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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. XVI.

TORONTO, MARCH, 1860.

No. 5\*

CONTENTS.	PRESBYTERY OF COBOURG.	COMMITTEE ON TEMPERANCE.
<i>Editorial</i> :—	This Presbytery will meet on Monday, the 5th March, at 6 o'clock, P. M., in the house of Mr. William Isaac, Senr., Haldimand Plains, for hearing the trial discourses of Mr. McDermid, and other business, and on the following day at 11 o'clock, A. M., in Bethesda Church, for the ordination of Mr. McDermid;—Mr. Laing to preach, Mr. Alexander to ordain and address the minister, and Mr. McKenzie, the people. <i>JAMES BOWIE, Pres. Clerk.</i>	The Synod's Committee on Temperance will meet on first Wednesday of April, in Knox College, 7 o'clock, P. M. <i>JOHN SMITH, Convener.</i>
Collection for Ministers', Widows', and Orphans' Fund..... 66	<b>KNOX COLLEGE.—CLOSE OF SESSION.</b> The Session will terminate, as usual, on the first Wednesday of April. The closing address, by Principal Wallis, will be delivered in the College Hall, on that day at half past 11 a.m. The public examinations will take place as follows: Monday, 2nd April, 2-3 p. m.—Logic and Philosophy. Monday, 2nd April, 3-4 p. m.—Evidences of Religion. Tuesday, 3rd April, 9-10 a. m. Exegetical Theology. Tuesday, 3rd, April, 10-11—Biblical Criticism. Tuesday, " 2-3 p.m. Church Histy. " " 3-4 " Systematic Theology and Pastoral Theology.	<b>CLOSE OF FINANCIAL YEAR.</b> Ministers and Congregations are reminded that the Financial year terminates on 30th April next. All moneys for the schemes of the Church for the year 1859-60, should be remitted on or before that day.
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The University Endowment..... 69		<b>Digest of Synod Minutes.</b> THIS Volume is in course of preparation, and will be published by the next meeting of Synod, if not sooner. Ministers and others will please note that this is not an <i>abridgement</i> of the Synod's proceedings, but a systematic arrangement of its whole legislation, by which its decision on any topic may at once be ascertained. The Volume will contain a Historical Introduction and an Appendix of useful forms. The price will be <i>One Dollar</i> , and the profits, if any, after the payment of necessary costs, will be devoted to the Aged and Infirm Ministers' Fund. Presbytery Clerks are especially invited to take an interest in the circulation of this Digest. Not more than 120 subscribers have yet been received. The Editor, the Rev. Alex. F. Kemp, Montreal, will be glad to receive further names.
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<b>PRESBYTERY OF HAMILTON.</b>		
The next ordinary meeting will be held at Hamilton, on the first Tuesday of April, not the second as usual, at 10 o'clock, A. M. <i>JAMES MIDDLEMISS, Pres. Clerk.</i>		
<b>PRESBYTERY OF TORONTO.</b>		
The next ordinary meeting of this Presbytery will be held at Toronto on the first Tuesday of April, at 11 A.M. <i>W. GREGG, Pres. Clerk.</i>		
<b>PRESBYTERY OF LONDON.</b>		
The next ordinary meeting of this Presbytery will be held at London, on the last Tuesday of March, at two o'clock, P. M. <i>W. DOAK, Pres. Clerk.</i>		
<b>PRESBYTERY OF MONTREAL</b>		
The next ordinary meeting of this Presbytery will be held at Montreal, on the second Wednesday of May. <i>A. F. KEMP, Pres. Clerk.</i>		

tive Politics," is an able review of a work published some time ago by Patrick Edward Dove. The views of Mr. Dove are here nobly examined and refuted. The other articles are "The Physico Philosophy of Oken," "Classification and mutual education of the Mental Faculties,"—"The Text of Jeremiah,"—"Primeval period of Sacred History,"—"Dorner's Christology," and "What is Christianity."

**THE BAPTIST TRINITY,** By the Rev. R. Newton, D. D., author of "Rills from the Fountain of Life." New York: R. Carter and Bros., Sold by D. McLellan, Hamilton.

We recently noticed a volume of sermons for children, entitled "Rills from the Fountain of Life," and mentioned that they were among the best sermons for children that we had ever read. The present volume is on the same general plan, and is at least not inferior to its predecessor. This volume has, in addition, a number of beautiful illustrations. It contains nine sermons, which, we are sure, will be read, or listened to with interest by the young.

**EXPOSITORY THOUGHTS ON THE GOSPEL.**—By the Rev. J. C. Ryle, B. A., author of "Living or Dying," &c., &c. New York: R. Carter & Sons. Sold by J. C. Geikie, Toronto, and D. McLellan, Hamilton.

We have received, and noticed with approbation the preceding volumes of "Expository Thoughts." The present volume contains the concluding part of Luke's Gospel. The exposition is eminently practical, and the explanatory notes are very useful and satisfactory.

**THE LIFE OF THE REV. RICHARD KNILT,** of St. Petersburg. By C. N. Birrell, with review of his character by the late Rev. John Anzell James. New York: R. Carter & Sons. Sold by D. McLellan, Hamilton.

The subject of this memoir spent a large portion of his life in Russia, and his labours there were eminently blessed for the advancement of the Word of God, and for the Bible cause. His latter years were spent in labours in England, in connexion with the London Missionary Society, and as Pastor of a Church in Chester. He was a model of devotedness and energy, and his memoir may be useful in showing how much may be done by a sincere and devoted christian in the course of an ordinary life time. It is, indeed, a most interesting and useful memoir.

**FAMILY RELIGION: or the Domestic Relations as regulated by Christian principles.** By the Rev. B. M. Smith, Professor in Union Seminary, Philadelphia. Presbyterian Board of Publication.

This was originally written as a prize essay. It embraces in six chapters the following topics viz: The nature, design, and importance of the family constitution; The duties and responsibilities belonging to the family constitution;—The best means to secure the ends designated by the family constitution;—The relations of the family to the Church; The value, difficulties, and aids to family religion; The pleas for neglect and delinquencies in family duties. These topics are discussed with great ability, and the volume is eminently fitted to promote the benevolent design of the liberal individual who proposed the prize.

**THE THREE WAKINGS.**—With hymns and songs. By the author of the "Christian Life in Song." New York: R. Carter and Sons. Sold by D. McLellan, Hamilton.

This is a most delightful volume. Its contents, embracing various sacred songs and

hymns, give evidence of true poetical power, and breathe at the same time a pleasing spirit of devotion.

**THE FIRST AND LAST JOURNEY.**—New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This is a very interesting book for juvenile readers. Its descriptive parts are well drawn, and like all the publications of Messrs. Carter, its moral and religious tendency is good.

**Faithful unto Death.**—A memorial of John Anderson, late Janitor of Queen's College. Kingston: C. W. Kingston: J. M. Creighton.

Knowing something of the life and character of the subject of this memoir, we have read it with peculiar interest. It is indeed a most pleasing and well written memoir of one, who although in humble life, was one of the excellent of the earth. It is well fitted to exhibit the effect of true religion on the heart and character and cannot fail to be both interesting and useful.

**GRACE AND GLORY.**—Or the Young Convert instructed in the doctrines of Grace. By James Woods, D. D. Philadelphia: Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

This volume, issued by the Presbyterian Board, is intended to be a sequel to "The Fountain of Life." Its object is to state and explain the doctrines of Grace. Its object is well carried out. The book may be profitably put into the hands of young christians. It is well fitted to instruct and edify.

Who is my Neighbor.  
Julia's Visit.  
Poor Orphan's Legacy.  
Poor Henry.  
Little Jamie.  
Agatha.  
Annie Leslie.  
Benoni.  
Pastor of Gegenbusgig.  
Little Words.  
Emily Somerville.  
Gentle John.  
Two Prisoners.  
The Doomed City.  
Charlie Barton.

The above volumes are published by the Presbyterian Board of Publication at Philadelphia, and form part of their series for the young. They are excellently adapted for the purpose intended, and may be safely introduced to the Sabbath School or the family.

**NARRATIVE OF THE DISCOVERY OF THE FATE OF Sir John Franklin and his Companions.** By Capt. M. Clintock, R. N. Boston: Ticknor & Fields; Sold by D. McLellan, Hamilton.

This volume, which we have read with interest, contains a plain and unadorned, but graphic and lucid account of the explorations of Capt. McClintock and his associates. It sets before us all that we shall ever know here of the fate of Franklin, and those who accompanied him. It has an excellent map, showing the latest discoveries, and one illustrative of the geology of the Arctic regions. It is also embellished by a number of photographs. It deservedly is having a large sale.

#### REMOVAL OF OFFICE.

The General Office of the Church has been removed to Knox College. Letters and moneys may be left at Mr. Bain's, King Street East, immediately under the former office.

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JAMES FLEMING,  
Seedsman to the Ag'l Ass. of U. C.  
Toronto, February, 1860.

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JAMES FLEMING,  
Seedsman to the  
Agricultural Association of U. C.  
Toronto, Jan., 1860.

## The Record.

TORONTO, MARCH, 1859.

### COLLECTION FOR MINISTERS' WIDOWS' AND ORPHANS' FUND.

By appointment of Synod the Collection for the Widows' Fund, the last Synodical Collection for the year, will be made on the third Sabbath of March. It is not considered necessary to say anything to enforce the claims of this object. The Fund has been well sustained hitherto, and is in a prosperous state, the accumulated amount being now considerably upwards of six thousand pounds. Seven widows of ministers, some of them with families, receive annuities from the fund, and the number may be expected to increase every year. It should be borne in mind that at present this is the only way in which the congregations of the Church generally are called upon to contribute for the aid or advantage of other ministers besides their own. There is no general sustentation fund; there is no supplementary fund, although in many quarters of the church something of the kind is needed. But at present the only collection having reference to the general body of the Ministry, is the collection for the Widows' Fund, towards which Fund, Ministers themselves have also to make a yearly payment. But in reality, such a collection is as much for the benefit of the people as for that of the Minister and his family; for if his cares and anxieties in reference to those near and dear to him are in any degree lessened, his people assuredly will reap the benefit, in enjoying the results of his free and unburdened mental efforts. It is hoped, therefore, that the collection will be, as formerly, general throughout the Church, and liberal in its amount.

### THE WORLD'S CONCERN FOR PRAYER

Never, we believe, in the history of the Church, has an invitation to united prayer been so extensively responded to, as the invitation which was issued by the Presbyterian Missionaries at Louisiana, in India. In every land it has called forth a response, it has encircled the globe with a streak of light, it has aroused the people of God throughout Christendom. It has brought together thousands to hear of God's doings, and to listen to earnest appeals on the subject of their own personal salvation. We believe never before have spiritual and divine things engaged so much attention. We trust great results may follow the prayers which have been presented, and the meetings that have been held.

We know that throughout Canada, the united meetings which have been held, have been peculiarly interesting and edifying. In Toronto, for four or five weeks, meetings were held every night, attended by five hundred and sometimes more. The number of meetings is now reduced, but the interest still continues. In other parts of the country we have had accounts of the most pleasing kind. In several congregations a very decided awakening has taken place. We earnestly trust that there will be no reaction, no period of chill succeeding the season of interest and fervour which we have experienced.

From American and European papers we observe that the concert for prayer was observed generally with great earnestness and unanimity, and with most happy results. We have before us an account of the observance of the week of prayer at Geneva. Deep interest was awakened. Large halls were crowded to excess, and the ministers of the national church united with Drs. Malan, D'Aubigne, La Harpe and others, in conducting the exercises. Among the special subjects of prayer was the state of the Church of the Waldenses.

In London, the invitation to united prayer has been most heartily responded to. A special correspondent of *The Presbyterian* gives such an interesting account of the meetings which were held, and of the religious movement that is going there, that we feel constrained to transfer the greater part of it to our columns, for the information of our readers:—

"It was my deliberate conviction that last week was the most wonderful week that has occurred in London for the last hundred years. You know our brethren in Louisiana appointed the second week in January of this year as a day of special prayer for the conversion of the whole world, and invited Christians on every continent and island to observe the season. Accordingly, the circular of the Louisiana brethren was printed in London, with an earnest recommendation, signed by forty-four ministers of all the Evangelical Churches, including many of the Established Church, and at least one Bishop, that the season should be observed throughout the whole of England. Arrangements were accordingly made in every part of this great metropolis, by the ministers of different denominations, to hold *union meetings* for prayer once each day, and in many places twice; one day in a Baptist Church, one in an Independent, and so on throughout the week. I presume in this city alone there were five hundred meetings last week. In every place of which I heard were crowded and most deeply solemn and interesting meetings.

