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# The Record.

FOR ANNO. OCTOBER. 1860.

THE END OF A VOLUME.

Our readers will observe that the present number concludes volume sixteenth. We earnestly request a prompt renewal of subscriptions. We also wish to see an increase. Although from month to month the subscription list is always increasing more or less, the increase is not what it should be. We trust that ministers, and missionaries, and congregational agents will aid in this matter.

We cannot promise rewards and premiums, excepting a free copy of the *Record*. The terms are so very low that no inducement of this kind can be held out. But we trust that ministers, elders, and others will lend their influence to sustain, and extend the circulation of the *Record*.

Many of our subscribers are in arrears. This is not right or just. We earnestly call on all who are in this state to remit what is due, as well as the amount of subscription for the ensuing volume. The terms are 2s. 6d. in advance, 3s. 1½d. when not paid in advance.

## COLLECTION FOR FRENCH CANADIAN MISSIONARY SOCIETY.

By appointment of Synod, the collection in aid of the French Canadian Missionary Society, falls to be made on the third Sabbath of October. It is earnestly to be hoped that the collection will be made in all the congregations and stations, and promptly remitted. Nor do we deem it out of place to urge increased liberality in aid of this important mission. For some years, too good an excuse for diminished contributions has been found in the failure of the crops, and the scarcity of money. These excuses are now taken away. In the providence of God the country has been blessed with an abundant harvest, while remunerative prices are paid for most articles of produce. We trust there will be a due recognition of our obligations to God in a hearty consecration to his cause of a portion of the substance with which he is blessing us. Let this year see us making up past deficiencies, recognizing it both as a duty and a privilege to honor the Lord with our substance, and with the first-fruits of all our increase.

The Society in whose behalf our contributions are asked has not been left without tokens of divine approbation and blessing. Without entering into minute statements of

the results, we may state, that through it thousands have received a scriptural education, and have been brought into contact with the Gospel, while not a few have been separated entirely from Popery, and are now, by a consistent walk and conversation, letting their light shine before men. Its operations consist in the preaching of the Gospel, the circulation of the Scriptures, and more especially the instruction of the young. During the year past the following agents have been sustained by the Society, viz: 15 Colporteurs and Catechists, 7 Teachers, most of them being at Pointe-aux-Trembles, and 4 ordained ministers. The operations of the Society, might be largely extended. But the means are wanting. Greater liberality, indeed, is needed for the continuance of the work on the present scale. We trust, therefore, that there will be a liberal response to this call.

We subjoin a few extracts from journals of Colporteurs employed by the Society, and recently furnished to us by the Committee. We could fill several pages with interesting extracts. What we have inserted may give an idea of the trials as well as of the encouragements of these devoted men.

*Persecution.*—"I was very glad to visit our brother R., who is much persecuted by the neighbours, on account of his change of religion. Often, at night, Romanists mob his house, and endeavor to frighten him, but he is not shaken. At last they told him they would let him be quiet if he would promise to keep his Protestantism to himself, and not talk about religion to any one in the place. He answered in the words of Scripture—If I should hold my peace the stones would immediately cry out. I spent the evening with these friends in exhortation and prayer, in order that they should be strengthened for their difficulties."—J. V.

*A Priest burns the Romish Bible.*—"An old man at St. N. received me kindly, but refused to touch my books, because, said he, the priest warned us so much against 'pedlars' and their books. He agreed, however, to go with me to the priest and ask his opinion. The latter received me in the most insulting manner, and scolded his parishioner for bringing him a Swiss vagabond. 'You are a scoundrel,' said he, 'like all the others. I will shew you what I think your books are good for. This is a New Testament, which I took yesterday from one of my parishioners, where it was left the other day by another vagabond like you (probably a Colporteur of the Bible Society); it is the version of De Sacy, and here is on the first page the approbatur of the Archbishop of Paris. Now, see! saying which, he tore off the approbatur, and throwing it into the stove, burned it separately. He afterwards threw the whole volume into the flames.' 'What is the use of you coming into my parish; none of the people will let you into their houses and none will take any of your books; and if they do, I shall burn them.' 'Your parishioners, dear

sir, do not obey you so much as you imagine. I have been well received by many of them this morning; and, as I see there must be great need of the Gospel in your parish, I intend not to leave it without visiting every house.' I did so. Was generally well received, and disposed of many books."

*A Tract.*—"A man wanted me to stop in as I passed before the door of his house. I had some time before given him the tract headed 'Why does your Priest forbid you to read the Bible?' He said that he had read it attentively, and was lead by it to procure a New Testament, which he was reading. He detained me four hours in religious conversation. He has not left the Romish Church yet, but in the meantime sends his daughters to the English Sabbath School."—P. B.

*The third Testament.*—"We met a woman, mother of a female, who told us that she was very happy to meet us. She said it is a long time I have been desiring to see some Swiss, in order to get that book, which is the Word of God. We found that she was a soul inquiring after the things of God. We encouraged her to seek the Lord with prayer until she found him and explained to her the doctrine of atonement and salvation without works or money. She said that this was her third New Testament, the priest having succeeded in taking away from her the first two; but as to this one, she said, he shall never lay his hand upon it."—N. R.

## PRAYER FOR THE COLLEGE.

The several ministers of the Synod will have received a Circular from the Chairman of the College Board, reminding them of the appointment, by the Synod, of the first Sabbath of October as a day of special prayer in behalf of the College, and reminding them at the same time of the importance of a timely and vigorous effort in behalf of the College finances.

Both of these duties are so important and so obvious that we should consider it unnecessary to say much to recommend them.

Prayer to the Great Head of the Church in behalf of the College, is surely necessary. Without His blessing no good can be done, no success can be looked for. He is the Lord of the harvest, who alone can dispose the minds of any of his people to engage in the work of the ministry. It is to Him that we must look for pious and properly qualified young men to fill up the ranks of our students, as they go out from year to year: It is to Him, too, that we must look for the bestowal of those graces and qualifications, necessary to fit them for the work of the ministry. Colleges are necessary—the lectures and training of learned professors are most valuable, and cannot be dispensed with. But we must never forget that after all it is God alone who teacheth savingly and to profit.

There is encouragement to pray for Colleges, and for the increase of labourers in the spiritual vineyard. In answer to prayer, other Churches have been abundantly blessed in this respect. A short paragraph in the September number of the *Home and Foreign Record* of the Presbyterian Church in the United States says:—"God has heard the prayers of His people for an increase of laborers, and has dispensed the ascension gift of His Son in an unwonted measure. The increase of last year was without a parallel in the history of our Church; but the increase of the present year, thus far, exceeds it. Will not the Church be encouraged by this increase to persevere in prayer? The Lord of the harvest will hear prayer for an increase of laborers. Let the Church give Him no rest until every mountain top, and hill, and valley of our rebel world is trodden by the feet of the heralds of salvation."

As to the finances of the College, we need not say, that, without adequate pecuniary support, it cannot do its work. Were each congregation to do its part, the necessary amount would be easily supplied. One dollar from each family, on an average, would amply sustain the Theological Institute. Let sessions and congregations aim at this. By the employment of proper means it is surely practicable.

Whatever is done for the College should be done speedily. The treasury is exhausted, and very considerable sums are now due to the Professors. It may be the best, as it is certainly the most appropriate time, to adopt measures for making the annual congregational appeal, when the attention of the people is called to the subject of the College by the appointed day of special prayer.

#### THE RECENT VISIT OF THE PRINCE OF WALES.

We feel that no apology is needed for occupying even such a periodical as the *Record* with a few remarks on the recent visit of the Heir apparent of the British crown. It is an event of importance in itself—an event of which we have had no parallel in the course of our colonial history. It is moreover an event likely to produce results affecting the future prosperity of the Province—an event which has already produced no inconsiderable ripple on the surface of our ecclesiastical and political waters, a ripple which may, perhaps, soon subside again, but which may also go on increasing until it becomes a wave, threatening to change some of our existing landmarks.

We are sure that we speak the universal

feelings of our readers, and of our fellow citizens, when we say that we do regard it as a high honor to our Province that our beloved Sovereign should depute her eldest son—the heir of her sceptre—to visit our country, to receive the willing tribute of our homage, and to give us the assurance of Her Majesty's deep interest in this distant, but important part of her dominions. We are equally sure, that all will agree with us when we say, that the amiable and pleasing character and deportment of the youthful Prince will make him extremely popular among Canadians, and will draw forth love from every heart, while many earnest prayers will be offered up, that God may give him wisdom and grace, and every spiritual blessing which he needs, in common with the lowest of his fellow creatures. But there are events which have taken place, in connection with the visit, which are to be deeply regretted. We shall not dwell on the almost uninterrupted scenes of gaiety through which the young Prince was led, though such things have grieved not a few. But we refer now more particularly to the circumstances which led to the passing of several important towns, and the disappointing of many loyal hearts, eagerly desirous of welcoming the Prince, who may sometime be their King. It is deeply to be deplored that such feelings of disappointment and of pain should have been left in any hearts. The visit should have left behind it no feelings but those of gratification and pleasure; but it cannot be denied that feelings of an opposite nature prevail in many quarters. There may be difficulty in determining who has been really responsible for these unpleasant events, nor do we write for the purpose of throwing blame on any particular party. We must, however, freely state our opinion that there have been serious errors committed in connection with the visit to the different sections of the Province. It would appear as if no general rule or principle had been laid down to guide the proceedings of the advisers of the young Prince, or if there were any, they must have been partial and unjust. Seeking to take an impartial view of the matter, we decidedly think that too much prominence was given to Popish institutions in Canada East. The proceedings were of such a nature as to suggest the idea that Canada was entirely a popish country. It was, to say the least, a most unfortunate blunder that the address of the Presbyterian Church of Canada, in connection with the Church of Scotland, was, in the first instance, treated with something like contempt. And farther, we must say, that we regard the means taken to discountenance Orange demonstrations, as most in-

judicious and high-handed, and not suited to the circumstances and position of the Province. We say this, at the same, without expressing approbation of the conduct of those who insisted on making these demonstrations. Such things as these have, not without reason, awakened a very strong feeling among Protestants, especially in Canada West, and, we fear, may tend to counteract the beneficial results which might otherwise have been expected to flow from the visit of the Heir apparent of the British throne.

But there may be some good results from these unpleasant occurrences. They may show the Colonial Minister the real strength of the Protestant feeling in the country. They may lead Protestants here to consider their position and to adopt some systematic means for vindicating their position in the community. We observe that one newspaper—the *Montreal Witness*—has recommended the formation of a great Protestant Association. We most heartily second the proposal. It had, indeed, previously occurred to our mind as one way of turning to good account the feeling which now prevails so strongly throughout the community. We deprecate any injustice to our Roman Catholic fellow citizens. We would not wish unnecessarily to hurt their feelings. But we think that Protestants have been too lukewarm, too much divided among themselves, too indifferent to the advancement of their own cause. It is time that they become more united together, and more energetic. Popery may make little noise, but it is all the time seeking its own advancement, and taking advantage of every change in public affairs. It is certainly time that Protestants should come more closely together, and, sinking smaller differences, unite in vindicating the great principles of religious freedom, and resisting the assumptions of the Papacy, ever changing and yet ever the same—changing, according to circumstances, its aspect, and modes of acting, but ever the same in its character, its objects, and its spirit.

#### ADDRESS OF THE SYNOD TO HIS ROYAL HIGHNESS THE PRINCE OF WALES.

The address of the Synod to His Royal Highness the Prince of Wales was presented at Toronto, on Saturday, 8th September, by a number of Ministers and Elders. In the absence of the Moderator, the Clerk of Synod read the address. The Rev Principal Willis read an address from the Senate of Knox College. His Royal Highness read the following reply:—

"GENTLEMEN,—Among the characteristics of our Parent Land and of this important Colony

is the perfect freedom of religious creeds. I recognize in your position the assertion of this right, associated with the doctrines of that Church which has long guided the people of Scotland.

"I thank you for your address, and for your prayers, offered in behalf of the Queen—my mother—and myself."

We may add, that in the absence of the Moderator of Synod, Principal Willis was requested to remain in the reception room until the proceedings of the levee were at an end.

On the afternoon of Tuesday, 11th Sept., His Royal Highness, accompanied by the Governor General, the Duke of Newcastle, General Bruce, and others of the suite, paid a short visit to Knox College. The College address having been already presented, Principal Willis read a brief sketch of the history and results of Knox College. After inscribing his name in the Visitor's Register, His Royal Highness, with his party, departed.

