

with the cavalier in reference to truths which both Scripture and our own experience, we think, compel our conviction of. What although we cannot see their full consistency with other truths which, to our minds as well as theirs, rest firmly upon their own distinctive evidence? They and we are alike agreed that religious cavils have for their ground the implausible assumption that man's mind is the measure of God's, and that, were this but endowed with reason, it would not so much abuse the endowment by making its own power of vision the measure of the eagle's, as the cavalier abuses his gift of reason by making the range of his mental vision the measure of God's, and imagining that what is dark and difficult to him is therefore dark and difficult to God. If so, it is surely not asking too much from them, when we beg that, if they cannot yet see their way in relation to a certain class of truths which, from our point of view, appear of no small importance, they will give up the use of the stock argument against us, namely, that we cannot solve difficulties which we believe cannot be solved in the meantime. If we are not mistaken, there are indications of the approach of the time when brethren who cannot yet see as we do, in reference to views which we hold in addition, and not in opposition, to the views which they and we hold in common, will not be incessantly appealing to our alleged vain attempts to solve difficulties in which our well-grounded convictions (as we regard them) involve us. They will surely see ere long that we are not quite so foolish as to think that we can place ourselves at the point, from which we can clearly trace the hand of God in His government of creatures whom He has made in His own image, by endowing them with the attribute of moral freedom, and whom He thus, as it were, makes capable of a subordinate providence which it is necessary, as we believe, not easy to reconcile with His own supreme and all-embracing Providence. We claim no superiority of intellect for ourselves; but we could not help thinking more highly of that of our brethren were they to confine themselves to the direct endeavour to point out the insufficiency of the grounds on which we rest the convictions to which they are opposed; instead of depending mainly upon an argument which we cannot but regard as a weak and worn-out platitude.

AGED AND INFIRM MINISTERS' FUND.

(WESTERN SECTION.)

ANNUAL COLLECTION ON THIRD SABBATH OF FEBRUARY.

By appointment of the General Assembly, the annual collection for this fund should be made on the third Sabbath of February, in all the congregations that do not contribute to the schemes of the Church from the funds of their Missionary Associations.

The Committee would call the attention of ministers to the statement made in their last circular (*the January Number*), respecting the action of the Assembly, and would earnestly and respectfully request them to press upon their congregations the necessity of their contributing to the fund much more liberally than they have, with comparatively few exceptions, been doing hitherto. It is the wish of the Assembly that, while annuities continue, in the meantime, to be given up to the present figure, on the same principle as heretofore, the income from capital should be wholly devoted to the augmenting of the annuities of those whose circumstances require it. That the Committee may be able to carry out the wish of the Assembly, it is necessary only that congregations generally should follow the example of the few that have for years been sustaining the fund with a liberality above all praise; instead of giving contributions that are, in a great many cases, merely nominal. The Committee, in the name of the Assembly, would earnestly appeal to all to give a cordial support to this important but hitherto much neglected scheme, assuring them that, whatever differences of opinion may exist in reference to the administration of the fund, experience will, in due time, lead to the adoption of such arrangements as will make it productive of the greatest amount of the good which it aims at.

JAMES MIDDLEMISS, } Joint Secretaries.
J. K. McDONALD, }

Literary Notices.

GENERAL JOHN NEWTON, Chief of Engineers, United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the explosion of Flood Rock, in October last, which will appear with full and new illustrations as the leading article in the February number of the *Popular Science Monthly*.

THE *January Theological and Homiletic Magazine* (London: Jas. Nisbet & Co.; Toronto: Willard Tract Depository) is to hand. Its "Theological Section" contains a paper on "Evolution and Design," by Rev. J. V. Monier, and one of the papers of a symposium on the question "Is Salvation Possible after Death?" by Rev. G. W. Oliver. The "Expository Section" is made up of four excellent discourses; while the "Homiletic Section" presents much interesting and valuable matter, including a brilliant sermon by the Parisian orator, Rev. Dr. Bernier, and five outline discourses for the current Sundays of *The Christian Year*. Altogether, a most valuable number.

We have received from the *Presbyterian Board of Publication*, Philadelphia, through their Toronto agents, Messrs. James Bain & Sons, four recent publications, to which we are happy to direct the attention. "Our Pit and our Rock," or, The Presbyterian Church a Fruit of Missions. The opening sermon of the General Assembly of 1886; by Rev. G. P. Hays, D.D.; "The Story of the Bohemian Church," by Prof. W. G. Blake, D.D., LL.D.; "Womanhood," Five sermons to young women, by Rev. J. H. Worcester, Chicago—an admirable series of discourses, bright, sympathetic, helpful—and, "In His Steps," a book for young Christians setting out to follow Christ, by Rev. J. K. Miller. We recommend this little book to pastors as something suitable to put into the hands of those who enter the Church by public confession.