On Thursday, about five hundred Independent clergymen met in one of the chapels, the whole body of that chapel being filled with clergymen, the galleries with the people, when the Lord's Supper was administered. In another part of London over one hundred Evangelical Church of England clergymen met for prayer and conference. A number of the friends of the Evangelical Alliance engaged the large and elegant Freemasons' Hall for the week

in which union prayer meetings were held daily at eleven o'clock, A. M., and half past seven o'clock, P. M., in all of which Evangelical Churchmen, Baptists, Independents, Wesleyans, Presbyterians, and Moravians participated. These were the most interesting meetings I ever attended.

Numerous requests for prayer were made at each meeting, and some of the meetings were awfully solemn. The hall holds about fifteen hundred. I suppose twenty-five hundred can be crowded into it. It is the same hall in which the British and Foreign Bible Society hold their annual meetings. It was crowded to excess at every meeting last week, hundreds of ladies and gentlemen standing the whole time in the passage ways and around the doors, and people of all ranks from nobles down to the humblest. A member of Parliament and his wife were the most active in everything connected with the meetings.

On Sabbath day, at three o'clock, the communion was administered in this hall. There Churchmen and Dissenters sweetly mingled over the emblems of a Saviour's body broken, and blood shed. It was a blessed season—at least fifteen hundred communicants. A Church of England minister prayed (extempore) before the distribution of the elements in a most earnest and acceptable manner. Baptist Noel, Dr. Hamilton, and Wesleyans, Moravians, and congregationalists took part. It was a precious season, and I believe will be followed with great results. The gentlemen at the head of these services were so encouraged that they have determined to continue the union prayer meetings once or twice a week, and have engaged the large room in Exeter Hall, which will hold four thousand people, and the first meeting is to be held on Friday of this week, at two o'clock.

The union for prayer last week, as I learn, was very general all over England. There are extensive awakenings in London, and great numbers are converted in this city every day, and the interest seems manifestly widening and deepening, and I believe the impressions of judicious men here is that such indications have not been known in London for the last century.

The peculiarity of the time is, let any man get up in church, chapel, theatre, or the street, and preach Christ simply and plainly, and the people will hear. At least three large theatres have been opened for preaching within the last three weeks and they are crowded. I do believe God is about to work wonders in London Westminster Abbey, St. Paul's, and St. James' Hall are all open every Sabbath evening, for preaching to the working classes, and are crowded. In the large room of Exeter Hall, last Sabbath evening, after service and a sermon by a Church of England minister, there was a prayer-meeting, and a Presbyterian was the first person called on to pray. In some of the provincial towns in England precious revivals are now in progress.

### THE CARDROSS CASE.

This case came before the special meeting of Commission on the 18th ult. The attendance of members, both Ministers and Elders was large, and embraced representatives from all parts of the country. The public interest in the case was shown by the large numbers that crowded the Assembly Hall. The Rev. Dr. Cunningham, Principal of the New College occupied the chair. Dr. Candlish was absent in consequence of indisposition.

After the opening exercises, the Rev. Dr.

Boith, Convener of the General Assembly's Committee on the Cardross case, read the report of the Committee. The report went minutely into the whole history of the case. As presenting a succinct and correct statement of the case, we give the first part of the report :

"It appears to the Committee to be somewhat needful to remind the Commission how the facts of this case really stand, for there has been considerable misapprehension, as well as misrepresentation, in regard to some of these.

"It will be remembered that the pursuer was minister of the Free Church at Cardross, and, as such, a member of and subordinate to the Free Church Presbytery of Dumbarton. In February 1858, that Presbytery served a libel on him, accusing him of drunkenness, and of making criminal advances towards a married woman. The libel contained three counts. The first two specified the acts of drunkenness with which he was accused; the third dealt with the charge of indecent assault. The Presbytery found the first count not proven, the second proven, with a slight exception; and the third also proven, with the exception of certain words in the libel.

"From that judgment the pursuer appealed to the Synod of Glasgow and Ayr, who pronounced a judgment sustaining the appeal, discharging the first count of the libel, and finding the second and third counts thereof not proven. The Presbytery appealed to the General Assembly against the judgment of the Synod, and several members of the Synod dissented, and also complained to the General Assembly, in support of a motion made and supported by a minority in the Synod, to the effect that the whole of the third count was proven by the evidence, and that the Synod should find accordingly. The General Assembly, after hearing all the parties, including Mr. McMillan, upon the whole case, as contained in the libel, under both the appeal of the Presbytery, and the dissent and complaint of the foresaid members of Synod,—with all the evidence which had been submitted to the inferior courts upon all the counts,—pronounced a judgment, which allowed the sentence of the inferior courts against the first count to stand, but in substance found the second and third counts proven. Thereupon the Assembly pronounced the following deliverance:—"That Mr. McMillan be suspended from the office of the ministry *sine die*, and be loosed from his charge. Therefore the Assembly hereby suspend Mr. John McMillan, minister at Cardross, from the office of the ministry *sine die*, and declare the charge of the congregation of Cardross vacant. The Assembly at the same time declare that Mr. McMillan cannot be restored to the office of the ministry, except by the General Assembly.

"Having been thus suspended, the pursuer, on 25th May, 1858, presented in the Court of Session a note of suspension and interdict, directed against the Assembly, and intended to prevent the execution of its sentence. It was refused by the Lord Ordinary as incompetent, and the pursuer acquiesced in the judgment. On 28th May, 1858, the pursuer was summoned to the bar of the Assembly, to appear on the 1st of June. On his appearance he was required to answer, whether the note of suspension and interdict, or, in other words, the appeal in his name to the civil court, to arrest a purely spiritual sentence, had been presented with his authority. The question was put to him in a categorical form, and he was desired to answer *yea* or *no*. He answered in the affirmative; and having thus acknowledged the offence, he was deposed, under a law of the Church which expressly ordains, that, any appellation from the General Assembly to stop the discipline and

order of ecclesiastical polity and jurisdiction granted by God's Word to the office bearers within the said Church, by resorting to the civil power, shall be dealt with summarily, and without any process or admonition."

"In consequence of these proceedings on the part of his ecclesiastical superiors, Mr. McMillan raised two actions in the Court of Session against the General Assembly of the Free Church of Scotland, and (in the second action) certain individual members of that body.

"The object of the first of these actions is to set aside the sentence of suspension pronounced against him by the Assembly, and to obtain damages because of the alleged injury it has inflicted on him. The ground, and the only ground, on which he challenges the sentence, is the technical one, that the General Assembly had not competently before them those portions of the libel which the Presbytery had found not proven; and that the appeal brought up the judgment of the Synod only to the effect of enabling the General Assembly to affirm it, or to return to the judgment of the Presbytery. And, accordingly, with a view to the reduction by the civil court of the spiritual sentence of suspension pronounced by the Church, he asks the Court of Session to assume and exercise the right of reviewing and reversing the decision of the Assembly on the competency and correctness of its own forms of procedure. The summons in this action, which is directed against the General Assembly, and the Moderator and Clerks as representing the Assembly, raises no question whatever in regard to Sustentation Fund, or church or manse, or any pecuniary and patrimonial interest; it asks nothing beyond a simple reduction of a spiritual sentence separating Mr. McMillan from the office of the ministry and the congregation of Cardross; and the damages for which it concludes are as a reparation for the alleged wrong done to him by this spiritual judgment. The summons concludes in the following terms:—"Therefore, and for other reasons to be proposed at discussing hereof, the said pretended judgment or suspension, and whole grounds and warrants thereof, with all that has followed, or may follow upon the same, ought and should be reduced, retreated, rescinded, cassed, annulled, decerned, and declared, by decree of our said Lords, to have been from the beginning, to be now and in all time coming, null and void, and of no avail, force, strength, or effect in judgment, or out-with the same in time coming, and the pursuer reposed and restored thereagainst *in integrum*: Father, the said defenders ought and should be decerned and ordained, by decree aforesaid, to make payment to the pursuer of the sum of £500 sterling in the name of reparation and damages, and as a *solatium* to him in the premises."

The object of the second of these actions is to reduce the sentence of *deposition* pronounced by the Assembly against Mr. McMillan, and to obtain damages from the individual defenders called, viz., the Moderator who pronounced it, and the ministers who moved and seconded the resolution which led to its being pronounced, these parties being charged personally with malice and ill will to the pursuer in the part which they took in the matter. In this second action, as in the first, he concludes for no civil effects, such as restoration no stipend and manse, but simply asks that the spiritual sentence of deposition should be reduced by the civil court, and that he should be restored by a decree of that court against the sentence of the General Assembly *in integrum*, (1.) because there was no libel served on him; (2.) because he was not heard in his defence; and (3.) because his application to the civil court to stay the ecclesiastical sentence was not offence or crime for which he should be deposed, but on the contrary, as he expresses it, a mere exercise of the undoubted right possessed by all

the lieges' The damages sought in this second action, laid at £3000, are not concluded for as in the first action against the General Assembly and its office-bearers as representing it, but only against the three ministers above referred to, and in their individual capacity.

"Such are the two actions raised by Mr. McMillan as regards the two spiritual sentences pronounced by the General Assembly."

The report having been read, Mr. Dnnlop rose. (We quote from the *Edinburgh Witness* :

"The first referred to the misrepresentation, so widely spread, that the Church has refused to produce what has been improperly called her "contract." The Church had done no such thing. On the contrary, they had produced every document that could possibly be understood under that term at the very beginning of the case. It was surprising that people of any intelligence could have fallen into such a mistake, and still more so that any should continue still to repeat it. The great and remarkable peculiarity of this case was, that it was an action concluding, avowedly and directly, for reduction of a spiritual sentence. There have been many cases in the civil courts involving the regularity of the proceedings of non-established Churches. But the idea of reducing sentences never was mooted. The Court might give civil redress without any reduction of sentence. For the purpose of civil redress to any complainer, the reduction of the sentence was perfectly unnecessary. A minister, suspended or deposed, might claim church, manse, or share in the Sustentation Fund, and the Court might look into that; and give redress without touching the sentence at all. Again, he might allege defamation, and claim damages. Now, it was not necessary for this purpose to reduce the sentence. The claim of damages depended on the sentence standing. In short, the action now raised was a bare and naked attempt to overthrow a spiritual sentence,—the first time that such a thing had been attempted in the history of the Christian Churches of this country. Mr. Dnnlop then commented on the statements put forward by the Judges, and showed with great clearness and power that, on the ground taken by their Lordships, the whole ground of toleration is cut away. He traced in a most masterly manner the consequences which must inevitably follow from the ground taken up by the Court of Session. All non-established Churches would be prostrated at the feet of the civil power, and the name of toleration would be a mockery. They might have a battle to fight, but they would fight it in conjunction with all the non-established Churches in the empire. They would fight over again the old battle of liberty; and he had no doubt that, as the result, toleration would be placed on an impregnable basis. He concluded his singularly lucid address amid loud applause.

Dr. Buchanan then addressed the Commission. They had been tauntingly asked, since this Cardross decision, what they had gained by leaving the Establishment? They had gained this, that though they might still suffer at the hands of the civil power, they at least escaped the sin of consenting to surrender the prerogative of the Church's Head. No enlightened Free Churchman would be surprised at this new assumption of power by the civil courts. Before the Disruption it was seen, and said over and over again, that the principles then laid down by the Court were applicable against all Churches, non-established as well as established. Mr. McMillan's case was a simple case of discipline, and dealt with as

such by the Church in all regularity and formality, according to her laws and rules of procedure. He showed the unprecedented nature of the action, and the portentous nature of the demands it makes. It would be a fatal blow to the discipline of all non-established Churches, and to purity of religion, as bound up with the exercise of discipline. He adverted, as Mr. Dunlop had done, to the marvellous stupidity, or audacity, of the industriously circulated misrepresentation of the Free Church refusing to let the civil court see her constitution. They had at the very first produced every paper and document having any bearing whatever on their constitution. They did not volunteer to produce the sentences on Mr. McMillan. If they voluntarily, and of their own accord, had laid these sentences before the Court, they would have run the risk of being held as submitting their spiritual sentences to the revision of the Judges. He showed that the doctrine of jurisdiction enunciated by Lord Deas was identical with the old tyrannical doctrine of the royal supremacy, which awoke two fierce persecutions in the reigns of Charles II. and James VII. He adverted to the contradictory and clashing judgments of the Court of Session during the Disruption period, and since then. He declared that the views expressed by the Lord President involved, in their carrying out, mere persecution. Let it once be ruled as law that the office-bearers of the Church are liable to heavy damages for the exercise of discipline, what else was that but persecution for the discharge of a sacred duty, vital to the purity and very existence of a Church of Christ? He was not without a hope that, should the principles of toleration be negatived in Scotland, they would fare better in the House of Lords. Meanwhile, the public mind would have time to ripen for the arduous national struggle which, under God, would be their last resource. If they had to bear their old banner over a new and wider field, they would have the assistance of true and faithful allies. He moved that the Commission should approve of the Report, and authorize the sentences on Mr. McMillan to be produced to the civil court; and closed his powerful address amid loud and prolonged applause.