#### CALLS, INDUCTIONS, &c.

**SCARBORO.**—The Rev. D. H. Fletcher has accepted a call from the congregation of Scarboro.

**COTE ST. MONTREAL.**—This congregation have agreed to present a call to the Rev. D. H. McVicar of Guelph.

**FARNHAM.**—The R. Rev. McArthur has received a call from the United congregations of Farnham Centre and Farnham West.

**MORNINGTON.**—We noticed briefly in our last the induction of the Rev. D. Beattie, formerly of St. Mary's. We give now a more particular account of the interesting proceedings:

The Rev. W. Doak presided, and opened the services with a very suitable discourse from the words "God has given to us the words of reconviction," in which he pointed out clearly and forcibly the nature of the gospel ministry, the duties involved in it, and the authority under which it is exercised. After recapitulating the steps usually taken by the Church Courts in such cases, and intimating that all things had been done in accordance with Church rules, he proceeded to the induction, when Rev. Mr. Beattie was recognized as the minister of the Millbank congregation, and received the right hand of fellowship from his brethren of the Presbytery. The presiding minister having offered up a very solemn and appropriate prayer for the blessing of the Head of the Church upon the union between pastor and people thus formed, the Rev. Mr. Allan of North Easthope, addressed the newly inducted pastor in a most impressive and suitable manner. The services were concluded with an address to the people by the Rev. Wm. T. McMullen, the late pastor, now of Woodstock. After the benediction, Mr. Beattie was heartily welcomed at the door of the Church, by the members of the congregation, after which the members of the Presbytery and several of the friends were entertained by a very substantial dinner, at the

house of Mr. Andrew Mundell, an Elder of the congregation. Several ministers of other congregations were present, and manifested that spirit of christian unanimity and kindness which should always characterise professors of religion. As an example worthy of imitation, it may be well to mention, that all the expenses of the minister attendant on the occasion, were voluntarily and freely paid by the Trustees.

**REV. DR. BURNS.**—The Rev. Dr. Burns, who has been absent during the summer, on a visit to Britain, has now returned, and will deliver the opening Lecture at Knox College, on Wednesday, 3rd inst.

**COLPORTAGE.**—It is earnestly requested that in all congregations where the collection for Colportage has not yet been taken up, the injunction of Synod on this subject be attended to as soon as possible.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**REV. F. D. MAURICE.**—This clergyman, whose doctrinal views are essentially unsound, was lately presented to the incumbency of St. Peter's, Vere Street, London. A memorial signed by fifty-four clergymen in London, was presented to Lord Palmerston, and also to the Bishop of London, praying that Mr. Maurice might not be instituted to the incumbency without an inquiry as to his doctrinal views. Mr. Maurice has been however, formally installed.

**ITALY.—MOVEMENTS OF GARIBALDI.**—There is every reason to believe that mainly through the agency of Garibaldi, Italy, (with perhaps the exception of Rome and Venetia,) will be comparatively free, and under the sceptre of Victor Emmanuel. Garibaldi's movements excite deep interest in Britain. There is a female association in London, at the head of which is Lady Shaftesbury, for the purpose of collecting funds to provide medical assistance and other supplies for the wounded and sick of Garibaldi's army.

**SYRIA.**—The correspondent of the *Presbyterian Banner*, says:

From Syria comes intelligence of vigorous measures adopted at Damascus, by Fouad Pacha, the Envoy of the Sultan. Four hundred persons who had taken part in the massacres had been arrested; they were to be tried immediately, and those found guilty were to be summarily executed. It remains, however, to be seen whether the ex-Governor who tacitly sanctioned the massacre, and whose troops drove the poor Christians into the flames of burning houses, will receive his desert. He was sent away at once from Damascus, to be tried at Constantinople. But we know that at Jeddah some eighteen months ago, the Pacha, who was the real murderer, imprisoned for a time, is now at large. Only a few poor wretches that were his instruments, and probably some innocent men besides, were hung on the beach, in order to satisfy France and England. In the present instance, however, the French Ambassador's remonstrances have compelled the Turks to send back the guilty Pacha and another

prominent criminal, to be tried in Syria itself.

The distress and misery of the people of Syria are beyond conception. The majority of them at Damascus were not put to death; twenty-five thousand survive, but like others elsewhere, they lost nearly their all. A London Committee is raising large subscriptions, and Lord John Russell, as Foreign Minister is encouraging the movement.

**REV. DR. McCOSH.**—We observe that the Rev. D. McCosh, of Belfast, has been appointed to the chair of Logic and Metaphysics, in the University of Aberdeen.

**SUCCESSOR TO THE LATE REV. D. HAMILTON OF BELFAST.**—The Rev. D. Hanson, of Fahan, in the Presbytery of Derry, has been elected successor to the late Rev. Dr. Hamilton. Mr. Hanson has been most successful in his first charge, and enters on his duties at Belfast with every prospect of comfort and usefulness.

**IRISH MISSION AT DAMASCUS.**—The Mission Board on hearing of the outbreak in Damascus, and of the sad murder of Rev. Mr. Graham, promptly voted an ample amount for the relief of the mission, and the aid of the converts connected with it. A special collection is to be taken up on 3rd Sabbath of October.

**GENEROUS CONDUCT OF ABD-EL-KADER.**—The conduct of this Chief, during the massacres in Syria, was beyond all praise. He did all in his power to stay bloodshed, and actually saved many Christians from death. The Emperor Napoleon has set him, in acknowledgment of his generous conduct, a cordon of the Legion of Honor. His conduct has also been gratefully made mention of in the British Parliament.

**REVIVAL MEETINGS IN SCOTLAND.**—Revival Meetings, attended by large numbers and addressed by various ministers and laymen of various Churches, have been lately held, both at Dundee and Perth. Open-air meetings have been held in various parts of the country.

**CHILDREN'S CHURCH AT ST. ANNE.**—At the late meeting of the General Assembly at Rochester, it was agreed to erect several churches and schools for Mr. Chimiquy's people, one of these to be erected by the offerings of the children of the Presbyterian Church. The foundation stone of this erection was laid on the 5th September, at St. Anne. The exercises were all conducted in the French language.

#### PROPOSED WEEK OF PRAYER 1861.

In our last issue we noticed the proposal, under the sanction of the Committee of the Evangelical Alliance for a week of prayer in the beginning of 1861. We copy the following brief notice, issued by the Committee of the Alliance.

#### PROPOSED WEEK OF PRAYER IN 1861.

Our missionary brethren at Lodianna, invited Christians throughout the world to begin this year with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity along

will reveal all the blessings which were vouchsafed.

The recent Missionary Conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole Church of God throughout the whole world," would set apart a week for special prayer at the beginning of next year; and the promoters of the Conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to that effect. A similar wish has been expressed by the Louisiana Missionaries. The Committee of the Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the year free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of urging united prayer.

With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation, day by day.

**Sunday, Jan. 6.**—The promise of the Holy Spirit.

**Monday, 7.**—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

**Tuesday, 8.**—The attainment of a high standard of holiness by the children of God.

**Wednesday, 9.**—A large increase of true conversions, especially in the families of believers.

**Thursday, 10.**—The free circulation of the Word of God, and a blessing upon Christian Literature.

**Friday, 11.**—A large outpouring of the Holy Spirit upon all Bishops, pastors, and elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among the Jews or Gentiles, upon the converts of his station, and upon his field of labor.

**Saturday 12.**—The speedy overthrow of all false religions, and the full accomplishment of prayer, "Thy Kingdom come."

**Sunday 13.**—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad; Missionary sermons.

These subjects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God, and prevails—2 Chron. v. 13. and xx. 20-22; Acts iv. 31-33. Every day the standard of the cross advances. Every day new fields of holy warfare open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring up all his wrath. The very successes of Christ's soldiers multiply the calls for reinforcements. Our only hope is in God. Our expectation is from Him. Shall we not arise, and with one heart and one voice call upon Him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessing have fallen on many lands. There is a sound of abundance of rain. Shall the posture of the Church be that of Elijah, prostrate in importunate prayer? It was when all the people shouted with a great that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last words of the Son of Man reverberate through Christendom, "Surely I come quickly."

Who will respond, "Amen. Even so: come Lord Jesus."

C. E. EARDLEY, *Chairman*

T. R. BIRKS, M. A.

DAVID KING, L.L.D.

W.M. BENTING,

EDWARD STEANE, D.D.

H. SCHMETTAU, *Hon. Foreign Secretary.*

W. CARDALL, M. A. } *Official Secretaries*

J. DAVIS,

### REV. W. F. CLARKE—LATE OF VANCOUVER'S ISLAND.

The September number of the *Canadian Independent* contains a communication from Mr. Clarke with reference to the circumstances in Vancouver's Island, which eventually led to his leaving that colony and returning to Canada. These circumstances were the fact of his colleague, the Rev. Mr. McFie setting himself in opposition to the thoroughly anti-slavery sentiments and conduct of Mr. Clark, and setting up a rival interest, based on the principle of excluding coloured people from mingling with whites in public worship; and the additional fact that the committee in England sustained Mr. McFie in the course which he adopted. Mr. Clarke notices various statements which had been by the secretaries and Committee of the Colonial Society, corrects sundry mis-statements, and gives satisfactory explanations of his own conduct. We honor Mr. Clarke for the decided stand which he took, and for the sacrifices which he made in vindicating a great principle. The whole matter is creating a good deal of attention in England, and we think the Committee will be led to see the error which they have committed.

### REVIVAL MOVEMENT IN NEW BRUNSWICK AND C. E.

The following extracts from a letter written by the Rev. William Bennett, which we copy from the *Colonial Presbyterian*, will be read with interest:

"NEW CARLYLE, C. E., Aug. 29, 1860.

MY DEAR SIR—In my last I wrote you regarding the extent of the work of revival in New Mills. Of the genuineness of the work I am fully persuaded. 'By their fruits ye shall know them,' says our blessed Lord himself. 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' The fruit is in this movement, the same as has always accompanied an outpouring of God's Spirit in former times, upon communities and individuals. One accompaniment of the outpouring of the Spirit is repentance, Zech. xii. 10. A turning from sin is another accompaniment of the outpouring of the Spirit. Acts xix. 18, 19. A strong desire for the ordinances of Grace, is another indication of the presence of the Spirit upon communities or upon individuals, Acts xiii. 44. The possession of a spirit of prayer is another evidence of the bestowment of the Holy Spirit upon men. Such things were manifestations of a genuine work of grace in times gone by, and surely they should be taken as manifestations of the same now.

Are these features then apparent in the religious movement at New Mills? Not one of them is wanting. They are not only present in, but they are prominent characteristics of the work. Many are every day falling down and crying out 'God be merciful to me a sinner.' 'Lord save me, I perish!'—weeping over the remembrance of their offences more bitterly than ever mother wept for a first-born, or father for an only begotten son, looking upon Him whom they have pierced, and rending their very hearts in twain, because that for their transgressions Christ was wounded, and for their iniquities he was bruised. This is the class of feelings which most frequently accompany the prostrations. In these prostrations there is no bodily pain. The pain is all within. The usual cry of those who have been prostrated, is 'sin! sin!'. From what is overheard during the prostrations, we know that each one considers himself and herself to be chief of sinners, and to have a hand in crucifying the Saviour. One little girl, for instance, when first physically affected, was heard by her minister to say, 'It was not the Jews who crucified Christ—it was our sins.' The burden of sin, in almost every case of prostration, of which the writer was a witness, and these were between thirty and forty in number, seemed to be that which weighed the subject to the earth. The agony seems to be unspeakably great. It is apparently greater than anything I ever saw on a dying bed. When I merely heard the person's sighs and cries, I could not think anything else than that death would immediately ensue; when I came to see the person so affected, all indications of death were absent. No one had the least fear of the attack proving fatal. The revival of the body seemed in most cases to arise from a sight of the Saviour. Many whom I heard uttering 'God be merciful to me a sinner!' heard also in the last period of their prostration, as 'God be merciful to me a sinner!' heard also in the last period of their repeat such hymns as that beginning with the words, 'How sweet the name of Jesus sounds.'

