setting out on a journey, just think what

would be necessary to make the trip agreeable.

Do you not require a good conveyance? If it be an old rickety waggon, without springs, you are so shaken and jolted, that the journey must prove disagreeable. But what a splendid chariot God has provided for His pilgrims. It was made in heaven. Of what you inquire, is it made? Of silver? No, of something finer than silver. Of Gold? Something more precious than gold. What can it be? It is formed of three substances, each one of which is most precious. They are the infinite power, the unerring wisdom, and the surpassing love of God. These he welds together, and out of them forms a carriage for his people. Would you not like such a conveyance? Christ has countless numbers of these all ready made, and offers them to you. It can never be upset. No part of it can ever be broken. Its tongue never breaks. Its pole never splits. Its tires never come off. Its horses never grow weary, or hurt themselves. It never needs repairs, and hard usage only makes its paint brighter, and its whole appearance more lovely. Do you not also need a good map? I recollect, when first coming to reside among you, that I was sadly puzzled with the numerous concessions and other roads. And as there is no large map of this, and the adjoining townships, I often took the wrong road, and had frequently to seek direction regarding my way. What a valuable boon would a good map have proved, if it had correctly laid down every road, and the exact site of every dwelling. How much more easy it would then have been to travel. From how many hours of perplexity, and from how many miles of unnecessary travel, would I have been spared. And such a map is still more necessary to guide on the way that leads to glory. There are so many by-paths, and so many incorrect maps and false directions that will out such a guide, no person could find the right way. But where, you anxiously ask, is such a work to be obtained? We don't remember having ever seen it. Do you not? I see it just now. It must be the Bible. You are right. “Search the Scriptures.” Have you ever seen the map of a Surveyor? How carefully every place is marked in it, and what proofs it shews of constant use. He finds it necessary to study it with peculiar care. And should you not still more diligently study your bibles? There are few sights more agreeable to a pastor than to see a young person possessed of a well-thumbed Bible. And there are few surer signs of its being seldom read than its being brought forth from some corner of a trunk, as fresh and new-looking as when it was bought. Study your map well. Not that you are to abuse it, but so study it, that you may discover the narrow way, that leads unto life. We have been told of a poor woman, who was unable to read, but whose heart God had touched with love for His word. So anxious was she to hear its precious truths, that out of her scanty earnings, she paid another woman a penny a week to read to her portions of the holy oracles, Oh! when will you value your Bibles as she did. Be Bible-readers. Be Bible students.

In addition to a good conveyance and a good map, do you not require a good guide? When strangers visit the Holy Land, one of the first things which they do, is to get a faithful guide, who knows the language of the country, and can guide them in travelling from place to place. So in the road to heaven, so many paths run alongside of it that is sometimes not easy, even with the map, to find the right way. Christ has, however provided for this want. “Nevertheless I tell you the truth, it is expedient for you that I go away; for, if I go not away, “the Comforter will not come unto you; but “if I depart, I will send him unto you.” (John 16. 7.) “Howbeit when he, the Spirit

of truth, is come, he will guide you unto all truth (16. 13.) He has come as Christ's substitute, and though unseen, is ever in the heart of every Christian Pilgrim. He says in times of perplexity. "This is the way, walk ye therein," Has it not happened to some of you, in travelling through the country, that you have come to two leading roads? You know not which to take, and how glad you would be, if some person appeared and set you right. Now the holy Ghost is with the Christian traveller. When called for, He appears, and guides his feet unto the path of life. Who would not wish to have a guide so safe and sure?

Besides all these advantages we need, as pilgrims, good company. Now it is remarkable about this road that only the best and holiest men in the world are found on it. If you were to travel at present through the Western States, you would meet with so many wicked and dishonest people, that you would have to go armed, and even sleep with a pistol under your pillow. But on God's road, you only meet with the righteous, and need fear no evil. your companions are the godly ones of the earth. They will keep, they will teach, and they will comfort you in your journey. Yea, by the exercise of a lively faith, you may have Joseph, Moses, Paul, and all the other saints along with you. Do you love the society of good people? Become then a pilgrim of Christ, at a you will meet with many such.

Over and above those privileges, you need good entertainment. If you could get no food for man or beast upon the road, your journey would be far from pleasant. In some parts of the country, when first settled, some of the settlers had such poor fare that they were obliged to live on the wild fruits and roots which they found in the woods. But the finest of the wheat is provided for the Christian traveller. Let us look at some of the fishes. First of all, there is Christ himself. Oh! what dainty and delicious food He is to the believer. Feeding on Him, we never grow weary or satiated. There is the Bible, precious Bible, book divine. It is sweet indeed to the taste, a book of banquets. There is prayer. There is the Sabbath, like a resting place every 7th mile, with its worship and privileges. There is the conversation and communion of the godly, besides many other covenant provisions, too numerous to mention.

Last of all, a good end is needed. Let our journey be as prosperous as you please, let many miles of it have been pleasantly travelled, yet if the end be unhappy, the previous pleasures will be all forgotten. Now can anything be more glorious than the heavenly journey? Who can describe heaven, its happiness its holiness, and its endless joys?

- "Oh! happy harbor of the saints,
- "O sweet and pleasant soil!
- "In thee no sorrow may be found,
- "No grief, no care, no toil."

And what are you doing, my young readers, to get upon this excellent road? What have you been doing during the past year? Have you been praying for the new heart? Have you been faithfully using the means of grace, and giving heed to the truths taught you from the pulpit, in the Sabbath School and the Bible Class? May you and I be found at last with Christ in glory.

Orillia, January 1, 1859.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Noah, Lot, David, Solomon, and Hezekiah.
2. Luke, 1. 76. Mathew, xi. 14.; 3. 1-6, Mark, 1. 1-3. Luke, 1. 17. John 1. 19-23,—
3. Romans 8. 2. "Unto them (the Jews) were committed the oracles of God." Paul here tells us, that the keeping of the Old Testament Scriptures was entrusted to the Jews—Our Lord never accuses them of betraying their

trust, but on the contrary quotes their favourite division of the Old Testament in Luke 21. 44. ("the law of Moses," "the prophets," and "the psalms,") and thus vouches for their fidelity

QUESTIONS FOR OUR YOUNG FRIENDS.

1. Give three instances of patient resignation, under heavy trials either threatened or inflicted.
2. Name the Ten names and titles of Christ, that begin with the letter A.—
3. From whom did Old Testament prophecies declare that the Messiah would descend?
4. Prove that the New Testament is the word of God.

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**LIFE ASSOCIATION OF SCOTLAND**  
**NINETEENTH REPORT.**

THE 19TH ANNUAL MEETING OF THE ASSOCIATION was held within the HEAD OFFICE, Edinburgh, on the 3rd August current, in terms of the Charter and Act of Parliament—SIR JAMES FOURIST, BART., of COMISTON in the Chair.

There were submitted to the Meeting the ANNUAL REPORT by the DIRECTORS on the Progress of the Business; the REPORT of the AUDITOR, Mr. W. Wood, Accountant; and the BALANCE SHEET OF ACCOUNTS, certified in terms of the Act of Parliament; with other statements of the Affairs, as at 15th of April last, the date of balance.

Notwithstanding the general depression of commercial affairs, the progress of the Association during the past year has been greater than in any other year, with only one exception.

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The Report by the Board of Directors was unanimously approved. The vacancies in the Board were then filled up; and after special votes of thanks to the Directors at the Head Office and Branches, and the Agents, Medical Officers, Manager, &c., the meeting separated.

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