Mr. Thomson of Bauchory seconded the motion.

After a speech from Rev. Dr. Begg, Dr. Buchanan's motion was agreed to. We observed it stated in a subsequent number of the *Witness*, that the papers required to be produced have been handed in. The decision of the Court will be looked for with intense interest. If the judgment shall be in favour of Mr. McMillan, a struggle will be begun, more important than any that has been carried on for many years.

#### THE UNIVERSITY ENDOWMENT.

There has been for some time past an animated discussion in the columns of the *Montreal Witness*, as also in the *Guardian* and some other newspapers concerning an endowment for Victoria College in Cobourg. With the view of obtaining this, the very extraordinary, and, as appears to us, unwise and unjustifiable course has been advocated of dividing the present endowment of University College. We have hitherto said little on the subject, but as the agitation is still kept up, we feel called on to give our readers our views on the subject.

In University College we, that is, the Presbyterian Church, are deeply interested. To it we have looked, and still look for the

non-theological education of our ministers. — But apart from that consideration, University College is a great public institution of which Upper Canada is justly proud. Within the beautiful building lately erected, an education of the most liberal kind is afforded, and may be prosecuted to any extent desired. The endowment of the College also enables it to afford to meritorious young men, such encouragement and aids as will put the highest eminence in Literature and Science within reach of the poor man's son. Under the new regime we see every year an increasing adaptation to the wants of our Country, and find the professors willing to depart from traditional Academicism, whenever, from the peculiarities of a new country, it is found to interfere with the progress of learning. In spite too of the cry now fast dying out of "Godless," we claim for University College, not only as frequent and public a recognition of God and revealed religion, by prayers, in lectures, and in the subjects of examination, as exists in any denominational College; but as efficient a provision for the religious oversight of students, by means of the ministers of those denominations to which they belong. As a public institution of learning, therefore, ably conducted and suited to the wants of the country, we feel a deep interest in University College; and to every thing that may affect it favourably or unfavourably, we are sensitively alive. Nor can we for a moment doubt that the Presbyterians of the Province, devoted to sound and thorough education as they have ever been, will to a man cast in their influence in favour of maintaining the integrity and efficiency of that institution.

We have no desire to stand in the way of men, or Schools, or Colleges, that seek to advance education in a way of their own. We have no desire to undervalue their efforts, or to sneer at the results of such efforts. We do not at present say a word against an endowment for sectarian or private institutions, if properly obtained, although the expediency of such endowments may be questioned. But notwithstanding the loud professions of those engaged in the present agitation, we cannot help doubting their wisdom, and even their patriotism. We cannot regard them as lovers of sound, liberal education, who would rob our country of its one first-rate University, and leave us with a few second or third rate schools, struggling with poverty, and weakened by sectarian jealousies. To our Wesleyan friends, in their present attempt, we say 'Hands off. If Victoria College must have an endowment, get it by other means, but leave our only sufficiently equipped College in its integrity.'

But the proposal is fraught with danger. To carry it out would prove detrimental to the church and nation. Some have been heard to boast that they will succeed, for the Roman Catholics will support them in the claim. Yes, while Evangelical Protestants aim a blow at a great institution, with the design of levelling it in the dust, Roman Catholics stand by to assist and encourage them. And no wonder. Get an act passed to divide that endowment among the religious sects, and Victoria College at Kingston may get one eighth, Trinity College (Episcopalian) may get one fourth, Victoria College (Wesleyan) may get one fourth. The other Protestant sects will take nothing, or get nothing. And the Church

of Rome will secure three eighths, of the whole. What an advantage would this be to Regiopolis, St. Michael's, and the other Roman Catholic Colleges. Some Protestant sects will get a little, some will be left to seek education for their young men at petty sectarian schools, or want, but Popery will be the gainer in the spoliation of a great Protestant Institution. No wonder, then, that the movement party get the support of Roman Catholics, who will assuredly have the lion's share of the plunder.

If an endowment is really wanted, the Wesleyan body can raise it among themselves. Let them follow the example of Bishop Strachan in reference to Trinity College. Even Presbyterians would, we doubt not, do as they have long done for Missionary purposes, give a good deal to the Methodists for this object, hoping for nothing in return. But supposing that the Wesleyan membership is 50,000 in Canada, (much less than the estimated number,) one dollar from each would make an endowment, which would yield an annual interest, sufficient, with the fees to maintain four Professors.

We hear no ill-will to Victoria College. Some of our Presbyterian Ministers were in part educated there, and more doubtless will come from it to our own College. We consider it a useful institution, and we think the Professors, deserving, pains taking teachers. We think it very well answers the purpose for which it was originally established, viz., to provide such an education as would prevent young men from going to the United States in quest of educational advantages. In this respect it meets the wants of a large portion of our young men, whose early training has been defective, and who wish to enter on some profession, without going through the lengthened course of instruction necessary to the highest scientific proficiency. In a word it affords a fair, useful education. We should like to see Victoria College prosper, but not at the expense of University College, or by obtaining such an annual grant, as would secure a similar endowment to Popish institutions in Upper Canada. On this last point however we have not time to enlarge.

#### COLLECTION FOR COLPORTAGE.

The Committee on Colportage desire to remind Kirk Sessions and congregations, that at the last meeting of Synod a collection was appointed to be taken up to liquidate the debt incurred in the prosecution of this scheme, and it was earnestly recommended that this collection be taken up in all the congregations under its care, on or before the last Sabbath of February. The committee respectfully state that their operations were carried on during a period of three years, and that five Colporteurs were employed by them, four of whom laboured for the most part in the outlying, and destitute districts of the country. The committee were, on the one hand, encouraged by the reports of the colporteurs, and the testimonies which they from time to time received from ministers and elders in reference to the good being done by these mis-

missionary labors, but on the other hand, only two congregations at that time contributed to the support of the colporteurs. The consequence was that, when the Synod resolved to discontinue the effort, a very considerable debt had been incurred. The special collection to meet these claims is for missionary work already done, and it is hoped that this appeal will meet with a hearty and liberal response from all our congregations, and thus enable the committee to discharge their remaining liabilities. It is requested that the collections be forwarded to the Rev. W. Reid, Toronto.

DAVID INGLIS,  
Convener.

#### DEATH OF REV. DAVID HAMILTON, OF BELFAST.

Several churches are losing by death some of their best and most useful ministers. Recent papers mention the death of the Rev. D. Hamilton, of Belfast, an excellent and devoted minister. He was first settled at Connor, in Antrim, and after ten years labour was translated to Belfast. Here he was eminently successful, and soon had a large and attached congregation. He took a prominent part in every christian enterprise, and of late especially, much of his attention was given to the Jewish Mission of the General Assembly, and to the Church and Manse Fund. In the discharge of his pastoral duties he was seized with fever, which soon completely prostrated him. His latter end was peace.

#### DEATH OF PROF. A. ALEXANDER OF PRINCETON.

We have to record the death of Dr. J. A. Alexander of Princeton, who has been for many years admired for his scholarship, and revered for his christian devotedness and piety. The following, from the *New York Evangelist*, will, we doubt not, be read with interest by many Canadian Presbyterians:

"All that relates to the closing scenes in the life of this eminent servant of Christ will have a sad interest at this moment, while the whole American Church is mourning his loss. From a private letter received by a gentleman in this city, from a student in the Theological Seminary at Princeton, we are permitted to copy some details of his last hours. They will be read with mournful interest.

PRINCETON, Jan. 30, 1860.

*Messrs. Editors:* We had yesterday at conference, from Dr. Hodge, one of the most solemn, touching addresses I ever heard. I thought I would communicate it to you. It was a strange but providential coincidence that Dr. Hodge should have suggested, the Sabbath before, the words, "The Lord reigneth, let the earth rejoice," as the next subject for conference. After singing the hymn, "God moves in a mysterious way," Dr. Hodge attempted to read the 14th chapter of John's Gospel, but could not finish the first verse. He handed

the book to Dr. Green, who read the chapter; after a few remarks by Dr. Green, Dr. Hodge said (I give my notes nearly verbatim):

"When this subject was suggested last Sabbath, no one thought of the issue before us. The death of Dr. Alexander was unexpected, to himself as well as his friends. I called on him on Thursday, when he told me he was as well as he had been for the last year, though I must not let my feelings control my judgment in regard to his state of health. Next day in dressing he found himself weary, and had to lie down again. Rode out in the morning; very weak in the afternoon. Soon his pulse sank and became imperceptible; his mind wandered; though he uttered a few sentences, they were unintelligible. Sank that night (Friday), his breathing unnatural; then ceased to breathe at about half-past three P. M. Saturday, though the precise time was not known, as he did not even draw a long breath.

"We meet here as a bereaved family, and as such, it will be pleasant for us to talk about, and contemplate the past history of our dear departed friend.

"Dr. Alexander was four years old when his father came to Princeton, in 1812. I came to Princeton that same year, and have been ever since associated with him. His education was conducted here. He was, to a greater extent than any man I ever knew, self-educated. His wonderful talents, shown in early life, led his father to let him study as he pleased. He took and read any book in his father's library. When quite a boy he found an Arabic grammar there,—before he was fourteen he had read through the whole of the Koran, and since that time has kept up his knowledge of it; then Persian, Greek, and Latin of course, then Hebrew. He learned these all himself long before he came to the Seminary; then Syriac and Chaldee; afterwards the modern languages; there was not any of the languages of modern Europe with which he had not some acquaintance.

There have been many cases of this facility of acquiring languages, but this has usually stood alone. Dr. Alexander studied not merely the languages, he was a philosophical philologist, devoting great attention to comparative philology; to enable him to pursue this further, he studied Sanscrit, the root of so many other languages.

He paid particular attention to the literature of all these tongues, and as he advanced, his progress was really wonderful; in interpretation and exegesis, I know no one who could compare with him. With his great gifts of other kinds, his memory was wonderful, tenacious of everything, events, ideas, dates. I may mention a little illustration. In the first of the term, the students, forty or fifty in number, are matriculated; for this purpose they are called up in any order as they have happened to present themselves. Quite frequently, when, in my study next day, I mentioned that I wished I had a roll, he would walk up to my desk, and though he had not seen the list himself, and only heard the reading of it, would write down the first, middle, and last name of every man in alphabetical order.

He had great comprehensiveness of mind; looking over any subject, he could analyze it, and bring to bear upon it things drawn from all quarters, all tending to throw light upon it. You have all noticed this in his lectures. He was distinguished in power of logic, and in the wonderful vigor of his imagination,—some of his discourses "were just magnificent." He was great in another department,—in his wonderful mastery of language, always using 'st the right word, and always putting it just in the right place. He was the greatest master of style in this country. Often have I sat, and listened to him with my mind fixed on this

one thing, his facility of using the precise word which was needed.

"My personal acquaintance with great men is not very large. Spending two years in Europe, I met a good many learned men. I never knew one in Europe or America, that could compare with him for variety of powers, and combination of extraordinary gifts.

"In connection with all this, though he was conversant necessarily with all forms of skepticism, even the most audacious, which have run so wild in the Germany, I do not believe there was a man in the ministry who had a more simple trust in the Divine authority of the whole Scriptures, from Genesis to Revelation. He had deep reverence for the Word of God,—to crown all, he was a spiritually minded, devoted Christian.

"We had high hopes of him for many years to come—he was only 52, and the next ten years are often the richest in such a man's life,—but all is now finished, and it is well for us to turn our thoughts to such a passage as this for comfort to our hearts: "The Lord reigneth," and because He reigneth we ought to rejoice.

#### COOKE'S CHURCH, TORONTO.

The ninth annual Soiree of Cooke's Church Sabbath School, was held on the 5th January in the basement which was well filled by the children, their parents and guardians. After the singing of a hymn, a blessing having been asked by the Rev. Mr. Young, the children were plentifully supplied with tea, cakes, and fruit, kindly provided for them by the ladies of the congregation. The Rev. Mr. Gregg, the Pastor, filled the chair, and addressed a few remarks to the children in his usual brief but impressive style. Afterwards they were addressed by several of the teachers. A short, but interesting address was delivered by Mr. James Martin, Jr., (a member of Mr. William Clark's advanced class,) to the teachers. In the course of the evening, Miss Thomasine Callaway, in the name of the children, presented to the Superintendent a very handsome copy of Matthew Henry's Illustrated Family Bible, in 3 vols., accompanied with an appropriate address. A Report for the past year was also read. This will be found in another column.