The thirst for the means of grace and the delight taken in the exercises of worship are manifestly intense. The packed state of the church on the sabbath, and of every place of meeting during the week, is ample proof of this. At a meeting on Monday evening last, many persons were present from a distance of eight and some from a distance of ten miles, going and returning the same evening. The young persons especially cannot be prevailed to stay at home, if the meeting can by any possibility be reached. Mr. McMaster said to me, and I believe it was true, that these young persons would rather go to a religious meeting than to their bridal. They are literally devotees of the word read and preached. They carry the Scriptures about them, and when met together, their conversations are on portions of Scripture. Until I went to Restigouche, I think I had never been solicited by any young girl in perfect health to pray with her. I have never heard any of these young persons pray, unless when in a state of prostration; but I know from the testimony of companions, of minister and of parents, that they are much given to prayer. I think when they can pray as they do while in bodily weakness, they can pray at other times too. When about to recover from her prostrate condition, I heard one young female imploring God that there might be much joy in heaven that night because of the repentance of sinners.

I am, &c.,

WILLIAM BENNETT.

TRI-CENTENARY OF THE SCOTTISH REFORMATION.

The proceedings of the great meeting

arranged to be held in Edinburgh, in commemoration of the Scottish Reformation of 1560, were opened on Tuesday, 14th August, with a sermon by the Rev. Dr. Guthrie. The meeting was held in the Free Assembly Hall, and was crowded to excess, many desirous of being present being unable to obtain standing room. Dr. Guthrie preached from John, viii. 32—"The truth shall make you free." The sermon has been published, and will be, we doubt not, soon in the hands of many in this country. The following brief notice of the sermon we take from the *Banner of Ulster*:—

"After a very eloquent introduction as to the undisputable nature of truth, its heavenly origin, and the rich train of blessings of which it was the parent and safeguard, showing that it was against it that all the power of Satan's malice and cunning were directed, and that rather than sacrifice it God sacrificed his own Son, he divided the subject into two heads—1st, That to truth we owe our spiritual freedom; 2nd, That to truth we owe our secular freedom. Under the first head he referred to various devices by which the devil, through falsehood, sought to rob men of freedom, and how far he succeeded in the Dark Ages. He said that it was the glory of the Reformation to bring out the truth—to erect pulpits from which it could be preached—to open the Bible to the people in another tongue, and erect schools in which to teach them to read it. The voice of truth as blown by Luther, Calvin, and Knox, opened the graves in which man was entombed, and mankind emerged from the night and death of ignorance, to the light and liberty of the Gospel day. The Rev. Dr. next showed how tyranny rested on a lie; slavery on a lie; persecution on lies; intemperance on lies; and vice in every form on lies. Under the second head, Secular Freedom, he discussed the following points—1st, mental freedom; 2nd, social freedom; 3d, political freedom. He made some very pointed reference to slavery, and to the resurrection of freedom among the nations of the Continent; and so completely was the audience carried away by the eloquence of the preacher, that they even applauded him in the middle of the sermon. It was a noble exhibition of pulpit oratory, and the audience was every way worthy of the preacher, and of the great occasion that had assembled them together. He concluded by reference to the Reformers, and by an earnest appeal to all to stand by the privileges that had been dearly bought, and hand them down unmutated and untarnished to latest generations. He contrasted Britain with Continental nations, and said they never would have liberty worth living for, until they took God's Truth for its foundation, and watered their trees of liberty, from the water of the Sanctuary."

The sermon was characterised by such power that the audience were more than once completely carried away, and unable to refrain their feelings, gave expression to them by hearty bursts of applause.

At the close of the sermon, a business

Committee was formed, and the meeting separated until the evening.

In the evening of Tuesday 14th, the proceedings were resumed, the Lord Provost being in the chair. After devotional exercises, Dr. Begg read the report of the Business Committee.

Dr. McCrie, then addressed the audience on the subject of the Scottish Parliament of 1560. This address, of which we cannot pretend to give even an outline, was exceedingly interesting and graphic, and was listened to with the greatest interest, the rule limiting such addresses to a half an hour being dispensed with.

The Bishop of Down and Connor, whose name was next on the programme, was next called but did not appear, being absent in consequence of indisposition.

The next address was delivered by the Rev. Canon Miller, of Birmingham, on "Rome and the negative Theology." In commencing his address, he stated that he appeared as one of the representatives of the Protestant Alliance, to express in behalf of that Alliance, the sympathy of the Committee, with the members assembled to commemorate the Tri-Centenary of the Reformation. He said—"I stand before you as an Englishman, and as an Episcopalian, but I may say, with no less sympathy in the object which has brought us together, than if I were one of yourselves. (Applause.) I know that there are those who would tell me that in visiting the Presbyterians of Scotland, I was coming to the country of Samaria—(laughter)—but as I am not one of these who hold that creed, I am right glad to be here on such an occasion as this." Canon Miller, in the course of his address, dwelt on the unchanging character of Romanism, and on the importance of guarding against a negative Theology, and of adhering to a distinctive Theology—the pure dogmatic statement of divine truth, as it is found in the Word of God.

The Rev. Mr. Nolan, of London, was the next speaker, and after the close of the address, Professor Killen delivered an address on the hand of God in the Reformation. After some introductory remarks, he went on to say, that the hand of God might be seen, first, in the preparation for the movement; secondly, in the time chosen for the Reformation; thirdly, in the leaders of the Reformation; fourthly, in the progress of the Reformation; and lastly in the success of the Reformation. These various particulars were well illustrated by Dr. Killen.

Mr. John McGregor, Secretary of the Protestant Alliance, then delivered an in-

teresting and humorous address, in which he contrasted their present condition with what it would have been under the priests, asking the audience, amidst much laughter, whether they would prefer to appear before Her Majesty as Volunteers in the Queen's Park, or form the "Popo's Own," at a penny a day..

The concluding address of the evening, was delivered by Rev. Dr. Begg, in the course of which he vindicated the course adopted by the friends of the Reformation, and pointed out the folly of sounding no alarm, and making no provision to repel the assaults of Popery. Dr. Begg referred to the progress of Popery at home and in the colonies, and expressed the hope that this commemoration would make them more determined than ever to hand down to others the rights to which they themselves were born.

On the following day, (Wednesday,) the proceedings were resumed at 11 a. m. Major Davidson presided, and the religious exercises were conducted by the Rev. Dr. Dill, Moderator of the General Assembly, of the Presbyterian Church in Ireland. Dr. Begg read a letter from Dr. Candlish, apologising for his absence from the meeting, on account of the state of his health. Thereafter Dr. L. Alexander delivered an able and elaborate paper on the "Culdees." The Rev. Dr. Lorimer, of London, then read a paper on the "Precursors of Knox." He confined himself to four of Knox's precursors, viz., Patrick Hamilton, George Wishart, Sir David Lindsay, of the Mount, and Alexander Allane, otherwise known as Alesius.

The Rev. Jos. Smith, (author of "The Scottish Reformation,") next addressed the meeting on "The causes that led to the Reformation in Europe." The Rev. Dr. Wylie, followed with an address on "John Knox."

"After referring to the early conflicts and sufferings of the Scottish Church—to the career of Hamilton and Wishart, the rise of Knox and his wanderings in foreign lands, the Rev. Dr. said—Viewed from a foreign stand-point, Knox would be able to estimate more truly the importance of Scotland in the drama then proceeding in Europe, and the immense issues that hung upon Scotland's becoming a reformed country, as regarded the safety of the whole of the Reformation in Europe. Here, too, he had a closer view of that gigantic and powerful system against which he was called to fight, and by the correspondence which he opened with friends on the spot, he was able to see deeper than otherwise he could have done into the cunningly-concocted plots, and the wide-spread combinations forming among the Popish Princes of the age—a race which will remain renowned through all time for its unheard-of cruelty and its unfathomable treachery. These



lessons, Knox could learn only abroad; these lessons he did learn abroad; these lessons were worth all the wandering and exile they cost him, and the utility of these lessons we shall see when we come to speak of those supreme efforts by which Knox wrought out the emancipation of his native land. Other advantages, too, did he reap from his sojourn abroad. Communion with the great Reformers and scholars of the age must have tended to enlarge still farther his views, and confirm him in his high purpose of delivering his native land. Daily were the steps of Calvin and Knox—illustrious fathers of Churches, and mighty founders of free nations—by the shores of Lake Leman; and though there is evidence to show that the views of Knox, both as regards the doctrine and the policy of the Church, were naturally formed before he visited Geneva, there is no doubt that his intercourse with Calvin tended to deepen and strengthen these views, and helped to keep alive the fire that burned within him. It was Scotland that was ever in his thoughts wherever he wandered; Scotland, bound in the chain of Rome, and that chain rivetted by French steel. With intense anxiety did he watch every movement of it; sometimes from Geneva, sometimes from the nearest point of Dieppe; at length, in 1555, the same year which saw the tide decidedly turn in all the countries of the Reformation, Knox was able to pay a short visit to Scotland. Short as that visit was, it formed an epoch in his country's reformation. Like all else done by him, it was the right thing, and it was done at the right time, and it was followed by practical and lasting good. His presence and preaching infused new life into the adherents of the Reformed faith, who now numbered amongst them some of the leading names of the nobility. Among others, Archibald, Lord Lorn, afterwards Earl of Argyle; John, Lord Erskine, afterwards Earl of Marr; Lord James Stewart, afterwards Earl of Murray; the Earl of Glencairn; and John Erskine of Dun. To these may be added, as now avowed adherents of the Reformed faith, great part of the gentlemen of Mearns, and several of the leading burgesses of Edinburgh. To these men organization was wanting. Knox taught them to combine, and form themselves a separate and independent body. Hitherto their custom had been to take part in the celebration of mass. Knox satisfied them that their duty was to withdraw at once and for ever from the idolatrous worship and communion of Rome. Thus did he develop his own principles, as announced in his first sermon, that the Church of Rome is Antichrist. There was now an organized body of a "congregation" in Scotland making open profession of the faith of the Reformation. Thus did Knox lay the foundations of the world-renowned Kirk of Scotland. But, having done so, it was needful that he should retire. His presence would have drawn upon the infant community a storm that would have been fatal to it. Nevertheless he felt assured that the day of his country's redemption was drawing nigh. Sustained by this hope, he goes forth again into exile, and for years longer finds asylum in Geneva. At length the hour for which Knox had so long waited came. In May, 1559, the Reformer arrived in Scotland, never to

leave it more till he had done his work, and gone to rest in his honored grave. He found Scotland in the very crisis of its fate. The Queen Regent, Mary of Guise, after long temporising, had thrown off the mask, and the Reformation had now passed into the phase of civil war. The raw levies of the Reformers were falling back before the veteran troops of France, and the reformation of the country, together with its political independence, was on the point of being overborne by force. Knox saw that without help from without all would yet be lost; and it was here that the knowledge he had acquired abroad came to his aid, and enabled him to propose and carry that measure which stemmed the tide of disaster, turned the day in favor of the Lords of the Congregation, and speedily led to the triumph of the Reformation in Scotland. He at once and strongly urged that application should be made to England for assistance against the French arms; and he put that application upon the footing on which it was likely to be successful—namely, that in succouring Scotland at this juncture, England would really be raising a rampart around its own reformation and liberties. The measure now recommended by Knox, (which ultimately saved two kingdoms), was grounded on a comprehensive and profound view of the whole political condition of Europe. Calvin and Knox knew the politics of the Reformation better than almost any of the statesmen of their time, and saw deeper into the plots of Papal and despotic princes. Not only were they the great Reformers of their age, they were its greatest statesmen. Just the year before (1558) the weaving of that wide-spread scheme had commenced, which had for its object the utter and everlasting erasure of the Protestant name. At a meeting held that year in Porrone betwixt the Bishop of Arras and the Cardinal of Lorraine, it was agreed that France and Spain should effect a peace, and combine their arms for the extirpation of the Reformed opinions in every country of Europe. One of the parties in this monstrous conspiracy was soon called to his account—Henry II. of France; but the plan was readily agreed to by every one of his successors, including the husband of Mary Queen of Scots. France, to use the words of Motley, "lay bleeding in the grasp of the Italian she-wolf, (Catherina de Medicis) and her litter of cowardly and sanguinary princes." Scotland was to be made a dependency of France. England was to be struck at through the sides of Scotland. The crown to be reft from the head of Elizabeth and placed on the head of Mary Stuart, its rightful heir—as was then held by the majority of the Papists of Europe. With the help of the two countries, subjugated once more to the Popish faith, the work of extermination of blood was to be carried over all Europe. Such was the plot already concocted, according to the Kings of France and Spain, engaged each to the other, to wage a war of slaughter against their subjects with the whole strength of their kingdoms, till the Protestant name should be eternally blotted out. That plot, more a secret then than now, Knox had penetrated: and pointing to the dangers with which it menaced England, he was able to satisfy the wise statesmen of that country, that the sure way of averting the gathering storm

from themselves, was to succor Scotland in its supreme efforts for religion and liberty. The same craved from England was sent. The French were driven out of Scotland. The Queen Regent was removed by death, and the Government passed into the hands of the Reformers. The nation having enjoyed the labors and preaching of Knox for upwards of a year, was now ripe for throwing off the Popish religion and embracing the Reformed faith. This solemn act was done, formally and authoritatively by the Parliament which met in August 1560; and thus did Scotland take its place among reformed countries. Thus speedily at last was the work consummated; yet a long preparation had been needed. The country had passed through a struggle of thirty-five years. Not a few had died at the stake, and the nation had been convulsed with civil war. And as regards Knox, the chief instrument in effecting this Reformation under God, to him was assigned a lengthened preparatory course, consisting first of seclusion and mental conflict, and second of the varied and painful discipline of exile. In this full forty years of his life passed away. This may be thought disproportioned to a work which at least he did not take more than a year to complete. We must reflect how vast the issues depending on that part of the work which was assigned to him. He gave the finishing touch to the Reformation. He put the top-stone upon the noble edifice; he communicated a stamp to our Church and country, which we trust it will retain for ever.