#### THE LATE DR. BAYNE.

At the annual meeting of the members of Knox's Church, Galt, held in the vestry room on Wednesday the 5th inst., the following resolution was carried by the unanimous voice of all present:—

"This congregation, now assembled in annual meeting, and for the first time since the death of the Rev. John Bayne, D.D., our late honoured, beloved, and lamented pastor, feel that we cannot allow this occasion to pass without in a special manner recording our estimate of him who so long went in and out among us, and for whom we mourn this day, because we shall see his face no more. It is not our part to speak of his influence and usefulness in the church at large, great and acknowledged as these were; nor is this the time to dwell on our high estimate of his mental and moral excel-

encies as a man; to us rather belongs the duty of speaking of him as our pastor; and we feel how unable we are adequately to do so. For nearly a quarter of a century he dwelt among us, devoting to our service his great and sanctified gifts whole in the freshness of youth, and though urged to change his sphere of labour, continuing in mature years to toil for those to whom he at first came. Through all this prolonged ministry, we ever found him a kind friend, a wise counsellor, a faithful preacher of the Everlasting Gospel, and a consistent follower of the Lord and Saviour Jesus Christ. To us he was truly an ambassador for Christ, beseeching us in Christ's stead to be reconciled to God, and exerting an influence far and wide, which, blessed by the Holy Spirit, has, we believe, borne much fruit, and respecting which it is our prayer, that, ever more and more blessed, it may bear fruit many days hence, to the good of souls and the glory of the Redeemer. But a ministry so lengthened, powerful, and honoured, needs not our commendation. While living he cared little for human praise, and our part is now only to make a tearful record of his surpassing worth, and our exceeding loss. A wise God has removed him at a time when we had fondly hoped he might long continue and break among us the Bread of Life, as in days gone by. That removal was sadly sudden; the dispensation is surrounded by clouds and thick darkness; but in the midst of sorrow we desire to acknowledge the righteous sovereignty of God, to repose in his unerring wisdom for guidance, and to say, 'the will of the Lord be done.' This congregation also desire, while thus recording our grief for our own loss, to convey our sincerest sympathies to the relatives of our late pastor. A congregation deprived of such a pastor, can estimate the grief of sisters deprived of such a brother. Our prayer is that God will sustain them in their affliction, while we remind them of the consolation of mourners who know that those who sleep in Jesus, will God bring with him."

Mr. Hume, who was in the chair, requested such of the meeting as agreed to the foregoing resolution, to stand up, which they did, every man and woman present giving it their warmest assent.

A committee, consisting of the Trustees and Elders was then appointed to take steps for the erection of a suitable monument for the late Dr. Bayne; and the meeting adjourned.

#### PETERBORO'—OPENING OF NEW CHURCH.

On Sabbath the 19th February, the new church just erected at Peterboro' was opened for public worship. Professor Young of Knox College, and the Rev. Alexander Topp of Toronto, were present on the occasion to take part in the services. The train in which they were, however, was detained by the severe snow storm of Saturday, between Port Hope and Millbrook, so that they did not reach Peterboro' till after one o'clock on Sabbath afternoon. The passengers were obliged to remain in the cars all night. The forenoon services were therefore conducted

by the Rev. Mr. Roger, the pastor of the congregation. Mr. Topp preached in the afternoon, and Professor Young in the evening. The church notwithstanding the inclemency of the weather, was crowded all day to its utmost capacity. As an evidence of the healthful spirit of union which prevails in the town, and of the good feeling towards Mr. Roger and his congregation, the Methodist and Baptist churches were closed for the occasion, that there might be an opportunity afforded to all who were willing to join the services.

The Church is a very elegant and commodious edifice, with a neat, graceful spire, and is seated for upwards of 1000. Its erection was rendered necessary, not only by reason of the old Kirk taking possession of the former one, but also on account of the increase of the congregation, which was with difficulty accommodated in it. As showing the prosperity of the congregation, and at the same time how highly the ministrations of Mr. Roger are appreciated, it may be mentioned that on Monday pews and sittings were let, yielding about £300 per annum.

The collections on Sabbath with the proceeds of the Soiree on Monday evening, and the subscriptions on that occasion, amounted to nearly £700, and it is expected that this amount will be considerably increased by further subscriptions. Altogether the prospects of this church under the faithful labours of its Pastor, and with the blessing of God, are very cheering; and there is much cause for the expectation that the work of Christ will prosper more and more in their midst.

**AWFUL CATASTROPHE.**—Tidings have reached this city of the total wreck of the steamship *Hungarian*, of the Canadian line, and of the probable loss of all on board. It is feared that several of our public men, legislators, ministers, and others were passengers by the lost steamer. May God comfort those who have lost near and dear friends, and may the sad occurrence be to all who hear of it as a voice of warning.

**BETHESDA CHURCH AND ALNWICK.**—The Rev. P. McDermid has accepted a call from the united congregation of Bethesda Church and Alnwick.

**PUBLIC MORALITY.**—We rejoice to see that the County Councils, of Perth and some other Counties have been passing most salutary laws with reference to the sale of intoxicating drinks, sabbath labour, and other points bearing on public morality. We trust these laws will be faithfully carried out.

**RED RIVER.—PRESBYTERIAN S. SCHOOL.**—By a paragraph in the *Globe* from the *Nor' Wester*, we learn that the anniversary of Mr. Black's Sabbath School had lately been held. The average attendance for the past year had been 100, the number in attendance being occasionally considerably larger. There are 12 teachers.

**THE PRESBYTERIAN HISTORICAL ALMANAC.**—We cordially recommend to ministers and others, who wish to obtain authentic information with reference to the Presbyterian churches, whether in America or Europe, to procure a copy of Wilson's "Presbyterian Historical Almanac." Its information is authentic and full.

**PRESBYTERY OF COBOURG AND U. P. PRESBYTERY OF DURHAM.**—The Presbytery of Cobourg met, on 15th February, at Port Hope, with brethren of the U. P. Church, connected with the Presbytery of Durham, for the purpose of fraternal conference and prayer. The meeting, was of a very pleasant and harmonious nature. Those convened on this interesting occasion were of the Presbyterian Church of Canada: Rev. J. Roger, of Peterborough; J. W. Smith, of Grafton; W. J. McKenzie, of Baltimore; J. Smith, of Bowmanville; F. Andrews, Otonabee; and J. Laing, of Cobourg; with W. Glover, elder. And of the United Presbyterian Church, Dr. Thornton, of Whithy; J. Cassie, of Port Hope; George Lawrence, of Clarke; R. Monteath, of Prince Albert; J. R. Scott, of Perrytown; J. Ewing, of Emily; and Geo. Riddell, of Newton and New Castle; with W. Best, Alexr. McBurney, and Samuel Martin, elders. A free conference was held on the subject of union, and a cordial desire was expressed by all for a speedy consummation of the proposed union. The basis of union was discussed, and more particularly the fourth article. The following Resolutions were adopted unanimously:

1. *Resolved*—“That while differences to some extent exist in reference to one topic presented in the proposed basis, (viz., on the 4th article,) yet in the estimation of the members of this Conference, these constitute no sufficient reason for deferring union; provided that mutual forbearance be exercised, and we therefore earnestly urge the exercise of this principle.”

2.—“That we, in our position as office-bearers in the church, and as individuals in private, shall use our influence towards removing the obstacles which seem to stand in the way of the contemplated union, and that we will not cease to make this a subject of prayer, both in public and in private, till such time as it is accomplished.”

We regret that in consequence of not receiving an account of the proceedings until our columns were filled up, we are unable to give an insertion to the account in full.



## ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**PERSECUTION IN SPAIN.**—Mr. Escalante, a British subject has been imprisoned in Spain, and sentenced to nine years penal servitude for circulating the Bible. There appears to have been culpable neglect on the part of a British consul, to whom application was made in behalf of Escalante. A large and influential meeting was recently held in Edinburgh for the purpose of giving expression to the feelings of the Christian community on this subject. We are glad to observe by the most recent intelligence that there is a likelihood of Mr. Escalante being restored to freedom.

**RESIGNATION OF REV. CANON WODEHOUSE.**—Rev. Canon Wodehouse has resigned his various preferments in the Church of England, in consequence of his conscientious objections to several passages in the Liturgy.

**EFFECTS OF THE REVIVAL IN IRELAND.**—On the occasion of opening the Quarter Sessions at Coleraine, the presiding Barrister in referring to the marked diminution, or rather entire absence of crime said, "I believe I am fully warranted now to say that to nothing else than the moral and religious movement which commenced early last summer, can the change be attributed. I can trace the state of your calendar to nothing else." For three months there was only one case to come before the court.

**DEATH OF SIR T. MAKDOUGAL BRISBANE BART.**—This distinguished soldier and astronomer, died lately at his seat, Brisbane House, Ayrshire. After long and arduous service, the deceased retired to spend his latter days on his patrimonial estates. The last however he was ardently devoted to the cultivation of science, and to acts of benevolence and philanthropy. Sir Thomas was a warm adherent of the Free Church, and manifested his attachment by many deeds of liberality.

**ANNUITY TAX IN EDINBURGH.**—A Bill has been prepared by the Lord Advocate to abolish the annuity tax, which is so odious to many, and to provide other means for supporting the Established clergy of the city.

**SUPPRESSION OF THE UNIVERS.**—The Emperor Louis Napoleon has suppressed the *Univers*, the organ of the Ultra-montane party. This is another indication that the quarrel between the Emperor and the Pope is irreconcilable.

**REV. DR. HANNA.**—Certain views expressed by Dr. Hanna, in a sermon on the headship of Christ, are being canvassed by writers in the *Edinburgh Witness*. Dr. Hanna while admitting that Christ is head of the Church, appears to deny his headship over any separate portion of the Church.

**IRISH PRESBYTERIAN CHURCH—DEATH OF MINISTERS.**—We have noticed in another column, the death of the Rev. D. Hamilton of Belfast. Another minister of the Irish Presbyterian Church, lately removed by death, is the Rev. W. McHinch of Dundalk. Mr. McHinch was respected and beloved by all. He and the Rector of the Parish had, for several years, a United prayer meeting every Monday in the Town Hall.

**ABERDEEN COLLEGE.**—An ordinance has lately been issued by the University Commissioners with reference to the Colleges at Aberdeen, King's, and Marischal, the object of

which appears to be the union or fusion of the two. The Rev. Dr. Campbell, formerly of Brockville, and afterwards of Queen's College, Kingston, now Principal of King's College, is to be Principal under the new system.

**THE REVIVAL IN WALES.**—The revival continues to advance in every part of Wales. It is, throughout the principality, the absorbing topic.

**NATIONAL EDUCATION IN IRELAND.**—A general and public movement has lately been made in the North of Ireland in favour of the National system. In their reply to the Romish Pastoral on the subject of education, the Government reject the demands of the Priest party, and declare their adherence to the principles of the national system.

**EXPLORATIONS OF DR. LIVINGSTONE.**—By latest accounts, Dr. Livingstone was successfully carrying on his researches in the interior of Africa. One of his greatest drawbacks was the insufficiency of the Steamer which he had for river navigation. The Universities of Oxford and Cambridge are making arrangements for the support of Missionaries in the regions which Dr. Livingstone is exploring.

**ITALY—CHERRING PROSPECTS.**—There is now more hope for the establishment of liberty and truth in Italy. There is reason to believe that France is now heartily disposed to unite with Britain in preventing any hostile effort on the part of despots.

**REV. DR. HUNTINGDON OF HARVARD UNIVERSITY.**—Dr. Huntingdon, formerly a Unitarian, but who recently adopted Trinitarian views, has resigned his professorship in Harvard University. He states that about one half of the entire number of Students belong to Trinitarian families.

**DEATH OF REV. DR. BROWNER.** The Rev. Dr. Browner of the Dutch Reformed Church in New York, lately died at the age of seventy seven years. He was a native of Lanarkshire, Scotland.

**NORLH GENEROSITY.**—The Messrs. Stewart of New York have contributed \$10,000 towards the purchasing of the Church edifice in Boston for the first Presbyterian Church. This is the congregation of which the Rev. Mr. McLaren was formerly pastor.

**SOUTHERN EXPATRIATION.**—Pro-Slavery fanaticism is proceeding to an extreme length in the South. Recently a minister of the gospel, and thirty five others were expelled from Kentucky, simply because their views were opposed to Slavery. Since the expulsion of these, another company of eighteen have been driven from their homes by mob violence. Formerly the South complained of Northern fanaticism, now the Southerners themselves are exhibiting the most violent fanaticism. A recently passed law compels all free coloured people in Arkansas either to leave the State, or to be enslaved.