In the afternoon of Wednesday, 15th, the proceedings were resumed at two o'clock—J. N. Murray, Esq., of Philiphaugh in the chair. The meeting was addressed by A. E. Macknight, Esq., advocate, Edinburgh, on "The Influence of the Reformation on Literature and Education;" the Rev. John Gemmel, M. A. Fairlie, on "Some Remarks on John Knox's 'History of the Reformation of Religion in the Realm of Scotland,'" the Rev. Dr. Lorimer, Glasgow, on "The Alleged Services of the Church of Rome to the Cause of Freedom," and "The Services rendered by the Reformation to the Cause of Civil and Religious Freedom;" the Rev. Professor Hetherington, Glasgow, on "Toleration, or the Principles of Religious Liberty;" the Rev. A. Dallas, on "Romish Kidnapping;" and the Rev. William Ross, Aberdour, on "The Martyr Thomas Ferret, Vicar of Dollar."

At the same hour there was a sectional meeting in the Free High Church—A. N. Shaw, Esq., Newhall, presiding. The meeting was addressed by the Rev. John Fraser Gordon, on "The Hand of God in the Reformation;" Rev. Duncan McCallum, Arisaig, Fort William, on "The Church of Scotland as Old as the Church of Rome;" Rev. Wm. Mackray, A. M., Edinburgh, on "The Causes that have Retarded the Progress of the Reformation;" Rev. J. D. Miller, Aberdeen, on "Tractarianism in Scotland;" Rev. John Macredy, Saintfield, Ireland, on "The Early Irish Church;" Rev. W. Graham, Trinity, on "Patronage, as Viewed by the Scottish Reformers;" Rev. D. Thorburn, Leith, on "How to Get Rid of Parliamentary Grants to Rome;" Rev. J. Boyd, West Kilbride, on "The Temporal Power of the Pope."

The proceedings were resumed at seven in the evening, and addressed by Mr. Col-

quhoun, of Killernont, Mr. Macdonald, of Rossie, and Rev. Mr. Arnot of Glasgow.

On Thursday, Professor Cunningham addressed the meeting, his text being, "The Principles of the Reformation not the cause of sects and heresies." Professor Lorimer spoke on "The Learning and Enlightened Views of the Reformers." Several clergymen from foreign and colonial churches addressed the meeting. Rev. W. Fraser, Paisley, spoke on "The Hold of Public Instruction which Rome is obtaining in Great Britain and Ireland;" Rev. Robert Gault, on "The Romish Establishment at the Reformation;" Rev. Dr. Lorimer, Glasgow, on "The Errors of the Age of the Reformation, and the Lessons we should draw from them," and "The Revival of Religion in the Scottish Reformation;" Rev. D. McColl, Glasgow, and others, on the present Revival of Religion.

In the evening there were also eloquent and impressive addresses delivered, by several Ministers of the Presbyterian Church in Ireland, on the Revival there. The principle speakers were, Rev. Dr. Dill of Ballymena, Moderator of the General Assembly, Rev. Dr. Johnston, of Tullylish, Father of the open air preaching movement, Rev. Mr. Knox, and Rev. Mr. Hanna, of Belfast.

On Friday 17th, the proceedings were resumed at 11 o'clock, a. m., both sections meeting at the same hour. In the Assembly Hall, devotional exercises having been conducted by Rev. Mr. Pulsford, a paper was read by James Young, Edinburgh, on "The Covenant sworn by the Lords of the Congregation in December 1557, with the actual document, which was shown through the hall, the first name being that of Archibald, Earl of Argyre; the next that of the Earl of Glencairn, and the the third, the Earl of Morton. Thereafter Mr. James Dodds, author of "The Scottish Covenanters," addressed the meeting, and was received with loud applause. A paper was then read on "Christian Union," by the Rev. A. Leith, Wigton; another on "Piety in Politics and Practical Protestantism," by Rev. Mr. Johnston, of Killybeg, Ireland; and another by the Rev. Dr. Banister, on "The Support given to popery by the British Government" in which he contended that that support was unconstitutional, impolitic and dangerous. He grounded these conclusions chiefly on the fact that Popery was not only a false religion, but a great political system, utterly opposed to the true principles of civil and religious liberty.

In the High Church, the chair was occupied by Capt. Grove, R. N., of Kincardine Castle, and the meeting was opened with prayer by Rev. Dr. Johnston. A paper by Rev. Isaac Brock, on the Islington Protestant Institute, was read by the Rev. James Rogers of London. The paper mentioned the various modes employed to counteract the influences of Romanism. These were—1st, Sermons bearing on the errors of Pope-

ry; 2nd, Lectures on the several questions arising out of the Romish Controversy; 3rd, Classes for the instruction of the Protestants of the rising generation; 4th, Interviews and correspondence with wavering Protestants and Roman Catholic inquirers; 5th, The publication of Tracts on the Subject of Popery; 6th, Mission Schools, on the principles of the ragged school system, three such schools being connected at present with the Institute.

The Rev. H. Magie, Superintendent of the Dublin Mission of the Irish Presbyterian Church, read an interesting paper on "HOME MISSIONS TO ROMAN CATHOLICS—HOW ARE WE TO CONDUCT THEM?" A paper written by Rev. Mr. Keir on the subject, "How to deal with the Roman Catholics of Ireland;" was read in the absence of the author, by the Rev. Mr. Black of Dublin; and another paper was read by Rev. A. Campbell, of Montrose, on "The present Duty of Scottish Protestants to the Romanists in Scotland."

The General Meeting assembled at one o'clock on Friday, when a most able and appropriate sermon was preached by the Rev. Dr. Symington, of Glasgow, on the text, "Come out of her my people." The sermon was preached preparatory to laying the foundation of the Protestant Institute. At the close of the sermon, Dr. Begg rose and explained at some length the objects of the Protestant Institute. He stated that they had now come to the practical part of the proceedings of the meeting, and explained that the objects of the Protestant Institute would be two fold; first, to train up students of all classes and of all professions, in a knowledge of the Romish system, it being their strong conviction that the prevailing apathy on the subject of popery, was in a great measure the daughter of ignorance.

Afterwards a procession was formed in the quadrangle of the College, and proceeded to the place purchased for the new erection. The procession was headed by Major Davidson, Rev. Sir Henry Moncrieff, Rev. Drs. McCrie, Begg, Hetherington, Lorimer of London, &c., &c., &c. Dr. Begg having supplicated the divine blessing, Mr. Morrison, of Harviaton House, deposited in the cavity of the stone, a bottle containing various documents, coins, &c., and went through the ceremony of formally laying the stone, expressing his hope that the blessing of the Most High would rest upon their labors. After the laying of the Stone, addresses were delivered by Rev. Dr. McCrie, Rev. Dr. Lindsay, Sir Henry Moncrieff, and Rev. A. Dallas of London.

In the evening the proceedings were resumed at 7 o'clock. It had been expected that the Earl of Shaftesbury would occupy

the chair, but he had been prevented from coming to Edinburgh, and the chair was taken by Colonel Walker. J. C. Colquhoun, of Killernont, referring to the arrangements in connexion with this great demonstration, stated that they were mainly indebted to the admirable Secretary of the Scottish Reformation Society—Mr. Badenoch, and above all to Dr. Begg. He moved a vote of thanks to those gentlemen. Dr. Lorimer, of Glasgow, seconded the motion, which was cordially adopted, and Dr. Begg returned thanks. Afterwards Rev. John Mara, of the Priests Protection Society, addressed the meeting on "Ultra-montanism in these kingdoms, and how to meet it." Rev. J. Rogers, of the South West London Protestant Institute next spoke, and was succeeded by Rev. A. Dallas, who spoke on "Missions to the Roman Catholics in Ireland." Mr. Dallas referred to the establishment of Missions to the West of Ireland, a work for which he had been one of the first to volunteer, and he thanked God for it. He had met at first with rather a rough reception, and had been stoned six times. In one place he had been burned in effigy, with the inscription "Dallas the devil,"—but as an example of the great change which has taken place, he mentioned that in visiting the same place a few weeks ago, he was received with warmth and cheers, the people escorting him from the carriage, while McHale, who passed about the same time was received without enthusiasm, and was only followed by a few boys to whom he gave coppers. There are now fourteen churches in that place, and twenty-two stations where there are not churches, in consequence of the want of money, but where there are schools, which on the Sabbath are used as Churches. He had no doubt the priests were getting seriously alarmed.

After some remarks from Rev. S. G. Potter, of the Dublin Protestant Association, and from the Rev. J. S. Jenkinson, of the Colonial Church and School Society, Dr. Begg introduced Rev. Mr. Chiniquy, formerly a priest of the Church of Rome, now a Protestant Minister, and who had been the means of bringing from 6000 to 7000 from the bondage of the Church of Rome. Mr. Chiniquy delivered a lengthened address, in which he gave a sketch of his history, and of the ecclesiastical movements with which he was connected.

Mr. Hamilton, of the Irish Society for Roman Catholics, then briefly addressed the meeting. The Rev. Jonathan Watson, then moved votes of thanks to the gentlemen from a distance, who had come to attend the meeting,—and also to the Free Church Assembly Hall Committee, for giv-

ing them the use of the Hall.

Dr. Begg then moved the appointment of a Committee to consider the suggestions which had been made, regarding a re-publication of the works of the Reformers.

After singing part of the 19th Psalm, the large meeting separated.

The above account of the proceedings of this important meeting, we have abridged from the reports in the *Edinburgh Witness*, and partly from those in the *Banner of Ulster*. We understand that the principal papers read, will be collected and published in a Tri-centenary Commemorative Volume.

#### THE EFFECTS OF THE REFORMATION.

*Address delivered by Rev. Thos. McPherson, before the Synod of Pres. Church of Canada.*

*Fathers, Brethren, and Christian Friends :*

Were I to yield to the impulse of my own feelings, I would shrink from addressing this large and intelligent assembly on the most momentous subject, which has been so eloquently discussed by the previous speakers, not that I am influenced by any morbid sensibility relative to my comparative popularity before such an audience as this, but because being called, without timely notice to address you, I read with great injustice to this branch of the subject which has been assigned me—"The results of the Scottish Reformation."

The term "Reformation" does not literally imply improvement, but simply the act of giving to anything another form; and as this act is seldom deliberately done, except with the view of improvement, the term by which the act is designated has generally obtained a favorable signification.

That the Reformation in Scotland has given to all things as far its influence has extended a new form, cannot be denied, but that that new form is an improvement on the former state of things, is not universally conceded. All Roman Catholics are accustomed to look on the Reformation as a grievous curse, and not a blessing to the world. This, then is the question on which the propriety of commemorating the Reformation work mainly hinges. If the acknowledged changes have been clearly injurious to men's interests, the period and agencies which produced them ought to be not only lamented but execrated, and the progress of the work, which is productive of disastrous results, as speedily as possible counteracted. The sooner the Protestant cause is suppressed the better for the interests of humanity. This is the view and aim of all the enemies of the Reformation. Blinded, by prejudice and early training, to all the blessed fruits of the glorious change, the bigoted papist, even while enjoying in the British dominions the greatest privileges consequent on the diffusion and influence of Reformation principles, privileges of which the subjects of popish rulers are never allowed to partake, and for the sake of which the oppressed inhabitants of popish countries, maddened by the tyranny of their heartless rulers, are driven to insurrection in spite of all the ghastly terrors of the spiritual power of their oppressors, will deride the Reformation—the source of his innumerable blessings—as a work of the do-

vil, and hate and persecute wherever he has the power, all who support these principles, as heretics and schismatics, to be exterminated from the face of the earth.