**REV. C. CHINIQUE.**—The Rev. C. Chiniquy, long known as Father Chiniquy, has been formally received, with the people under his care, into connexion with the old School Presbyterian Church. Mr. Chiniquy recently visited Kingston and Montreal, and made effective speeches at the religious anniversaries.

**AFFAIRS IN HUNGARY.**—Matters have reached a crisis in Hungary. A great Protestant meeting was lately held in Debreczin the capital of Lower Hungary, to protest against a decree lately issued, opposed to the organization of the Protestant Church.

The meeting was summoned to disperse as being illegal. The proceedings however still went on. The Hungarians have been so much exasperated of late, that some explosion may soon be expected.

## Communications, &amp;c.

## STUMBLING BLOCKS TO REVIVAL.

"TAKE UP THE STUMBLING BLOCKS OUT OF THE WAY."

## No. 1.—Restraining Prayer.

"Restraining prayer we cease to fight! Prayer makes the Christian's armour bright, And Satan trembles when he sees The weakest saint upon his knees."

A most formidable stumbling block in the way of a Revival amongst us has been the restraining of prayer. We have not realized the absolute and indispensable necessity of prayer as the invariable precursor of a revival, and its grand procuring cause. Without this we are weak, and as other men, shorn of our spiritual strength, bereft of our spiritual vision—at the mercy of the scoffing Philistine. The brawny arms of Samson grasp the pillars of the mighty temple, where swarm his foes to make of him their sport:—his sightless orbs are turned upwards, his lips mutter, "Strengthen me, I pray thee only this once." We know the result of that prayer. And does it not vividly present to us how we are to be "mighty in the pulling down of Satan's strong-holds." Wielding this weapon not carnal, we become "mighty through God," strengthened with might by his Spirit in the inner man. Surveying those strong-holds where Satan's seat is, and behind which are entrenched the armies of the aliens, we experience weakness, and fear, and much trembling, like the Israelites when the towering fortifications of Jericho first met their gaze, mounted with the terrible engine and giant forms of the Anakims. But if from the holy priesthood peals forth again and again the trumpet of truth, giving no uncertain sound, and if to God most high, unto God who performeth all things for us, we "shout with a great shout" the walls will fall flat, and the enemy be routed. We must cry mightily to God, for unless He be on our side, who is far greater than all that can be against us, and interpose in our behalf the exceeding greatness of His mighty power, we will fight uncertainly, even as those beating the air. How many illustrations have we of the utter impotence of mere human power! Who more likely to be successful than Isaiah, Jeremiah, and Ezekiel? Isaiah with his seraph-touched lips, and evangelical fervour, Jeremiah with his faithful warnings and melting pathos, Ezekiel with his withering denunciations and beautiful imagery. But Isaiah complains "Who hath believed our report and to whom is the arm of the Lord revealed." Jeremiah weeps in secret places. During his entire career he

"pours forth his anxious plaint."

and Ezekiel, who, with all the fierceness of his invective, had the voice of the charmer, is unto those among whom he laboured as one having a pleasant voice. They hear his words but do them not. Where has been found the superior of Paul in convincing argument and overpowering appeal

But with all his surpassing ability, he could not make the mercenary, temporizing Felix do more than tremble, or cause the frank and generous Agrippa to become an "altogether" christian. And can we forget the witness nobler still, into whose lips grace was poured, and like whom never man spake, who is prophetically portrayed as lamenting, "I have laboured in vain and spent my strength for nought," and whose years of unremitting toil met with no such return as was vouchsafed in a single day under the ministration of the Spirit. Thus in the most striking manner have we impressed on us a sense of the inestimable value of the Spirit,—and that neither is he that planteth anything, neither he that watereth, but God, who giveth the increase. It is by sincere, fervent, persevering prayer, that this divine agency is to be obtained. Our Heavenly Father gives the Holy Spirit to those who ask Him. Would we have Jesus see amongst us, in a numerous offspring, of the travail of his soul, and be satisfied? Then we must travail in birth, till Christ be formed in them, and God of His own will beget them by the word of truth. As hath promised, "I the Lord have spoken it, and will do it." But the fulfilment of the promise on His part is pivoted on prayer on ours. "Thus saith the Lord God, I will yet for this be inquired of by the House of Israel to do it for them." The result of this united, urgent, inquiring immediately follows. "I will increase them with men like a flock. (or with flocks of men) as the holy flock, (or the flock of holy ones) as the flock of Jerusalem in her solemn feasts." (Ezek. 36: 37-38.) What stands in the way of our having not merely this one and that one born in our Zion, but such a large increase as this which the Lord hath promised, and which on the day of Pentecost was actually realized? We do not wait for the promise of the Father as these primitive disciples did. For this the Lord is not enough, or aught "inquired of," to do it for us. "We have not, because we ask not, or because we ask amiss." This is the "stumbling block," and this must be removed, else we will not get even drops from heaven, far less a "plenteous rain" and "showers of blessings."

We are looking to the means of grace more than to the grace of means. The pipes concern us more than the exhaustless reservoir which can alone fill them. If we have only these of proper material and shape, and laid after the orthodox fashion, we think not of the connexion with the upper springs. Though we have toiled all the night and caught nothing, our tendency is, in our conceit and self-sufficiency, to sacrifice to our net, and to burn incense to our drag. [Hab. 1: 16] instead of appealing to Him who stands on the shore of the better land, ready to show us the right side of the ship, and the true "art of man-fishing."

If we have made this appeal it is not "with a true heart." Like backsliding Israel we have turned to the Lord, but feignedly, and although our appeals may have been elaborate and eloquent, "we have flattered God with our mouth, and lied unto him with our tongues." (Ps. 78.) This want of sincerity in our supplications has proved a serious "stumbling block." Much more may we say respecting our Heavenly Father, than Jacob respecting his earthly, "If I dissemble, my father will find me out, and I shall receive a curse instead of a

blessing." Alas! we have not remembered as we ought, that while the Lord is nigh unto all them that call upon him, it is only to all those that call upon him in truth.

Want of thorough earnestness has been a great stumbling block. The great bulk of our supplications must be classed with the "dead works" from which we need to be "purged," that we may in spirit as well as truth serve the living God. The Father seeketh such to worship Him. Our prayers have been but as the body, fitly joined together it may be—but no breath in them. "The body without the spirit is dead." However elegantly fashioned be the dress in which you array a corpse, and however exquisitely carved be the coffin in which you lay it, it is a corpse still, not lovely to look upon, but loathsome. Of many such spiritless prayers we may well say: "Bury my dead out of my sight." They are an abomination to the Lord, and should be so to us.

It is only the effectual, fervent prayer of a righteous man that is of much avail. An important case was pending at the Great Law High Court at Athens. The client comes to Demosthenes, the mighty Grecian orator and whispers in his ear, "If you don't undertake my case, it is lost." The great Advocate seems not to hear him. Again he whispers "I am already beaten." The orator answers "I don't believe you." In anguish of soul the wretched client cries out. "Ay, now I feel your cause" said Demosthenes. We will have power with God and prevail, only in so far as we approach him, deeply feeling that we are wretched and miserable, that our cause is lost, that we are "beaten already." The earnest prayer and cry will alone come near before him, and so touch his heart, as that he will feel our cause, "For the sighing of the poor, and the crying of the needy in his distress now will I arise, saith the Lord, I will set him in safety from him that puffeth at him." Has not the lack of perseverance been a "stumbling block too? Have we been instant in prayer—remembering always to pray and not faint, not crying merely, but crying continually. Cecil used to say, when one of his children cried he would remain in his study, thinking that some toy or other might satisfy it, but when it continued to cry, and nothing would do but his presence, then he came to the child immediately. "This is the spirit of adoption, whereby we cry Abba, father. Every good prayer, (says Bishop Hall,) knocketh at heaven for a blessing, but an importunate prayer pierceth it, and makes way into the ears of God.

The arrows will not be sharp in the hearts of the King's enemies amongst us, whereby the people will be subdued under Him, unless, in the shape of pointed petitions with heaven deaved and directed fervency, we shoot our arrows right up into God's quiver, from bows bent, from spirits drawn out to the utmost. Not once or twice, or thrice, but "without ceasing," must this spiritual archery be engaged in. We may learn a lesson from the parable visible and in action, addressed by the sick prophet to the sorrowful king—II. Kings xiii. 14-20. Are we not apt, like the king, to "stay" shooting, so that the Lord is "wroth" with us, and our spiritual conquests are limited.

Is it not a "stumbling block" too, that we fail in directness? Our arrows are too often shot at a venture; and being alas, not fea-

thered by the Spirit, they fall back pointless. Such boldy exercise profiteth little. We must feather our arrows aright, and follow them in their upward flight to see if they hit the mark. This is the meaning of the Psalmist where he says, (Ps. 5: 3) "I will direct my prayer unto thee, and will look up. Take ye then the stumbling block of prayerless prayers, of pointless prayers, of spiritless prayers, away, and pray ye all, pray always, pray everywhere, pray not feignedly, but in truth; not by fits and starts, but without ceasing; not at a venture, but with the feather on the arrow, and the eye on your mark, then may we experimentally know the truth of that blessed saying. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

Oh if any of us have been hitherto trusting in an arm of flesh, in ministers, in ordinances, in forms, and virtually ignoring the Spirit, let us henceforth cease from man, and trust in the Lord, for ever trust. If our applications to the throne of the heavenly grace have been in time past feeble, frigid, and formal, let us beseege those ears which are "never heavy," and cause the kingdom of heaven to suffer violence with the sincerity and fervour, and importunity and pointedness of the man greatly beloved. "Oh Lord hear! O Lord forgive! O Lord hearken and do! defer not for thine own sake, O my God, for thy city and thy people are called by thy name." Ye who are the Lord's remembrancers, put him in mind of his precious promises. Keep not silence, and give him no rest. Let each personally prove him herewith. Let each personally resolve. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

If the effectual, fervent prayer of one righteous man be of much account, what shall we say of the effectual fervent prayers of a multitude. "If" says an old divine, "one sigh of a true christian wafts the bark to the destined haven, or steereth one of Zion's ships, how much more a gale of sighs breathed by hundreds of believers. If one trumpet sounds so loudly in the ears of God, how much more a concert of all the silver trumpets sounding together! Where so many hands are lifted up, how many blessings may they not pull down from heaven."

"If two of you shall agree together touching any thing, it shall be done unto you." " whatsoever ye shall ask in my name, believing, ye shall receive." "All things are possible to him that believeth."

This, too has been a "stumbling block" "Without faith it is impossible to please God." We have failed to obtain this testimony that we please him because we have failed here. He has not done many mighty works among us because of our unbelief. "Lord increase our faith." "Help our unbelief. We must expect great things. Were God to grant us now, what we often with apparent sincerity implore, would we not stand amazed? The faithful few among the Hebrew captives prayed, but when in answer to their supplications God turned their captivity they were as men that dreamed.

Peter is in prison. "Prayer is made continually of the church unto God for him." When they are yet speaking God hears, and turns the captivity of his faithful servant. But those praying for this very thing, were as dreamers too, they could scarcely believe it. The young girl is almost beside herself, and the praying circle think it must be his appearance. Is it not so with us? Let our souls with expectation, hope continually.

What may not we expect from the recent "gathering together" of entire Christendom? Surely large blessings are yet in store for us. Let us not desist returning to the top of the holy mount, not until seven times only, but until seventy times seven, and we may hope to see the little cloud coming out of the sky, and to hear the sound of abundance of rain.

Let us wrestle like Jacob "With great wrestling let us wrestle," and out of weakness we will be made strong, wax valiant in fight, and put to flight the armies of the aliens.

What an effect on Peter and the rest of the disciples had the lively wrestlings of that memorable ten days concert for prayer! He who going the warfare on his own charges, craven-heartedly cowered beneath a woman's glance, when endued with power from on high, stands forth a courageous champion, to face, without flinching, his master's murderers.

Like precious faith we need, and to that faith we shall "add" similar "fortune." There remaineth yet very much land to be possessed for the Captain of Salvation. If in this spirit we go up and possess the land, its conquest will not be distant.

We are all familiar with the great spiritual victory gained by John Livingston, in the church yard at Kirk of Shotts, when the weapons not carnal, proved in his hands as arrows of a mighty man.