The question then arises, whose views are right,—The papist, or the protestant? "By their fruits shall ye know them." Let us therefore test the Reformation in Scotland by this criterion. It cannot be denied, except by such as "love darkness rather than light because their deeds are evil," that the diffusion of knowledge is beneficial society, especially the knowledge of God's revealed will to men. Before the Reformation, absolutely nothing was done by the rulers of the church to promote that desirable end, and this is a fact attested by universal history and corroborated by the present condition of all popish countries. The priest and the Bible have ever been antagonistic, it has ever been in his view a dangerous book, not to be touched, but consigned to the flames.—Dangerous it is, no doubt, not to the temporal or eternal interests of men, but to the priestcraft of popery, to the superstitions of ignorance, and the despotism of tyrants; dangerous to the boundless ghostly authority of those who "make merchandise of men's souls" and lord it over God's heritage. Hence it is a hated and interdicted book, even the biased and disingenuous translation which has been forced from the popish hierarchy by the example of Reformers, cannot be indiscriminately entrusted to the laity. It sets forth too much truth for the safety of the craft. But the Reformation in Scotland has scattered Bibles in every cottage of the land, established schools in every parish where the youth of the country have divine truths early impressed upon the mind, erected colleges for the suitable training of a ministry qualified to instruct the community, and spread at convenient distances sanctuaries through the length and breadth of the country for the pure worship of God, and the edification of his people. This has resulted in an enlightened and intelligent population, not to be excelled by any other nation in the world. If, then, I am asked to show the good fruits of the Reformation in Scotland I have only to point to her multiplicity of Bibles, her excellent system of scriptural schools, her colleges and literary institutions, her christian churches, her learned divines, and her distinguished philosophers, all combining to convert the naturally barren soil of a mountainous country into fertile fields, and by diffusing a spirit of morality and honest industry, rendering the population rich, prosperous, intelligent and happy. Look to Scotland as influenced by her Reformation, and contrast her present with her ante-Reformation state. How great the contrast! How different her condition from that of any popish country!

The light of Bible truth has ever been favorable to industry, sobriety, and economy, and consequently productive of wealth, and temporal prosperity. This is patent to every unprejudiced observer. Wherever popery reigns, its debasing sway is marked with beggary and crime. In the south of Ireland, with a richer soil and a more congenial climate than in the north, the mass of the people are steeped in poverty, dependent in seasons of scarcity on a "rate in aid" levied off the north for their subsistence. In Italy, the garden of the world, but the centre of popery, the squalid mis-

ery of the liege subjects of His Holiness is a theme of every tourist. In Canada a popish district is marked as such by its wretched hovels, its slovenly agriculture, and its ragged settlers. In every part of the world popery is in this respect, as it professes to be in more important matters, ever the same. Its own votaries cannot but see this, and are sadly puzzled to account for it. I have known some of them console themselves with the thought that it accords with the arrangements of Providence to give the protestants, like Dives, the good things of this world, and to the catholics the evil things, to cause them to seek the comforts in store for them in the world to come.

The Reformation has not only spread the knowledge of religious truth, and promoted industry, but it has also expanded the human mind, and given scope to its faculties. In the dark ages prior to the Reformation, it is granted that philosophic subjects were carefully studied by some men of great minds who could not be confined by the general routine of monastic life. But did popery countenance such? Were they at full liberty to prosecute their researches, into the laws of nature, and draw rational deductions from their discoveries of facts? Were they not bound by ecclesiastical dogmas, beyond or contrary to which, they dare not promulgate principle or doctrines however accordant with the clearest light of philosophic truth. What Protestant would award a dungeon as the righteous doom of the heresy of believing in the diurnal motion of the earth?

Besides, the Reformation has led philosophy into a new channel. Its subjects of investigation are of a more practical and profitable nature. Hence the discoveries of the power of steam, electricity, magnetism, &c., hence the application of these powers to manufactures, commerce, and even agriculture, and hence the almost annihilation of time, space, and oppressive manual labour. The philosophy and science of the present day does not consist of vain babblings. What grave philosophers would now sit in keen disputation as to the number of angels that could dance together on the point of a cambric needle. Such, however, was the "philosophy, falsely so called" of the sages of the olden time, and such would have been the philosophy of sages of the present day, if Rome had her will and her way. Why it is but very recently that the safety of religion being endangered by the introduction of Railways into the States of the Church was decided, if it be yet fully decided, and certainly the introduction of steam power to agriculture would be rank heresy to men who are accustomed to use no better plough than the point of a crooked stick, with natural forks for handles.

Much might be said on the beneficial results of the Reformation, as it has laid the foundation of civil and religious liberty. Popery is essentially a system of bondage. The priest professing to have the keys of the eternal world, and the destiny of immortal souls in their hands, wields a terrific power over his deluded victims, a power from which the highest angel would shrink under a sense of incompetency. But the blind votary of Rome, taught from infancy assuredly to believe in this power, like the veriest slave, prostrates himself at the feet of him who can save or destroy. He must do as he is directed, speak as directed, and

think as directed. Is he a citizen? His voice is with the priest. Is he a parent? His children are at the disposal of the priest. Has he property? It is not his own, but the priest's. The priest tells him what he is to eat, what he is to drink, and where withal he is to be clothed. Living or dying, and even when dead, the priest can turn him to his own pecuniary advantage. Soul, body and spirit he is the priest's. He cannot read the Word of God, the Lamp of Life, for the priest. He cannot come to a throne of Grace for the priest. He cannot approach Christ, the refuge for sinners, for the priest.

The priest is ever in his way, the priest is more than Almighty God to him. He believes and relies on the priest rather than a God of truth and love. There can be no despotism so cruel, so crushing as that of the priest. Now the Reformation has destroyed that despotism. It teaches to esteem the ministers of the Gospel highly in love for their work's sake, but at the same time not to call men masters on earth,—no man lord of the conscience.

It has introduced its followers into that liberty with which Christ makes his people free. It has dethroned sacerdotal tyranny, and invested the rulers of the Church with scriptural authority, to govern God's people in a spirit of light and love. It recognizes the authority of the supreme Lawgiver, and urges responsibility to Him alone, whose laws are just, and holy, and good. It divests the mind of superstitious fears, and prompts to the fear of the Lord which is true wisdom. The Reformation did not violate any of those wholesome restraints which man as a corrupt creature requires to keep him from vice and immorality, but on the contrary, presented the most powerful motives, and employed the most effectual appliances to advance genuine piety and pure morals. The religion of popery is such as the corrupt heart approves and readily embraces. It holds out hopes of salvation congenial to the depraved nature. It does not require renovation of heart, nor a life of holy obedience to God's law. An outward conformity to the rules and ceremonies prescribed by the priest is all it demands. It seeks not to renew the soul; it consists in the strict employment of beads, and scapulars, crossings, and genuflections, penances and bodily afflictions, holy water, oil and salt, and it demands nothing but perfect submission to the priest's power, and devotedness to his wishes.

The Reformation, on the contrary, holds up the law of God as the great rule of duty, and the requirements of His Word as to holiness of heart and life. It believes not the absurd maxim that "ignorance is the mother of devotion," but urges the necessity of sanctification by the truth; whilst duly appreciating the form of godliness it also insists on "the power thereof," hence it has led to an exalted and enlightened piety, love to God, and faith in the Lord Jesus Christ. Hence the Reformation has been fruitful in pure morality. Her statistics of crime afford ample proof of this. Who are the inmates of our jails and penitentiaries? Who are the perpetrators of assassinations and incendiarisms? Who fill our transport depots, and people our penal settlements? Who give employment to our criminal courts and police? Chiefly our popish population. It is popery that has rendered my native land a by-word and a

reproach through the world. It has debased and demoralized the native mind. An enlightened and well educated Irishman, it has been said, is the noblest specimen of humanity, but when popery has brutalized his mind, it has rendered him a fit object of execration.

Thus we see, in conclusion, that the Reformation in Scotland by the diffusion of scripture light, has encouraged industry, leading to wealth and comfort, has expanded the mind, and given scope to its faculties, has destroyed superstition and clerical despotism, has promoted civil and religious liberty, has stimulated to a lofty and enlightened piety and morality, and has thereby exalted and ennobled human character and blessed, both for time and eternity, millions who have come under its benign influence. Nor have these results been limited to Scotland, Ireland has largely shared in them. The protestantism of Ireland derived from Scotland has been its preservation. England too, only half reformed under Henry the eighth would have relapsed long ere now to the errors of popery, but for the salutary influence of Scotland. The Scottish Reformation is also the source of much of the protestantism of America, and may be safely said to have a powerful influence in moulding the civil and religious institutions of the whole christian world.

Well then, may we the descendants of those noble heroes, in whose blood and ashes the foundation stone of our dearest privileges has been laid, rejoice in the opportunity of commemorating their godlike efforts, and well may we bless that God, by whose universal kindness we are permitted so largely to enjoy the rich fruits of their labours and sufferings. Led us then cherish their memory in our hearts, let us imitate their example, and by holding our Reformation principles, and propagating them, seek to share our own privileges with all our fellow men, and hand them down untarnished and undiminished to the latest generation.

\*The Canadian Freeman, the popish organ of Western Canada, has a communication relative to this address, in which great offence is taken at the use of the terms papist, popery, &c. This only affords additional proof of the ignorance of popery, as no terms can be more suitably employed to designate the system on the adherents of the pope.

The same writer, pretends, by false statistics to prove the superior morality of popery in Ireland in respect to illegitimate births. As there are no public records of births kept in Ireland, of course he had great scope for mere assertion.

### Communications, &c.

#### THE GREEK MISSION OF THE FREE CHURCH OF NOVA SCOTIA.

To the Editor of the Record:

DEAR SIR—On my arrival in Montreal three weeks ago I received the following letter from the Rev. John Stewart, of New Glasgow, Nova Scotia, the Convener of our Foreign Mission Committee. I regret, that owing to various circumstances, that I have been able to say but very little to any of the Canadian brethren on the subject referred to by Mr. Stewart. May I ask you to make up for my lack of service, by

publishing Mr. Stewart's letter in the Record.  
Yours Faithfully,

ROBERT MURRAY.  
Toronto, Sept. 10, 1860.

NEW GLASGOW, N. S.  
10th August, 1860.

MY DEAR SIR—Understanding that you are about proceeding to Canada for the benefit of your health, may I ask the favour of you to bring our Greek mission to Turkey before as many of our Canadian Brethren as you may be able to reach.

True, we have had an answer to our application for aid and co-operation from their Synod, which leaves little hope of immediate assistance from them as a church, but that does not preclude an explanation to individual ministers who may be disposed to render us the benefit of their advocacy in behalf of our important mission to the enslaved and neglected Greeks. A more important field of missionary operation could not be chosen by any church in the present era of the world than that for which we seek the co-operation of the Canadian church; nor one, which in the present state of Turkey, will yield a richer return for labour and means expended. Had we the men and the means, thousands, and tens of thousands would be gathered into the Redeemer's fold, of those who have for long ages been ensnared by degraded superstition. The upheavings among the Greeks of Turkey and Asia Minor, are such at this day, as will ere long break through all the trammels which the corrupted Greek Church, (if Church she may be called,) has used to confine her votaries to the numneries of dark and superstitious ages. But they cannot emancipate thousands without raising the wrath and the ire of a powerful priesthood, who are bent on upholding their system of enslavement, and we cannot afford them the shelter which they require when they have broken through the meshes of the net in which they are held. Could we plant agencies at different points of that vast country through which the Greeks are located, there can be no reckoning of the numbers who would take refuge in the evangelical camp. We have but a solitary Agent, who can be present but at one place only, and if he would extend the mission, must leave that place to be the prey of a designing priesthood, so that the little band that had rallied around him, become disheartened ere he can re-visit them. It is easy to see in these circumstances how our success must be small, and how the missionary single-handed is apt to be discouraged, and his efforts, however zealous, to be paralyzed. An Elliot, or a Martin, or a Duff, could not sustain with the small means, which we as a Synod can furnish, the gigantic enterprise of setting free from the yoke of despotism, the millions of the devotees of error and delusion. Had they no religion but that of the heathen, the chances, humanly speaking, would be tenfold, but clinging, as they naturally do, to a vast and venerable superstition, a mighty agency is required to break down the fabric which the God of this world is so bent on upholding. But down it will come! whether we live to see so or not. It is destined to be destroyed, and the servants of God, who are to be instrumental in its overthrow, shall be found blessed of the Lord.