We are not familiar enough with the exercises of the previous night. The praying "coteries" who are always the life guard of the sacramental host, keep not silence. Livingston's own record is deeply interesting:—

"The only day in all my life, wherein I found most of the presence of God in preaching, was on a Monday after the communion, preaching in the Churchyard of Shotts, June 21, 1630. The night before, I had been in company with some Christians who spent the night in prayer and conference. When I was alone in the fields about eight or nine in the morning, before going to sermon, there came such a misgiving spirit upon me, considering my unworthiness and weakness, and the expectations of the people, that I was consulting with myself to have stolen away somewhere and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon and got good assistance, about an hour and a half with the pains I had meditated on. (Ezek. 36. 25-28.) And in the end offering to close with some words of exhortation, was led on about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart as I never had the like in all my life-time."

With characteristic modesty and self-diffidence he omits saying a syllable as to how far the Father who had seen him in

secret rewarded him openly. Let John Brown of Haddington supply the omission, and surely the statement of one so proverbially prudent and cautious as he, may be thoroughly relied on.

Meanwhile, faithful ministers were remarkably countenanced of God at their sacramental and other occasions. Multitudes crowded to their communions, and being eager to hear as much of the Gospel as they could, when they had an opportunity of it, they began to hear one sermon on Saturday before, and another on the Monday after. Mr. John Livingston, Probationer, having run so far off that morning, preached a sermon at the Kirk of Shotts, on Monday, June 21, at which FIVE HUNDRED were converted to Christ.—*History of Ch. of Scotland*, p. 98.

R. F. B.

#### LETTER FROM STUDENTS OF NEW COLLEGE, EDINBURGH.

For several there years has been a correspondence carried on between the students of Knox College, Toronto, and the students of the New College, Edinburgh. The following being the last letter received from Edinburgh, has been handed to us for publication. We have pleasure in complying with the request made, believing that the letter will be read with interest.

*Dear Brethren in Christ—*

According to our annual custom, we write to those whom we believe to be like-minded with ourselves, and in whom, for the sake of old associations, or from a similarity of purpose and position, we as members of the new College Missionary Society, feel an especial interest. How great and manifold are the reasons for such an interchange of brotherly sympathy. Though long distances divide us, we are one in our allegiance to a common Lord and Master,—one in our dependence on Him for that life by which alone our souls can be sustained in spiritual health, one in our desire to do good, and further the cause and kingdom of Christ as we have opportunity,—one in our hopes of a blessed immortality of rest, when our work of life is done. Thus may we hold up each others hands, and cheer each others hearts: thus may we enkindle each others love to Christian brethren, and to Him who is the Elder Brother of the family, and the Head of the Church, into a warmer and brighter flame, and so grow stronger and more faithful in the strength of God, till we shall run and not be weary, and walk and not faint.

It is drawing near the close of another season, and now we look backward and forward upon our own work and prospects, and come most naturally at such a time to think of you, of the good will which we bear each other, of your work and labour of love, and of the need which all of us have to seek together for a security against weakness and temptation, at the throne of the Heavenly Grace. We have had much to cheer us and keep us in good heart, both in the spirit which God has been graciously pleased to keep alive in us, and in the encouragement which we have received from without. Here in this city, we are especially privi-

leged as a society, for at our meetings every Saturday morning, we are almost always favoured with the presence of some one, who from his experience in the mission field, or from some intimate connexion with it, is able to supply us with interesting details, and to enforce on us the obligation of holding up before all men the light of salvation.

During the session we have had many such precious opportunities, and it has been pleasant to see that many of the students of the new College have availed themselves of them, for our meetings have been largely attended; indeed we may venture to say, without the fear of being presumptuous, that there is amongst us a growing earnestness and evangelical spirit. Such a spirit we find to be fostered and encouraged by our professors, so that we and they become bound not merely by a community of academical interests, but in the bonds of that holy love and sympathy, which subsist among those who have it for the highest aim of their lives to establish and build up the Kingdom of God: yet in all this would we rejoice with trembling, for shall not our condemnation be the greater, if we have trifled with our privileges, and have been dead and cold in heart in the midst of so much life. As we have so many influences for good bearing upon us, we feel along with them a heavy responsibility. May God grant that we may feel it more. May the Holy Spirit give us strength to bear it, and be faithful even unto death, that we may win the crown of life. A certain part of our business, always most pleasing, has been our intercourse with students from other lands, who have come to study in our College. Strangers from the continent of Europe have addressed us, and spoken to us words of eloquence and brotherly love. Perhaps they think us grave and cold in manner, but to such as they, we bear an enthusiastic affection in our hearts, and such a meeting with them affords us an opportunity of giving a hearty expression to our feelings, which at other times may be only silently cherished. To hear from them or from others, of students in other halls, who are animated by the same spirit with ourselves, and with whom, though they speak a different tongue, we have a sympathy, which in its silence is stronger than words, gives us an especial pleasure. Our society has subsisted for a sufficiently long period to have some very tender ties to missionary work in all its branches, through the presence in mission fields of labourers, who, in the years of their college-life, were active and distinguished members, to these wherever they may be, we rejoice to look with an unforgetting affection, and to receive communications from them is like hearing the voices of an old and well-beloved friend.

There comes a shade of sadness over us when we hear, as we must sometimes do, of a standard-bearer falling, of the hand which had so loudly lifted up a banner for the truth, struck down and stiffened in death,—of the voice which was learning to speak more eloquently of the truth of God, silenced for ever. Since we despatched our annual letters last year, it has been our lot to lose one whose name was known and loved among us, and who had gone far hence to do his Master's work; we do not fail to listen to the voice which comes to us from his grave in China, summoning us to work as he worked, that we may die as he died; we see:

in humble dependence on the spirit of God, to obtain somewhat of his love and enthusiasm and missionary zeal, that being found faithful as he was, we may go forth with gladness to meet our Lord at his coming. The blank which has thus been created in the Chinese mission is to be filled by another, at present a member of our society, who goes forth in the strength of the same faith in God, and the same Gospel truth. May he be abundantly aided and blessed, and honoured to be a successful labourer in the vineyard and garden of the Lord.

Our work is not confined however to hearing of the labours of others, and praying for a portion of their spirit, for in the dark and destitute corners of our city, we have many opportunities of evangelistic labour laid to our hand. A large majority of the new College spend a part of their time in working in one capacity or another for the elevation into christian light and liberty of the sunken multitudes. The work is often arduous, and the difficulties discouraging; but it is God's work, and in the conviction of that we go forward, looking for the promised blessing. We rejoice thus by our own labours to add somewhat to the work of evangelization in Edinburgh.

The subscriptions which we are able to raise, besides being appropriated in part to those departments of the foreign field, in which we feel a special interest, are devoted to the maintenance of one of our own number, as a regular missionary in the West Port, perhaps the most degraded district in the city. He meets with many difficulties, but works on steadily and needs not despair of receiving the increase at the hand of God.

It remains to us only to wish you a rich outpouring of the Holy Spirit, and to supplicate our common Lord for you and ourselves, that he will be merciful unto us, and bless us, and cause his face to shine upon us; that His way may be known upon the earth, His saving health among all nations. It will be a great gratification to us to receive some communication from you, and to hear how the Lord is prospering you in all your work.

In the name of the Society,  
Your Brethren in the Lord,  
R. S. MACAULEY,  
*President.*  
CHAS. G. MCCARTY,  
*Secretary.*

To the President of the  
Missionary Association,  
Knox College, Toronto.

**NINTH ANNUAL REPORT OF COOKE'S  
CHURCH SABBATH SCHOOL.**

The Teachers of Cooke's Church Sabbath School embrace the opportunity again afforded them to submit to the members of the congregation a brief report of their transactions during the past year.

On this, as on former occasions, they desire in the first place to acknowledge humbly, and with heartfelt gratitude, the great goodness and loving kindness manifested towards them, by Him in whose cause they are engaged, which has been largely experienced by them as individuals, and also as a society, during the past year, verifying the truth of his own precious promise, that he will be with all his true and faith-

ful servants to strengthen and encourage, and that he is still, as in days of old, a ready helper in all times of trouble.

The year that has just closed, like its predecessor, has been marked by considerable changes, both among teachers and scholars. Several of the teachers present at our last annual festival are absent from this one; some of them in the providence of God, had their sphere of usefulness transferred from the school to the family circle; others again, have left the city to find employment in various sections of the Province, and one of our most talented teachers has gone to the Southern States. We trust, however, that, although removed from this field of labour, it will not be to abandon the work, but that, on the contrary, wherever their lot is cast, it will still be as heretofore, the one great object of their lives to spread around the knowledge of the Redeemer's name, more especially remembering his command to feed his lambs.

Many times during the past year have our hearts sunk within us, when one valued teacher after another was compelled by circumstances, over which they had no control, to resign their charges, and we were sometimes made to feel that God had brought us very low, constraining us to cry earnestly to Him in whom alone help is to be found, and we have cause of deep gratitude, inasmuch as our cry was heard and answered, for He who has the hearts of all men in his hands, stirred up some of His own people to come to our aid, who having found Jesus so very precious to their own souls, were willing now to do something for the advancement of His cause and kingdom in this world. The vacancies in our ranks have thus almost entirely been filled up.

Among the children also, various changes have taken place; several have left altogether. This has been caused principally by the removal of their parents' place of residence to a more distant locality. The vacancies thus caused have, however been more than supplied, there being a considerable increase in numbers over the previous year as the following table will shew:

On Roll December, 1858.....	189
“ “ “ 1859.....	238
Average attendance, 1858.....	132
“ “ “ 1859.....	160
Highest number present any day during 1858.....	151
Highest number present any day during 1859.....	185
Lowest number present any day during 1858.....	82
Lowest number present any day during 1859.....	136
Increase on Roll.....	49
Increase on average attendance..	28
Number of Teachers actively engaged, exclusive of Superintendent.....	21

We still continue to use in the school the series of lessons as prepared by direction of the Synod of our Church, with the Shorter Catechism.

In the infant class, taught by Miss Hall, the Children's Catechism and Bateman's Hymns with illustrations are used. This little class has increased greatly of late, and is now one of the most interesting in the school, with an average attendance of twenty-eight.

In our last Report we mentioned that an effort was being made to put the Library in a more efficient condition than it was. This effort has been pretty successful. From various sources the teachers and children collected above £20; of this sum they received from the Church £3 5s. 3d., proceeds of a collection taken up for the Sabbath School. This money has been expended in the purchase of books for the Library, Roll Books and Lesson Books for the Teachers, Catechisms, &c, for the school, and paying for the Children's Paper. The books for the Library have been purchased under the immediate supervision of the Minister and Teachers. No parent need fear any of them being put into the hands of his child; they are of a class fitted to interest and instruct in things belonging both to this life as well as that which is to come, tending to allure the thoughts from the things of time, and fix them on those things which belong to a never ending eternity.

Of our classes we are happy to be able to report favorably. We cannot see into the heart, neither can we tell whether any serious impressions have been made during the past year, or the particular individuals most profited by our labours, still we are not without hope that our efforts have been blessed.

One teacher says, "I took charge of my class on the 6th of June, 1858. It consisted of eight girls, to which number four have been added, making twelve. I loudly trust that several of them are indeed the lambs of the Great Shepherd, striving to obey his voice, and walk in his footsteps, and hope that He who has begun a good work in them, will perform it to the end, praying also, that our Heavenly Father will send His Holy Spirit into their hearts to strengthen and confirm, so that when they and I shall meet before His throne, we may hear the joyful sentence pronounced upon us,—and may not one of these dear children, be wanting in that day when Christ comes to make up his jewels."

During the past year we lost the services of several valued teachers, and it is with thankfulness we have to record that none of them have been removed by the hand of death; still death has been among us, and taken from our midst one of our little ones; we trust and hope she has been taken from this world of sin and sorrow to join the happy throng who surround the throne of God in heaven, transplanted from this world to bloom for ever in the garden of the Lord, another little lamb safe with the Good Shepherd. We trust also, the warning will not be lost on either teachers or scholars, but that the great and solemn truth may be deeply impressed on every heart, that our life is even as a vapour—that we know not what a day or an hour may bring forth, and that we also, when God gives the command, must obey the summons, and come to judgment.

We cannot help mentioning, before closing this Report, how much we have been pained and discouraged by the apparent coldness and apathy manifested by the members of the congregation towards the Sabbath School; and we would earnestly plead and entreat them to take a greater amount of interest in it for the future. The teachers' most anxious and earnest efforts will be powerless, unless assisted by parents at home.

We hope that during the present year we shall receive more countenance and sup-

port; the parents see that more attention, is given in preparing their children for school, and that they are encouraged to greater regularity and punctuality in their attendance. Above all, let parents themselves come occasionally. Teachers and children will rejoice to see them; by so doing they will strengthen our hands, and encourage our hearts in our labour of love, and we will all be co-workers together for Christ.

W. Huxter, Supt.

## Missionary Intelligence.

### FRENCH CANADIAN MISSIONARY SOCIETY.

The following has been handed to us by Rev. R. Wallace, General Agent of the Society, and we willingly comply with his request to publish it.

The Twenty-first Anniversary of this Society was held on 26th January, 1860, in the Wesleyan Church, Great St James Street. It is computed over 3,500 persons were present, while many could not gain admission. After a hymn in French had been sung by the pupils from Pointe aux Trembles, the General Secretary's Report was read by the Rev. Henry Wilkes, D. D. Resolutions were then moved and addresses delivered by the Rev. Messrs. Bonar, Gemley, Williams, (of the Grande Ligne Mission,) and Kemp. Rev. Canon Bancroft, Rev. Wm. Taylor, D. D., Rev. J. Carruthers, D. D., of Portland, and Rev. R. Wallace, General Agent. The presence on the platform of the Rev. C. Chiniquy, who had unexpectedly arrived, especially as it was his first appearance before a Protestant audience here, contributed greatly to the interest of the meeting. Having been introduced by the Rev. Canon Bancroft and Dr Wilkes, he first gave in English an interesting account of the work of God, among the French Canadians of Illinois. He also declared his unabated affection for his Roman Catholic countrymen, and advised that every effort for their conversion should be made in the spirit of love and gentleness, as thus only we could win them to the Gospel. He also spoke briefly in French, advising his hearers (amongst whom were several French Canadians) to read the Word of God for themselves, and urging upon them, that whatever respect they owed their priests, a far higher respect was due to the Holy Scriptures, which should be the standard of appeal in all inquiries after truth. The speaker was repeatedly applauded, and there seemed to be left on the minds of all a deep conviction as to the greatness of the work in which Mr. Chiniquy was engaged, and confidence in his sincerity and Christian character.

The Report read showed that marked progress in the work has been made during the year, and that a great and favorable change was rapidly taking place in the French Canadian mind.

The following is a summary of the operations, commencing with the Educational Institutes of Pointe aux Trembles. The number of both sexes who have at different times during the year attended at Pointe aux Trembles is 156, viz.: 97 boys and 59 girls. The present number is about 100.—About two-thirds of the boys, who

come from 11 different parishes, belong to Roman Catholic parents; the rest being the children of converts. These youths are generally ignorant of the first elements of education when they come to the missionary institutions, and thus should be kept in view, in order to appreciate the satisfactory manner in which the pupils acquit themselves at the annual examinations. During the past year the moral conduct of the pupils was satisfactory, and religious impressions prevailed generally their minds. Two having given satisfactory evidence of conversion, were admitted to the Lord's table; while eleven more seem to have received serious convictions. A prayer-meeting is kept up regularly by the youth themselves. Finally, the general health of the pupils is good, and not one case of death has occurred among them for the last eight years.

The Report relates the case of a boy who, after a short course of instruction, felt anxious to consult the priest about several passages of Scripture, which struck him as not in accordance with the doctrines of his church. He, with other lads, called upon the priest, and, presenting a New Testament, asked whether it was a good book or not. The priest would not answer his question, but ordered him to leave the College of the Swiss—to go home and call on the priest of his own parish. The youth returned greatly disappointed,—and since then he reads the New Testament with confidence, and surrenders himself to its teaching.

The Institutes are much visited by the parents and relations of the pupils, and by other French Canadians, on their way to and from the city. They are no longer afraid of coming into contact with the missionaries, but seem to feel at home, and very readily attend worship. On returning, they tell their families and neighbours what they saw and heard at the College. Favourable impressions are thus produced, and doors opened to the colporteurs when they visit these localities.

Four young men, trained at the Institute, have engaged this year, for the first time, as colporteurs. One began his education in a Romish College, and was destined to become a friar of the Christian schools; but the word of God reached him, (an account of which is given in the Report,) and, after preparation at Pointe aux Trembles, he has rendered good service as a colporteur. At Pointe aux Trembles the congregation, including pupils, amounts to 163, and the attendance on Sabbath averages 130, so that the meeting there presents an encouraging aspect. The communicants number 30—being an increase of three over last year. A Sabbath School is also held, and attended by all the pupils. Besides the Institutes at Pointe aux Trembles, there are two local schools, at which 80 children are taught.

The Report gives full details of the other departments of the Society's operations, viz., *Evangelization, and Colportage*. There are twelve stations where colporteurs, evangelists, or pastors reside, serving as centres, from which they diffuse the influences of the Gospel.

At Quebec, last Spring, a favourable impression was made on the French population, by a visit from the Rev. Mr. Chiniquy, who, as a priest, had there been very popular. Many came to the Missionary, Mr. Solandt, to procure tracts and New Testa-

ments. In one month he received 63 calls from Romanists coming to hold religious conversations with him, and he made 51 visits, at most of which he was allowed to expound the Word of God and to pray. He also disposed of 69 copies of the Scriptures and some hundreds of tracts. Several R. Catholic parents in Quebec and neighbourhood are anxious to send their children to Pointe aux Trembles, and are only prevented by the expense.

At Industry Village several families have refused to go to confession, considering it a degradation to surrender their conscience to the power of one man, in whom they had but limited confidence. During the last three months Mr. Vessot has disposed of 58 copies of the Word of God, and has frequent opportunities for religious discussion, on market days especially. Interesting details are given in the Report, as to the other stations, and labours of the colporteurs. A peculiar aspect of the work during the past year is the increased amount of evangelistic effort put forth; thirteen colporteurs having traversed the country, going from door to door with the message of peace. All of these, except four, are French Canadians, converts of the Mission, and, with one exception, trained at the Missionary Institute of Pointe aux Trembles. These devoted labourers have met a more favourable reception and greater success than ever before. They find the people beginning to suspect that their own religion is not in accordance with the Word of God, and, as might be expected, anxious to learn what are its teachings upon the all-important subject of religion and the way of salvation.

An interesting feature of the work is the existence and new formation of churches among the converts brought out of Romanism through the Society's instrumentality. In last year's Report it was stated that four churches had constituted themselves into a Synod, and had adopted a constitution similar to the Union of the Evangelical Churches of France, with which body also they had affiliated themselves. This step, although meeting the approval of the committee, was altogether a spontaneous act, as the Society does not interfere in any way with their free action in the matter of church organization. This year a fifth church was organized by the converts at Warwick and Inverness,—besides which, there are other places where infant churches are ready to be formed. Some notice of the churches will be interesting.

The French Evangelical Church at Montreal receives, as heretofore, the ministrations of the Rev. Messrs. Wolff and Tanner—Mr. Van Bueren, acting as city Missionary. The attendance is about 60, and the members 27. It is of great importance as a means of strengthening and increasing the church, that a place of worship of their own be speedily erected; and it is to be hoped the appeal now making by the congregation for aid towards this object will not be in vain.

At Belle Riviere a French Protestant Church has been erected, and is now ready for occupation. It is of stone, covered with tin, with a neat spire, and will accommodate about 250 persons; Mr. Doudiet is pastor, and Mr. Ami catechist. Taking together Belle Riviere, St. Martin and St. Andrew's as a missionary district,—where

wonty years since, when this Society commenced its operations, there was not a single French Protestant—there are now 32 French Protestant families, besides 10 other families, still Roman Catholics in name, but who love the Gospel and attend our meetings. These 72 families comprise 150 adults and 187 children, — in all, 369 French Canadians under regular Gospel ministrations in this district.

The church at Point aux Trembles has been already noticed.

Mr. R. Duolos having completed his theological course at Geneva, was last June ordained to the Gospel ministry. He is laboring for the present at Pointe aux Trembles, where he was formerly pupil. It is most gratifying to know that four other pupils of the same Institute are now studying for the ministry at Geneva, and three in Canada—thus holding out the cheering prospect that ere long the missionary work among the French Canadians may be committed to native laborers.

The financial statement shows that during the past year the receipts have been \$6,480 was contributed by Canada (Montreal giving \$2,638); \$4,318 by Great Britain, and \$991 by the United States. The expenditure was \$11,418, including \$1,905 for education, \$893 for evangelization, and \$3,036 for colportage. The debt due the Treasurer is \$1,178, which, the Report states, has been increased to meet the most urgent demands of the mission field, and arises from increased expenditure in the educational and colportage departments. In justification of this increased outlay, the Report says:—

“The Committee consider they would not have been faithfully carrying out the intentions of the friends and supporters of the cause, and that it would have been to forget that a Mission is essentially a work of faith upon the Lord of the Harvest, had they neglected doors widely open to the Gospel, with laborers ready to go forth, or closed the Institutes against French Canadian youths in quest of light and truth. May not the Committee rather consider they have well deserved of the friends of the Mission by incurring a slight debt to attain an object so vital to the cause of Christ in this country. And may they not expect a generous exertion will be made by each, individually, to discharge the debt incurred?”

The Rev. Robert Wallace, Free Church Minister at Ingersoll, C. W., has been appointed Corresponding-Secretary and General Agent, and is warmly recommended to the churches and the friends of the cause.

The following is a summary of the year's operations:—There are 29 male and 4 female Missionaries, besides several of the wives of the Missionaries, who take an active part in the work. The number of communicants has increased from 95 last year to 117, and meetings are held on Sabbath in twelve different places. The circulation of the Scriptures and the distribution of tracts have been increased to an unprecedented extent, viz., to about 500 copies of the Scripture and several thousand tracts.

It is the universal impression of the Missionaries that the power of the Romish priesthood is on the wane in Lower Canada. The French Canadians begin to think for themselves, and to appreciate and impart the benefits of education to their children.

There is also a far more favorable feeling towards the Missionaries, and a greater readiness to receive and hear them. This arises from various causes,—the good impressions made through the youth trained at the Missionary Institute,—the loving and Christian spirit manifested by the Missionaries in their intercourse with the people, the conversion and appeals of the Rev. Mr. Chimiquy, and even the misrepresentations of the priests themselves respecting the Word of God and the teachings of the Missionaries. Thus the way seems preparing for still greater results, and cheering promises are given of still more abundant success as about to attend the labors of this Society. Indeed, there seems abundant reason to believe that a gracious work of the Holy Spirit will, ere long, take place among this interesting people.

In conclusion, it may be remarked that since the commencement of this Mission considerably more than a thousand souls have embraced Protestantism, and more than 800 youths have received a good secular and religious education, who, with scarcely an exception, have embraced Protestantism, and are letting their light shine with more or less distinctness before their benighted countrymen. The success, however, of this Mission is not to be judged merely by the number as yet converted. It is now sowing the seed for a future harvest; it is laying the foundation of a noble spiritual structure; it is undermining the power of Rome in Lower Canada, and gradually removing the deep-rooted prejudices of the people which the priests have so assiduously fostered; and it is thus preparing the French Canadians for the general reception of the Gospel of our salvation.

Let not the friends of this Mission relax, but rather increase, their efforts, their prayers, their contributions, and their individual exertion in behalf of such a noble cause. Let the liberal and large-hearted friends of the Redeemer rally round this Mission and take advantage of the present awakening among the French Canadians, to give them that Divine Word which enlightens the eyes and makes wise the simple, assured that they shall be abundantly rewarded in following the example of Him, “who, though He was rich, yet for our sakes became poor, that we through his poverty might be rich.”

—2 Cor. 8, 9.

Contributions will be received by the Rev. R. Wallace, General Agent, or may be committed to the Treasurer, James Court, Esq., Montreal.

Montreal, Feb., 1860.

**FREE CHURCH—INDIA.**—A letter appears in the February number of the Free Church Record from Rev. Dr. Wilson of Bombay, giving several interesting particulars with reference to the annual examination of the Institution which had lately taken place, and with reference to the general results of their labours. Dr. Wilson was proceeding to Rajpootana, with the brethren of the United Presbyterian Church. They visited the court of His Highness the Gaikwad, at Baroda, the most important prince of Western India, whom Dr. W. presented with a copy of the Scriptures in his own tongue. Here he found two former pupils occupying important positions, and carrying out a consistent christian profession.

**CAFFRARIA.**—From Caffraria the intelligence is most cheering. The Rev. Mr. Ross, senior missionary in a letter to Professor Douglas, mentions several cases of interest. In the beginning of September fifteen females in one day applied to be received into the class of candidates for baptism. Several young men were also admitted.

**JRWISH MISSION AT GALATZ.**—Another convert had been baptized by the Missionary, Mr. Meyer. The School was reduced in numbers to twelve, in consequence of the curse pronounced against it by the Rabbis.

**IRISH PRESBYTERIAN CHURCH.**—The February number of the *Missionary Herald* contains an interesting letter from the Rev. H. Pestonji, native Missionary at Surat. The letter gives an account of some of the abominations of heathenism, and of the efforts of the Missionary to convince his ignorant fellow-countrymen of their folly and sin.