In reply to my application for aid from the Canadian Church, Mr. Burns, Convener of their Foreign Mission, gives us to understand that at present we need not look for aid from their Synod, as the Synod has undertaken a mission to Columbia, or Vancouver's Island. I consider this but a part of the Home Mission work of the Synod, and they might render us very valuable services if they would

undertake the support of a single agent in our mission field.

Plead therefore, with all the ministers you may have the pleasure of meeting with, plead on the grounds of success, and on the necessity of an extension of the mission. A half dozen of stations might be occupied at this moment to great advantage, and if we cannot occupy them they may be soon out of our hands. You will see my and college acquaintance, Mr. Lewis, of Ormiston, now supplying Cote St. Church, and I think he will secure us a collection from that congregation, and perhaps others to do the same. Dr. Irvine, of Hamilton, is favourably disposed towards our mission, and you may count on his valuable advocacy of our cause. I am sorry that the state of your health is such as requires a relaxation from your calling, but feel that you may render our mission a direct benefit by your sojourn in Canada. May the Lord prosper your way, and enable you to do some service to His cause, restore you with renovated health to us, to advocate the principles of christian light and liberty.

Yours, faithfully,

JOHN STEWART,  
Convener.

Rev. Robert Murray,

MANDAWMIN AND ENNISKILLEN.

#### INDICATIONS OF PROGRESS.

Knowing that it encourages and cheers all who love Zion, to hear of the progress of the Lord's work throughout the lands of the Church, I address you a few lines for the Record.

We had another Church opened for public worship, on Sabbath, the 2nd day of September, in connection with Mandawmin and Enniskillen.

This is the second Church in these sections in about a year. About two years since, this was a mission field, in connection with the Presbytery of London, and at that time in a rather weak state, not able to raise the necessary expenses for missionary supply, and in consequence the Presbytery had serious thoughts of giving up the station.

It was however decided to make one more effort, and that effort, with God's blessing succeeded, and matters have continued to prosper. In April, 1859, a pastor was settled over them, and in July, of the same year, the first Church in these stations was opened for worship, and a goodly number assembled on the occasion, with grateful hearts for all that the Lord had wrought.

On Sabbath, the 2nd day of September, 1860, we were summoned again to meet in the second Church built in the stations, to dedicate it to the service of God. A large congregation assembled on the occasion, the church was crowded to its utmost extent, and many around the door on the outside, about 350 were present. The day was splendid, the sun shone in majesty and beauty, and all hearts were glad, and responded to the words of the Psalmist:

"The Lord hath done great things for us,  
Whence joy to us is brought."

As they entered the Church to listen to a discourse from the pastor, from the words of 5th Ps. verse 5, and in the afternoon from the Rev. D. Walker, of Sarnia, with whom many of them had previously been connected, from the words of 2 Peter, v. 18, after

which a collection was taken up to aid in defraying the expenses of the building

We have now, in two of the stations, all the church accommodation that is required for the present, and the next building that is contemplated is a parsonage, which will make things quite comfortable in the way of accommodation.

We had a sabbath School Pic-nic, attended by about 200, on the Monday following the opening, the children seemed much pleased, and we trust that these things may be for our spiritual good.

C.

### Missionary Intelligence.

FREE CHURCH IN INDIA.—From India the most recent accounts are both cheering and sad,—cheering on account of indications of spiritual life, and sad on account of the personal sufferings of many of the Missionaries. There are in Scotland at present in feeble health, the following missionaries, viz., Mr. Gardner, from Calcutta, W. Hislop, from Nagpore, Mr. Braidwood, Mr. Byth, and Mr. McIntosh, from Madras, and Mr. Mitchell from Puna. Dr. M. Mitchell has also been recently suffering from fever. Mr. McCallum and Dr. Paterson at Madras, have both been laid for a time. In the midst of these trials it is cheering to learn that at Madras especially, there have been more than one who have been impressed and awakened by the Gospel.

The following most interesting narrative is contained in a letter from Dr. Duff:

During the recent mutinies, there was a native Punjab prince, the raja of Kapurthala, whose name figured very conspicuously as a friend and ally of our Government in its hour of sore trial. Kapurthala is in the Jalandar Doab, which was annexed by Lord Hardinge after the first Sikh campaign. It lies on the route from Lodiana to Lahore, about half-way between the town of Jalandhar and the Beas river, and nearly twelve miles from each. The principality is a considerable one. The Raja is altogether independent as regards the management of his territory and people. Even in capital cases, he is under no obligation to make a reference to our Government. Since the annexation, however, he has paid a tribute of upwards of a lac of rupees (£10,000) annually. During the mutinies he rendered such pre-eminent services that the tribute was, for a time, remitted, with some prospect of its being permanently so, while he received an accession of part of his ancient territory in the Punjab, and confiscated property or estates in Oude, to the extent of three lacs annually.

Well, this Raja, who is but a young man, of the age of twenty-seven, in the prime and vigor of life, some time ago professed himself favorable to the Christian faith. His wife died, leaving three children; and professing his belief in Christianity, he expressed his desire to obtain a Christian wife. The person fixed on was brought up in Mrs. Fullerton's (American Missionary) School at Agra. There she made a profession of her faith, and united with the Presbyterian Church. She is a very amiable young woman; very devoted, and much good is expected of her, as the Rani of the Kapurthala Raja.

Previous to his marriage, he asked Mr Woodside, then laboring at Dehra Doon, at the base of the Mussuri hill station, to assist

at the ceremony, and to commence a mission in his territory, promising to pay his salary, and otherwise patronize the mission. After much deliberation, Mr. Woodside felt it to be his duty to respond to the remarkable call. About the end of November last, he reached Kapurthala, and at once entered on his work. From the Raja he received the most cordial reception, and invited at the same time, Dr. Newton, an American medical missionary, to join him, which he soon agreed to do, the Raja paying his full salary also. At Kapurthala, Mr. Woodside found a school which had been in operation since 1851, and also a few native Christians in his service, with some families of East Indians, resident at the station; so that there was a little nucleus to begin with.

The Raja, more than two years before his marriage, had renounced idolatry, and professed himself a believer in the truth of Christianity, conforming to all Christian habits and usages as any other Christian would. He readily agreed to every condition which it was deemed proper to propose to him. Baptism was one which, under the circumstances, it was not thought expedient to insist on. Mr. Woodside had no doubt it would have been willingly submitted to, but he saw not those evidences of spiritual conversion or regeneration that would have warranted such a step. The Punjab Government (Sir John Lawrence) thought he should be married under the provisions of the "Marriage Act." This was done. He went into Jalandhar, and remained the prescribed number of days. The marriage was then registered in due form. The ceremony was performed at Kapurthala, according to the usual Presbyterian form. The Raja was treated throughout as a professing but unbaptized Christian, and the ceremony was performed just as it would have been between two who had been brought up as professing Christians, and one of whom (as belonging, for example, to the Baptist body) had not been actually baptized. Throughout the Raja was treated as a man intellectually persuaded of the truth of Christianity, openly professing his faith in it, and altogether discarding every other character but the Christian.

Indeed, Mr. Woodside, in one of his letters to me, positively declares that he "shows far more zeal and faithfulness than many baptized and professing Christians," and "trusts that he is not far from the kingdom of heaven." He eats publicly with Europeans, and has a public dinner-table every evening, to which the missionary has a standing invitation. In point of fact, he does dine with him four times a week, and spends the evening in reading and discussing portions of the Scriptures with him, always concluding with family prayers. Punctually at nine o'clock, the Raja himself brings forward the "big Bible," for reading and exposition. About the end of last year, the British Commissioner of the Province, and a large party of officials besides, assembled at Kapurthala, on occasion of the Raja's receiving some notable badges of honor from our Supreme Government, for his distinguished services in 1857. After dinner, about half-past nine o'clock as usual, the Raja brought forward the Bible, much to the amazement of many of his guests, and Divine worship was solemnly engaged as usual. The Raja devoutly kneels at prayer, and in every way demeans himself as a Christian. He is, in many respects, an estimable man; and it looks as if he were raised up of God for a great work in the Punjab. Surrounded, however, by such a fanatical population, his position is somewhat critical, and encompassed with difficulties. Ought he not, therefore, to be a subject of special prayer with all true Christians? that the Lord may graciously uphold and protect him, and make him an honored instrument in

extending His cause and kingdom throughout the Punjab and India at large?

**CAFFRARIA.**—According to latest accounts, the Rev. Mr. Laing, at Burnshill, had on the 20th February last, baptized eight adults and four infants. Of the adults, six were females, and two men, one being a Caffre and the others Fingoes.

**LONDON MISSIONARY SOCIETY—CHINA.**—The Rev. Dr. Legge writes from Hong-Kong:—"I have now to ask you to rejoice with me, in the baptism of the largest number of converts we have ever had the privilege to welcome into the Church of Christ here, at any one time. Last Sabbath seven men and two women, all avowed themselves disciples by receiving that ordinance, having with them likewise three children. They are all additional fruits of the labor of brother Chen, in Poklo and the surrounding country."

**AMERICAN BOARD.—SYRIA MISSION.**—Mr. Thomson, in writing from Beirut, after alluding to the unsettled condition of affairs at Lebanon, the danger of civil war, and the measures taken at Beirut for the safety of the missionaries, thus speaks of the work:—

"In the midst of discouragements, some things are calculated to rejoice our hearts. We have a number of applicants for admission to the church. Something is doing to raise contributions in aid of the Board, but I do not know how much will be realized in Beirut.

"The effort to make parents pay for the education of their children, will succeed by degrees. It thinned the schools from one hundred down to thirty, but gradually they are filling up again, and now number about eighty girls. The effort is in the right direction, has succeeded at least as well as I expected, and more of the same kind must be made touching all our schools, seminaries, churches, &c."

**MISSIONS OF THE PRESBYTERIAN CHURCH.—CHINA.**—At Ningpo, as we learn from the *Home and Foreign Record*, the missionaries were not without encouragement in their work. At Sampoh, particularly, there seemed to be a new interest in religious matters. A physician of great respectability had recently been received to the communion of the church of baptism, and others were concerned about the salvation of their souls. This special interest is traced to the "work of prayer" in January, affording additional evidence of the benefits of that season of prayer.

**INDIA.**—A letter from J. L. Scott, gives the following encouraging statement:—

"I have lately baptized five persons from the ranks of Hinduism and Mohammedanism. Two of them I hope will be useful as preachers to their fellow-countrymen. One of them is a Maulawi of considerable learning, and I think a very promising man."

**AMERICAN BAPTIST MISSIONARY UNION.**—The annual report states, that the whole number of missions is 19. In the Asiatic missions there are 16 stations and about 850 out-stations; in the French and German missions, 70 stations and 649 out-stations, in the Indian, about 12 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, 361; in Europe, 125; total 489. The number of churches is 355; of baptisms, (reports not complete,) 2,840. Whole number of members,

(reports not complete,) 27,017. The receipts of the year from all sources amounted to \$132,426.22 of which \$36,035.87 were derived from donations for the debt. \$75,436.50 from donations for current expense, \$9,596.31 from legacies, and \$11,757.54 from all other sources. Expenditure, \$132,249.85. The entire debt standing against the Union at the end of March, 1859, has been paid, and a balance remained in the treasury amounting to \$176.37. This is the first annual meeting since 1840 when the Union has been reported free from debt.

The Madras Church Missionary Record for June, says:—"We have received with great thankfulness, during the past month, tidings of a deeply interesting revival of spiritual religion among some of the schools and congregations of the district known as the North Tinnevely Hinranney. Many professed Christians have been brought, we have reason to believe, to earnest spiritual life; and a few of the neighboring heathen have become apparently partakers of the grace of God. Our readers may be surprised to hear that the movement has been attended with the same physical emotions which so marked the movement known as the "Ulster Revival;" but through the judicious treatment of the missionaries these painful manifestations, have been kept in check, while the Holy Spirit of God seems to be still working vigorously on the hearts of many. Will not our readers bear the matter in thankful prayerful remembrance!"

**MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.**—In the *Banner of Ulster*, we observe several letters from the Rev. S. Robson, the colleague of Mr. Graham, who was massacred at Damascus. In one letter he gives the following particulars with reference to the sad end of the estimable Missionary;

"The massacre began about two o'clock on that day—Monday, 9th July. One of the first victims was a son of Mr. Graham's next door neighbor. He fell, covered with wounds, near his father's door, and the murderers left him for dead. Mr. Graham and his servant carried him to his distracted mother and sisters, and then Mr. Graham went for a doctor whom he knew to be in the Russian Consulate near at hand. The Moslems had shut their shops, the city was in arms, the plundering and the murder had begun, and the Christians were flying in terror. It was no time to go for a doctor or attend to the dead or dying; but Mr. Graham seems not to have been aware of the state of the city. He had not gone far till he was attacked by the murderers of his neighbor. His servant saw him running back past his house. He did not attempt to enter it, but took refuge in the house of a Moslem called Mustafa Bey el-Hawasaty, the chief man and head of the police of the quarter. It was, of course, his duty to preserve peace and protect the Christians. He owed very much to the friendship of Mr. Wood, our late Consul. He was acquainted with Mr. Graham and every Englishman in the city. If any Moslem in Damascus was under obligation to protect an Englishman's life, it was Mustafa Bey. The Austrian Consul, with his family and many native Christians took refuge in Mustafa's house during the afternoon, but they discovered that Mustafa's armed police were occupied, not in saving, but in murdering Christians and in plundering and burning their houses, and they became terrified, and one party after another escaped, as they could, from the house. After sun-set, I believe Mr. Graham and a number of natives made their way

to the house of another great Moslem in the same neighborhood, and he remained there, though without any feeling of security, till dawn of day on Tuesday morning, when the owner of the house delivered him and several other Christians to some of Mustafa Bey's police to conduct them to the English Consul's house. They safely reached a street called the Kamariyeh, half way to the Consul's, when the police attacked the Christians and killed the foremost. Mr. Graham, who was also in front, seems to have attempted to rush past the murderers to make his way to the Consul's, but one of them approached him and told him not to fear, as they would defend him, and put his arms around him as if to protect him, but really, either to prevent him from escaping, or to prevent him from defending himself. Immediately another struck him with a battle-axe on the back of the head, and the two then despatched him with repeated blows, and also with a gunshot fired at the same time. Before life was extinct he was dragged, I know not for what purpose, nearly to the Consulate, and thrown on a heap of rubbish in the street. He was seen there in the agonies of death, but soon after, in less than an hour, his corpse was dragged back towards the Christian quarter, and there my knowledge of this horrid tragedy ceases. I could never learn what became of the body.

"Mustafa Bey—a monster to be compared, for treachery and cruelty, to Nana Sahib—has been apprehended by Faud Pasha, but I do not yet know what his fate will be. His two men who actually committed the murder are known, but have not been seized. One of them, called Abdullah es-Salem, boasts that he butchered sixteen Christians. There is a butcher here who says that, with his own hands, he killed, during the massacre, 101 or 102 Christians—he is not sure which of the two numbers is correct. He had made a vow to kill 100!"

"Mr. Graham's house was plundered on the Monday evening, but, as it adjoined Moslem houses, it has not been burned. Mr. Crawford and I visited it this morning at very considerable risk to ourselves. The doors, windows, and window-shutters have been carried away; the walls, floors, and ceilings are injured; not a particle of furniture nor a book remains; the rooms, kitchen, and yard are strewn with papers and torn leaves of books. We picked up from the rubbish some of his sermons, his certificate of Arts, some of his college tickets, and a few shirt collars. All these were torn and soiled, and nothing else remained. Some adjacent houses are in a like condition, while those a little removed from Moslem houses are all burned and in ruins. The number murdered in the immediate vicinity was very great."

In a subsequent letter Mr. Robson says:—

"At our last communion in the native church, twelve males, ten natives, Mr. Graham, and myself, sat down to the Lord's Table. Of these, two had left the city. Of the remaining ten, four including Mr. Graham, were murdered, two were wounded, and four including myself are safe. One of the men killed on the 8th instant was a Protestant. He was not himself a communicant, but two of his daughters are. All the Protestants communicants, non-communicants, and missionaries, except myself, lost everything they had, even the means of earning anything towards their support. Dr. Meshakah was very dangerously wounded—almost killed, but is now recovering. Our mission premises, church, school-rooms, &c., were plundered and burned. They are a heap of ruins. Fifteen months ago we paid nearly £1,000 for them; to-day they are not worth a shilling."

"It depends on the final settlement to be made of the country, by the Great Powers, whether the Christians can ever return and build themselves houses amid the dust and remains of their former habitations, and whether we can attempt to rebuild the walls of our cruelly desolated but ever dearly beloved Zion. We must leave all in the hands of God. These awful efforts of human wickedness are all accomplishing His wise, and holy, and good purposes.

"I know the country well. I know the state and the feelings of different parties—Moslems, Druses, and Christians—and I will affirm, that if Syria is not speedily settled by a strong hand, guided by wisdom, ability, and firmness, the world will hear of other scenes not less horrible than those which have already raised a universal shout of indignation throughout Christendom."

### Miscellaneous Articles.

#### GROWING IN GRACE.

BY RICHARD CHENEVIX TRENCH.

This did not once trouble me,  
That better I could not love Thee;  
But now I feel and know,  
That only when we love, we find,  
How far our hearts remain behind  
The love they should bestow.

While we had little care to call  
On thee, and scarcely prayed at all,  
We seemed enough to pray:  
But now we only think with shame,  
How seldom to thy glorious name  
Our lips their offerings pay.

And when we gave yet slighter heed,  
Unto our brother's suffering need,  
Our hearts reproached as then,  
Not half so much as now that we  
With such a careless eye can see  
The woes and wants of men.

In doing is this knowledge won,  
To see what yet remains undone;  
With this our pride repress,  
And give us grace, a growing store,  
That day by day we may do more,  
And may esteem it less.

#### THE MIDNIGHT MISSION.

Among the more recent means adopted in London for reaching the outcast, is what is called the Midnight Mission, which has for its object the reclaiming of that miserable class, who may be found in the streets during the night, following their career of profligacy and sin. The following extract, written by a respected Minister of the Presbyterian Church in London, shows that the means so recently adopted have not been without success.

"The Midnight Mission Movement, although in its infancy, has already been crowned with encouraging success. "It has grappled more boldly," says a report just published, "with one of the most gigantic of our social evils than any previous movement." The first idea of it occurred to one person, in 1849, and in May, 1850, a small meeting of seven persons was convened and addressed. The meeting

was not repeated. But the subject still occupied his mind; and, at the close of 1859, it was brought by him before the minds of two friends. They sought counsel from God, and, early in February, 1860, the first meeting was held at St. James' Restaurant, Regent Street. Up till the end of July, twelve meetings have been held. Provincial efforts have followed, in Manchester, Nottingham, Edinburgh, Glasgow, Bristol, Exeter, and Dublin.

The following are the results in London:—Twelve English and two French meetings held; 2400 friendless young women attended, and heard the gospel; 9000 Scripture cards, books, and tracts circulated, in addition to 6000 copies of Mr. Noel's address; twenty-six females restored to friends, one of these to New York; eighteen placed in service; ninety-one now in 'homes'; one reconciled to her husband; four married, two emigrated, one placed one in the employ of a printer, book-fold in business, two under care of the committee. The average of the ages of those admitted is not more than twenty-two.

The number received from the meetings, up to the end of July, is nearly 190.

There are six French women in a "home," expressly provided for foreigners. It has been very difficult to reach this class, "not only from the popish and infidel training of French women, but also from the fact, that hundreds of these poor women are the slaves of unprincipled French and Belgian refugees, who threatened to flog them if they came to the meetings." Mr. John Stabb, one of the promoters of the Midnight Mission, writes as follows:—

"Our success is as great as ever; but the expenses are very large, as we give £6 to the homes for each girl rescued. This arrangement makes us very bare of money. We are purposing issuing 100,000 copies of Mr. Noel's 'Address to Men,' and hope to avail ourselves of the young men connected with our Christian Young Men's Societies.

"The 'Evil,' as it exists, is fearful. The more we become acquainted with its phases, the more are we struck with its awful extent, and the wretched immoral state to which it is leading our country.

"It ruins the peace of thousands, and saps the very foundation of our domestic happiness.

"Ask the brethren to pray for the few weak laborers engaged in this work, who are only strong as God helps them.

Supplementary efforts have been made to carry out the objects of the movement by the distribution, at night, of Mr. Noel's address at the meeting of 21st February, and of "A Letter to Gentlemen," an appeal to practical co-operation. Besides this, an "Address to Men on the Social Evil," by Mr. Noel, is being extensively circulated. It is marked by a terrible fidelity of statement and appeal, and, under God's blessing, it will, we trust, not only reveal to many a titled or wealthy tempter his appalling guilt, but lead him to repentance and newness of life.

Richard Weaver, the reformed prize fighter, delivered a soul-stirring address to eighty poor girls, assembled in the Euston Road, on the night of 19th July. He also spoke to them individually. "Many," says one who was present, "wept bitterly,

and several left for the 'home.'" We trust that the day of God will show many to have been eternally saved.

"If the Lord did not own my labors," says Richard Weaver, in reference to his work in London, "I'd go back to the coal-pit to-morrow." But God does work with him. "We soberly believe," says the Revival, "that souls are convinced and converted every night." His "singing of hymns" in the midst of his addresses, melts down the people. "Now I want volunteers for Christ," are the closing words of every address. "Hold up your hands all who want to be saved," and such appeals are not made in vain. Fresh volunteers, through the mighty power of the Spirit accompanying the word, enlist under the banner of the Great Captain.

Reader, ere I close, let me ask, art thou a volunteer? Hast thou been made willing "in the day of Christ's power?" If not, what else but the doom of a rebel and traitor awaits thee? Consider this, and lay it to heart. Submit now to the righteousness of God. Look now to the Atoning Blood. Give thyself now to him who claims thine heart and lifelong service, exclaiming, as thou gazest on the Divine Victim on yonder tree:—

"I yield, by dying love compell'd,  
And own thee conqueror."

#### THE WIND AND THE GOSPEL.

To narrow observation or to selfishness, that wind is an annoyance; to faith it is God's angel forwarding the mighty plan. 'Tis a boisterous night, and Pictish savages curse the noisy blast which shakes their peat-hovels round their ears; but that noisy blast has landed the Gospel on St. Andrew's shore. It blows a fearful tempest, and it sets some rheumatic joints on aching; but the morrow shows dashed in pieces the awful Armada, which was fetching the Spanish Inquisition to our British Isle. The wind blows east, and detains James's ships at Harwich; but it guides King William to Torbay.

Yes; "the wind blows south, and the wind blows north; it whirleth about continually, and returneth again according to its circuits." But in the course of these circuits the wind has blown to our little speck of sea-girt Happiness, the Gospel, and Protestantism, and civil and religious liberty. And so, not of our islet only, but of our globe entire, and its continuous population.

So far as the individual is concerned, so far as it affects the weather-index in the wind, there may be little seeming progress; nay, so far as concerns any plan which society purposes to itself, the favoring gale may shift and shift again, and the story of a nation be little better than the register of a stationary vane pirouetting on its windy pivot; but so far as affects the scheme of God, there is an aura in the universe which always drives one way.

Predestination is a vane which never vibrates, and Providence a wind which never whirls about. The breath of God's Spirit and the strength of God's purpose are steadily wafting our world, and all the worlds, in one mighty convoy towards God's appointed heaven in the distant future.  
—Dr. James Hamilton.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF MONTREAL.

The Presbytery at Montreal on the 28th August. Rev. Mr. Currie, Moderator.

There was a good attendance of ministers. The following were the chief items of business:—

The Clerk laid on the table a call from Farnham Centre and Farnham West, in favor of the Rev. R. McArthur, with subscription for stipend to the amount of \$100. Parties from the two congregations being present, were heard. It was agreed to postpone sustaining the call, and, in the meantime to re-appoint Mr. McArthur to supply these congregations for three months.

A petition was presented from Osnabruck, from the moderation in a call. The same was granted, and Mr. Greenfield appointed to that duty on a convenient day.

A petition was presented from Winchester, &c., for the moderation in a call. The same was granted, and Mr. Thom appointed to that duty on a convenient day.

St. Louis and Valleyfield having agreed to unite as one charge, presented a petition for the moderation in a call. The same was granted, and Mr. Kemp was appointed to that duty on a convenient day.

The Clerk reported that English River and Durham congregations had agreed to unite as one charge.

The Rev. Mr. Lewis of the Free Church, Ormiston, Scotland, being present, and it being understood that he was about to return home, the Presbytery, through the Moderator, expressed the pleasure they had enjoyed at Mr. Lewis' presence among them; their esteem and affection for him, and their best wishes for his welfare.