**ENGLISH PRESBYTERIAN CHURCH—CHINA.**—The February number of the *English Presbyterian Messenger* contains a letter from the Rev. W. C. Burns, giving an account of his operations. He had left Amoy and gone to Foo Chow, his object being to preach the gospel as extensively as possible. At Foo-Chow, he was kindly received by the American Missionaries. Two additional Missionaries have just been sent out to China, viz., the Rev. Messrs. Swanson and McKenzie. In the *Edinburgh Witness*, the Rev. C. Douglas, Missionary in China, writes in very strong terms as to the extensive prevalence of, and the disastrous consequences resulting from the use of opium. It is a most powerful banner in the way of the gospel.

**GENERAL MISSIONARY ITEMS.**—THE GOSPEL IN CELEBES.—The *Netherlands Missionary Society*, and the Am. Board have laborers here. Success attends the efforts made. One Missionary mentions three districts containing at the beginning of the year 10 000 heathen, and adds “but to all appearance with the help of God, by the end of the year there will not be one left.”

Dr. Murray Mitchell has returned to India. He visited Hungary and Constantinople in his way.

**SIAM.**—The Missionaries of the Presbyterian Church in Siam have been privileged to receive into the Church the first Siamese convert. He is a man of respectable position, and his views of divine truth are described as very clear and decided.

**SOUTHERN ARMENIANS.**—The Missionaries among the Southern Armenians have strong ground for encouragement. The Sabbath School numbers nearly 702 Scholars, and other meetings are well attended.

**NEW MISSION TO AMERICAN INDIANS.**—Capt. Kennedy, lately Commander of one of Lady Franklin's expeditions has proceeded to the Lake of the Woods, which lies about halfway between Lake Superior and Red River, with the view of originating a Mission. The Mission is under the auspices of the Canadian Society for Foreign Missions.

**NEW MISSION TO INDIA.** The Presbyterian Church of England is about to establish a Mission in India. Nellore is spoken of as the seat of operations.

**JAPAN.**—The Rev. A. B. Cabanis, writing from Shanghai, China, Oct. 30th, 1859, to the *Missionary Herald*, says:—

From Japan we have cheering news. For the last four or five months it has been reported and believed here, that the Japanese

had declined sending their two plenipotentiaries to the United States, which had formerly been agreed upon between the two governments. The United States Steamer, Powhatan, has just returned from Jeddo, where our minister to China, Hon. Mr. Ward, had an interview with the highest authorities, and was assured that they never had the least idea of backing out from their engagement, and the two ministers with their suit would be ready to start at the time agreed upon. The Powhatan, therefore, is to return to Jeddo and take these ministers, and some fifty odd in all to Panama, where they will cross on the Railroad, and thence by mail steamer to New York, and on to Washington city by Railroad, unless we have a government steamer at the isthmus, which can take them on. Just think of it! Fifty-odd trampers on the cross—a sight-seeing in New York, Philadelphia, Baltimore and Washington city! The man who should have predicted such a thing twenty years ago, would have been considered an enthusiast, if not deranged. So we see how the most improbable and difficult things sometimes become realities—and shall we doubt the ultimate triumph of the gospel in China, because there are difficulties in the way, and, according to worldly wisdom, it does not seem probable that the Chinese will easily yield to the influences of the truth? "With men this is impossible, but with God all things are possible."

Miscellaneous Articles.

EUREKA.

Come and rejoice with me!  
For once my heart was free,  
And I have found a treasury  
Of love a boundless store.

Come and rejoice with me!  
I who was sick at heart;  
Have met with one who knows my case  
And knows the healing art.

Come and rejoice with me!  
For I was wearied sore;  
And I have found a mighty arm  
Which holds me evermore.

Come and rejoice with me!  
My feet so wide did roam;  
But one has sought me from afar,  
And beareth me safe home.

Come and rejoice with me!  
For I have found a friend;  
Who knows my heart's most secret  
depts,  
Yet loves me without end.

I knew not of His love,  
And He had loved so long;  
With love so faithful and so deep!  
So tender and so strong.

And now I know it all  
Have heard and known his voice;  
And hear it still from day to day  
Can I enough rejoice.

Author of "The Three Wakings."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

This Presbytery met on the 25th January, at Montreal. There was a good attendance of ministers. The chief business was the appointment of missionaries, till the next meeting of the Home Mission Committee.

Mr. Fenwick was appointed to Winchester, Mr. Kirkland to Farnham Centre, Mr. Shaw to Kennebec, Mr. M. Kerracher, to English River, and Mr. C. Cameron to Finch.

The following supplies were arranged for Laguerre:

Rev. D. Cameron	Feb. 5.
" A. Macqueen	" 12.
" D. Gordon	" 19.
" J. Greenfield	" 26.
" P. Currie	March 4.
" C. Cameron	" 11.
" J. Anderson	" 18.

Mr. Munro, Catechist, was re-appointed to Harrington.

It was agreed to grant to Valleyfield \$10 in aid of Missionary supply during the summer.

A reference was presented from the Church Session of Lochiel, and the papers read, but, on account of the absence of one of the parties in the case, the Presbytery could not proceed. It was however deemed expedient to appoint Mr. Gordon and Mr. Anderson, assessors to the Session of Lochiel, to use their best endeavours to bring about an amicable settlement of the matter in dispute.

The constitution of the Council of Education for Lower Canada, recently appointed by his Excellency the Governor General, was brought under the consideration of the Presbytery, and taking into view the important educational interests of our Church in Canada East, and the fact that it is not represented in said Council, the Presbytery unanimously agreed to memorialize his Excellency on the subject, calling his attention to the fact, and stating that we could have no confidence in the impartiality of the Council's proceedings as at present constituted.

The overture on the calling and induction of ministers and probationers renitted in terms of the Barrier Act was taken into consideration. The Presbytery unanimously disapprove of said overture, and re-affirm their approval of the overture of last year.

Mr. Crombie was appointed to preach the next Presbytery sermon in St. Gabriel Street Church.

A letter was read from Mr. Campbell of Cornwall, resigning his charge in consequence of inadequate support. The resignation was laid on the table in the mean time, and parties were summoned to appear for their interest at next meeting of Presbytery.

The Presbytery adjourned to meet on the second Wednesday of May, (9th) at 10 o'clock, A. M. in Cote Street Church.

Collections for the Presbyterian Home Mission Fund were received from Finch \$9.50, Lochiel \$6, English River \$10, Lancaster and Dalhousie \$5, Valleyfield \$3.20, Chateauguay \$12, Morrisburg \$2.20, North Williamsburg \$3.50.

ALEX. F. KEMP,  
Pres. Clerk.

Corner for the Young.  
ANSWERS TO QUESTIONS OF LAST MONTH.

1. 1 King 7, 26; One of the Eastern vessels was a cup of brass, covered with tin and shaped like a fly.

2. Psalm 4, 3; Exodus 19, 6; Deut. 26, 19; Psalm 83, 3; Daniel 8, 24; Isaiah 6, 13; Galatians 4, 7; 1 Thes. 5, 27; Heb. 1, 14; Heb. 6, 17; James 2, 5; 1 Peter 2, 5; 1 Peter 3, 7.

3. Zechariah 13, 7; Psalm 22, 7, 8; Isaiah 50, 6; 52, 14; Micah 5, 2; Mat. 26, 31-66; 27, 28-30; 39, 40; Mark 14, 65; 15, 29-32; Luke 23, 35-39; John 19, 1-3.

4. Genesis 3, 13; Roman 5, 12; "To the freedom of their own will"—"By sinning against God."

QUESTIONS FOR NEXT MONTH.

1. When did the rash oath of a father bring his son under sentence of death, for taking a little food, and how was the latter delivered?

2. What does prophecy shew to be the design of Christ's coming? Quote five texts from the New Testament, to prove the great end of His mission.

3. Into how many grand divisions does the Bible separate sin?

4. Name ten titles of Christians, that begin with the letters J. K. L. M.

DONATIONS TO KNOX COLLEGE MUSEUM.

By Mr. John Ross, Sunnidale:  
West India Shell, dug up at Nottawasaga—  
Specimens of the petrified shale, from which oil is extracted—  
Silver Scotch Coin (1797) prior to the Union.  
From Mr. F. A. id Grant, Singhampton, Clump of petrified roots—  
From Mr. James Mair, Nottawasaga, specimens of Rock Crystal from Lake Superior—  
January, 1860.

MONIES RECEIVED UP TO 20TH FEB.

KNOX COLLEGE.	
Westwood	\$5 00
Aldboro	17 00
McNab Street Hamilton, 1st Instalment.	150 00
Metis	9 00
Boston Church	20 00
Percy	6 00
Grimshy	4 00
Clinton, add.	8 00
Lochiel	16 00
Ekfrid and Mosa, add.	19 10
Chalmer's Church, Dunwich	8 00
Galt—Collection	48 \$4
Brampton	13 24
Darlington Front \$10, Rear \$10.	50 00
Dunville	20 00
Dunwich	9 00
Prescott	20 00
St. Louis de Gouzague	5 00
S. Gower \$10, Mountain \$8.	18 00
Grafton \$12, Vernonville \$11.25	26 25
Edwardsburgh	\$5 25
Spencerville	3 65
	6 93

FOREIGN MISSION.

Keene	3 59
Guelph	12 00
Bristol	8 00
Baltimore	7 22
do for last year	8 30
Dundas	6 00
Brockville	17 00
Boston Church	6 50
Woodstock (Chalmer's Church)	7 00
Osgoode	10 00

Stratford	12 69
Lochiel	7 00
Buxton	4 00
Westwood	4 59
Innrington	8 00
Lyn	7 50
Darlington	10 97
Knox's Church Toronto	39 00
Fingal	9 00
Dundas Sabbath School	10 80
Nassagaweya	7 00
Plympton	12 50
Prescott	12 00
Egmondville	5 00
Leeds	8 00
Whitby Sabbath School	7 40
Port Dover	\$1 00
Simcoe	2 75

Grafton	6 75
Eldon	6 00
Elora	11 00
Guelph	\$1 50
Hollen	3 58
	5 08

FRENCH CANADIAN MISSIONARY SOCIETY.

Perth Missionary Society	21 00
St. Thomas Sabbath School	1 40
Thorah and Eldon	28 00
Grafton	\$1 00
Vernonville	4 00
	8 00

WIDOWS' FUND.

Baltimore	4 51
Galt	28 12
Grafton	4 00
Rates from Rev. W. Troup, Rev. D. McKenzie, Rev. J. Ferguson, Rev. J. Findlay, Rev. D. Beattie, Rev. John Smith, Rev. Dun Cameron, Rev. J. Blomst, Rev. W. J. McKenzie, Rev. T. Alexander, Rev. J. McEavish.	

BUXTON MISSION AND SYNOD FUND.

Guelph	10 00
Sullivan and Glenelg	6 60
Baltimore	4 62
Sayer Street Sabbath School, Toronto	12 00
East Puslinch	10 50
Galt	35 00
Kingston, Brock Street	9 00
St. Thomas	4 00
Thorah and Eldon	21 00
S. Gower	\$3 49
Mountain	2 51
	5 00
Grafton	\$2 00
Vernonville	4 00
	6 00
Kenyon	6 00

FOREIGN MISSIONS FREE CHURCH,—INDIA.

Masters Blackwood, Fingal	7 60
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Receipts for Presbytery of Toronto's Home Mission Fund will appear in next number.

RECEIPTS OF THE HOME MISSION OF THE PRESBYTERY OF COBOURG FOR 1859.

Jan. 10. Alwrick	\$28 00
Feb. 4. Peterboro'	89 00
" 4. Springville	20 00
" 4. Smith	9 57
" 4. Norwood	3 00
" 4. Cartwright	6 00
Mar. 9. Percy and Seymour	16 00
" 15. Bowmanville	16 00
" 28. Cartwright	3 35
" 28. Grafton and Vernonville	18 00
May. 3. Alwrick	17 50
" 2. South Cavan and Monaghan	8 00
Dec. Cobourg	95 20

\$326 62

CONTRIBUTIONS TO THE STUDENTS' MISSIONARY SOCIETY.

Per Misses McArthur and Black, from Ephrasia	\$7 50
Per Misses Dunlop and Bridner, from Ephrasia	4 90
Per R. Paterson, Student, from St. Vincent	10 58
Per J. McSweyn, Mariposa	1 00
Caledonia	7 50
Per J. Edie, student from Hamilton	12 87 1/2
" " Artemisia	3 12 1/2

Jno. Histon, Treasurer.

RECEIPTS FOR RECORD UP TO 20th FEB.

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