Mr. Redpath reported the supplies for the pulpit of Cote Street. The members of Presbytery resident in Montreal and the session of Cote Street were named a Committee of Supply.

It was agreed to continue Mr. Munroe's services at Harrington and Grenville on the same terms as before.

Mr. McQueen was appointed to dispense the Sacrament of the Lord's Supper at Finch, on a convenient day.

Mr. Matheson was continued at Osnabruck, Mr. Coulthart appointed to Winchester, and Mr. Fenwick to Finch till the meeting of the Home Mission Committee.

The Clerk was appointed to attend the Home Mission Committee, and to ask for such supplies as may be required.

The Rev. Daniel Clark petitioned the Presbytery for such employment within their bounds as he could overtake. The Presbytery agreed to appoint Mr. Clark to visit, encourage, and report concerning the Sabbath Schools in connection with the Presbytery, and especially within its western section.

Mr. Matheson and Mr. Coulthart having completed their trials to the satisfaction of the Presbytery, were licensed to preach the Gospel.

The Presbytery adjourned to meet on the first Wednesday of November next, in Cote Street Church, Montreal, at 11 o'clock, A. M.

ALEX. F. KEMP, Pres. Clerk.

The Presbytery, at a *pro re nata* meeting, on the 18th instant, appointed a moderation call to Cote Street Church. The call will be in favor of Mr. McVicar.

## Corner for the Young.

### A LETTER TO BOYS AND GIRLS.

Beloved young friends, I wish to write to you that I may, by the grace of the

Holy Spirit, lead you to Jesus, that you may get all your sins pardoned, and obtain the "new heart," which will make you love Jesus, and be happy, holy and useful.

A minister asked a happy-looking youth in Ireland, "What do you think of Christ?" "He is altogether lovely!" was the instant reply. I hope dear young reader, you can say so too, from what you feel in your own heart. But if you have not got the "new heart," I am sure you will not be able to say so with truth; for "the stony heart," which is in us all by nature, never sees anything "lovely" in Jesus.

A minister once saw a girl of eight years old, smitten down by the conviction of her sin, and she was crying out most earnestly, "O Lord Jesus, come down and take away this hard and stony heart! O take this hard and stony heart away!" This is a prayer which has been offered and answered in thousands of instances during the last twelve months, and more particularly in those places where God has been giving a remarkable outpouring of His Holy Spirit.

If yours is not the "new heart," it will make you care more for yourself, and for things which would please yourself, than for Jesus. I remember, when in Ireland, about a year ago, seeing a dear Irish girl of eleven years old, who, I believed, had then received the "new heart."

When asked what kind of a girl she was before she knew Jesus, she said, "I was a very naughty girl, I seldom went to church, but I went to Sunday school, and when I saw other girls better-dressed than myself, having nice frocks, and new bonnets with beautiful ribbons, I felt grieved and envious, and wished to have as good for myself. And although my parents were poor, and not able to give me such clothes, I fretted and cried on going home, because I couldn't get them; but now that I have Jesus, I am quite happy if I have clothes of any kind sufficient to cover me."

She spoke about Jesus, and what he had done for her, with much fervour and love; and as she was talking sweetly of his loveliness and glory, the setting sun broke out from between two clouds, opening his golden rays over the evening sky, and filling our room with his massive beams, when she exclaimed, "Oh, what a glorious sun, and He made that too." Jane's "new heart" made her forget self, and think of Jesus, and look at all things as his and as her's only in him.

Your parents are telling you almost every day what you should do, and what you should not do; and it is right that you should obey them: for God has said: "*Children, obey your parents in all things: for this is well pleasing unto the Lord.*" But I know you sometimes feel their commands to be irksome, and you refuse in your heart to do what they bid you, even when you may obey with your words, your hands, or your feet. Now, if you had a "new heart," it would make you "obey from the heart," and you would be happy only in doing that which is right. The heart you bring into the world with you is about 6000 years old, for it comes all the way from fallen Adam and it contains the germs of all that is bad—all bad thoughts, bad feelings, bad words, and bad deeds; swearing, lying, stealing vanity, and all such things, as Jesus mentions in Mark, vii 1-23.

"Where does the thief lie?" said the thieves' missionary to a young rogue. "Does it lie at the tips of your fingers, at the tips of your toes, on the top of your head, or in your heart? Where does it lie?" The little thief responded, "*In my heart, sir.*" "Then what must we do to get the thief out of your heart? We must pray to Jesus to take the thief out of your heart; must we not?" To this the boy assented, and so they knelt down to pray that a "new heart" and a right spirit might be given to him.

My beloved young friends, I hope you will lose no time in getting your conscience purified by the blood of Jesus, and your hearts made new, holy, loving and obedient, "by the washing of regeneration and renewing of the Holy Ghost; for in no other way can you be made to love Jesus who is altogether lovely, and get "the thief," and every other concealed evil "out of your hearts." Many young persons are now finding mercy, and are loving Jesus—praying, reading, and praising, with happy hearts and joyful lips, and living as those who have washed their robes and made them white in the blood of the Lamb; and I should like all my dear young readers to join this "happy band," by coming to Jesus for pardon of sin and a "new heart." Will you do it? It is for eternity!—I am your affectionate friend. THE EDITOR.

P.S.—My dear friends, immediately after sending the above letter to the printer, I read a very interesting account of a work of grace going on at a mission station in the south of Africa. It tells of many among the colored people of that far-off land being awakened to see their lost condition, inquiring after Jesus, and finding salvation. But I add this postscript to quote that portion of the narrative which shows how happily a young person who knows Jesus can die. It is an awful thing for us to live unprepared to die, when there is only a step between the youngest of us and death. This dear little daughter of Ethiopia was ready to die, for she knew and loved the Lord.

The missionary's wife writes as follows, about this precious lamb of Jesus' fold:—"Ma Moely, about thirteen years of age, had come with her companions once or twice a week, through the winter, to read and pray with me. I recommended her to my husband for admission to his inquirers' class, and observed that she became much more serious after her admission.

"Suddenly she was seized with illness. We went to her, and on my husband asking her if she had chosen Jesus as her portion, she said, "Yes, it is in him I hope." Her disease increased. She said to her mother, holding out her hand to her, "Farewell! I salute you, give your heart to the Lord, He is God, and he alone. Serve him, love him. He alone can save you."

"Then she addressed herself to her father. "Here are the chariots of the Lord come to meet me; carry me out of doors." They did so. Immediately raising her eyes to heaven, she said, "O Lord, I am one of thy lambs: for the sake of Jesus receive me into thy kingdom; I am thine, take me."

"Her head sank down, and her spirit fled to her God. We hope her death will be blessed to her father. He prays with tears, an agonizing sinner."



Dear young friends, could you die triumphantly in Jesus like this dear African child?—*British Messenger.*

ANSWERS TO QUESTIONS OF LAST MONTH.

- 1.—Pediah—1 Chron. iii 18 19.
- 2.—John viii 44.
- 3.—Isaiah xxvi 19. Psalm lxxviii 17, 18. Luke xxiv 1-12. Math. xxviii 1-7. John xx 1-9, &c.
- 4.—Acts xiii 48. Eph i 4, 5.
- 5.—Job xxxiii 4. John xv 26. Heb. ix 14. Psalms li 12. Neh. ix 20. Acts v 3, 4.

QUESTIONS FOR NEXT MONTH.

- 1.—Where do we find a magnificent description of the war-horse?
- 2.—What prophet predicts the descent of the Holy Spirit on the Church, and how were his words fulfilled?
- 3.—What was Christ originally; what did he become, and how long will the present constitution of His person continue?
- 4.—Name 24 titles of the Holy Ghost, that begin with the letter S.  
Miss Bell, Almira.

RECEIVED FOR RECORD UP TO 29th SEPTEMBER.

**VOL. XVI.**—H Brodie, Ekfrid; John McGregor, Reekie; Murdoch Ross, Lancaster; G Richardson, Scarboro; G Leitch, Horning's Mills; D McGregor, Point Fortune (vol. 15 paid); John Newton, Mrs. Sinclair, P McCallum, Esq., Cobourg; W Leed, Scarboro; Rev. Mr. Blaikie Boston, U. S. Miss Bell, Almira. \$1

**VOL. XVII.**—Murdoch Ross, Lancaster; J Henry, J Crow, W Clark, H Clark, Mrs Kennedy, Mrs McLeven, Scarboro; D McGregor, Point Fortune; Thos Ross, John Gillespie, Langside; Mr Peebles, Quebec; Mrs Hastings, St. John N. B.; Rev Mr Blaikie, Boston, U. S.

For Arrears.—H. Brodie, Ekfrid; G Richardson, Scarboro; J Newton, John Pratt, Cobourg.

MONEYS RECEIVED AT THE OFFICE OF THE GENERAL AGENT, UP TO 20th SEPTEMBER.

N. B.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the *Record*, and if their be any error or omission, to communicate immediately with the Agent. A Post Office Order is the safest mode of remitting.

COLPORTAGE.

Bellerille .....	\$14 00
Innisfil .....	\$5 50
Barrie .....	4 85
Essa .....	1 95
Streetsville .....	12 30
Metis .....	8 17
Bethesda & Alnwick .....	4 00
Allan Settlement .....	6 50
Oncida .....	3 50
Lynd .....	10 00
Westwood .....	3 00
St. Gabriel St., Montreal .....	10 00
Thorah & Eldon .....	26 00
Martintown & Williamstown .....	7 00
Beckwith .....	4 00
Ashton .....	4 00
	8 00

Percy .....	4 00
Stratford .....	7 00
St. Mary's .....	3 00
Mandawmin & Enniskillen .....	5 00
Lobo .....	2 63
Keene .....	2 50
Lancaster .....	2 00
Dalhousie Mills .....	2 00

Wallacetown .....	4 00
Kemptville .....	3 00
Cornwall .....	7 20
Kingston, Brock Street .....	10 00
Rev. J. Anderson, Lancaster, (books) ..	3 00
Highland Creek .....	1 00

KNOX COLLEGE.	
Kemptville .....	4 00
WIDOWS' FUND.	
Kemptville .....	4 00
COLLEGE BUILDING.	
Ekfrid (formerly omitted) .....	4 00

KNOX COLLEGE.

Subjects for Examination of Students :

*I. for Entrants in Literary Course.*  
*Latin,* Cesar de Bell. Gall. 1st Book.  
*Greek,* John's Gospel.

*II. For Students entering second year.*  
*Latin,* Aeneid; Book VI.  
*Greek,* Epistle to Ephesians: 1st and 2nd Timothy; Iliad, Book 1; 200 lines.  
*Euclid,* Books I, II, III, IV.  
*Algebra,* & Quadratic Equations, (inclusive).

*III. For Students entering third year.*

*Latin,* Horace, Book of Odes.  
*Greek,* Acts of the Apostles, and the three Epistles of John  
 Whately's Logic.  
 Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

*V. For Students entering Theological Course.*  
*Latin,* Horace,—Ars Poetica.  
*Greek,* Epistle to Romans.  
*Hebrew,* Grammar.  
 Genesis, Chap. I to X.  
 Psalms, I to X.  
 Wayland's Moral Philosophy.

*V. For second year, Theological Students.*  
*Latin,* Cicero de Amicitia.  
*Greek,* Galatians, Hebrews.  
*Hebrew,* Psalms 1 to 30.  
*Exegetical Theology,* Eadie on the Philippians.  
*Evidences* Butler's Analogy, Paley's Evidences.  
*Natural Theology,* Paley.

*VI. For third year Theological Students.*  
*Latin,* Calvini Institut, Lib. III. Chap. 1 (Collect. Lat.  
*Greek,* New Testament *ad aperturam.*  
*Hebrew,* Psalms 30 to 50.  
 Isaiah 40 to 50.  
*Exegetical Theology,* same as preceding year.  
*Ecclesiastical History* First 3 centuries with the 16th,  
*Systematic Theology,* Calvin, Hill

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KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1860-1) according to the scheme.

*I. The John Knox Bursary of £10,* (founded by Isaac Buchanan, Esq.,) for the best Essay on "The Rise and Progress of the Reformation in Germany, down to the Peace of Augsburg."

*II. The George Buchanan Bursary of £10,* (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Sallust's Cataline, 1st 30 chapters, Virgil, 1st 3 Eclogues; Acts of Apostles, in Greek Testament, and Zenophon's Memorabilia, Book 1st.

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