PUBLICATIONS RECEIVED.

LESSON COMMENTARY, 1886, by Rev. J. H. Vincent, D.D., and Rev. J. L. Hulbut, M.A.
John Young, Bible Society Depository, Toronto.

DEAR DRINK AND HIS NETS: A story.
Presbyterian Board of Publication, Philadelphia;
James Bain & Son, Toronto.

SMOOTH STONES FROM SCRIPTURE STREAMS. By G. C. and E. A. Needham.
SAVING FAITH. By James Morrison, D.D. (9th ed.)
FORWARDING FORWARDED. By J. Thain Davidson, D.D.

THE OPEN SECRET OF THE BIBLE EXPLAINING ITSELF. By H. W. Smith.
S. R. Briggs, The Willard Tract Depository, Toronto.

Communications.

THE ADDITIONAL PROFESSOR FOR KNOX COLLEGE.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—The way the presbyteries are going on this question shows that the ingenious manner in which the affair was put through last Assembly was by far too ingenious. The incidental nature of the decision gives it the character of no decision at all. Indeed the Assembly never decided on the main issue, but simply allowed a clause in a report on college consolidation to pass in the words, "It being understood that Knox College shall be entitled to include in its estimates for the current year a sum equal to the salary of an additional professor." That is the decision! Why this additional sum was to be included is not said, for the Assembly never decided to appoint an additional professor. The board and Senate were to define his work, but the fact open issue of an additional professor had not been put before the Assembly. So many of the leading presbyteries of Western Ontario have already taken a stand against it that the question may be said to be practically settled, and at the same time a sound lesson has been read on the "it being understood" style of decision in reports of committees appointed for entirely different work. There is a possibility of being far too clever. The mind of the Church is coming to the front now instead of the additional professor. And a Church which can express its mind in such an independent manner is a Church for which there is hope.

Yours, etc., OBSERVER.

SOCIALS, THEIR USE AND ABUSE.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—I am glad to see that you are opening your columns for the discussion of all questions which directly or indirectly affect the well-being of the Church. The question as to the place which socials, soirees, bazaars, etc., should occupy in our churches is one which has of late been exciting a good deal of interest. The discussion of the question in your columns will, we believe, be productive of good results in leading to juster views on this live subject.

There are two extremes which we should avoid in this as in every other question. There are those who adopt an extremely conservative view. They have no sympathy with social entertainments in any form as a means of raising money for church purposes. They draw a rigid line of demarcation between the secular and sacred, and divide off the one from the other by an impassable gulf. To hold an entertainment in a church is, in their estimation, an act of profanity, which finds no sanction in reason or Scripture. They love the old because it is old, and oppose the new because it is new, and among the new they rank socials, soirees, etc.

There are others again who go to an extreme in the opposite direction. Socials, soirees, bazaars, and even lotteries, receive their unqualified approval. They exist the secular at the expense of the sacred. "It matters not," say they, "what form the entertainment assumes, or where or how it is held, if the church funds are replenished, the debt paid off, the minister's salary made up!" With them the end in all cases justifies the means. If the entertainment draws the crowd, provokes mirth and merriment, fills the bag, that is all that need be desired. It is for these reasons alone justifiable.

Now, the truth lies between these extremes. Social entertainments are right or wrong according to the spirit in which they are conducted. They are not wrong, as some would have us believe, simply because they are entertainments, or when they are held in a church; but because of the way in which they are sometimes conducted, or because of the evil results which are sometimes connected with them. Christianity is a religion of life. A thing is not good or bad in itself, but according to the use to which it is put. Christianity recognizes no such rigid line of demarcation between the secular and sacred as some would draw. It is not the act itself, but the spirit in which it is done, which enables or degrades it. A sacred act becomes secular when performed from a base or unworthy motive, while a secular act becomes sacred if the motive which prompts it is worthy.

We purpose showing some of the good results which flow from socials, soirees, etc., to justify their use as a means of advancing church life and work, and in doing so we shall not dwell on the financial benefits which accrue from them. Suffice it to say that they tend to develop the liberality of a congregation, not with the expectation, as some would aver, of receiving an equivalent lack, which would not be real giving at all, but simply from love to the Church and in a cheerful, willing spirit. But we do not advocate socials so much as a means of raising money, but as a means of conferring other and higher benefits which could not be very well realized in any other way.

(1) These social entertainments develop a spirit of sociality among Christians. Christianity is intensely social in its nature. Jesus Christ was neither an ascetic nor a hermit. He mingled freely with all classes, and in this has set us an example. In our Church this spirit of sociality needs cultivation. There is a stiffness among the members of some of our congregations which is alienating some of our young people from us and causing them to join other denominations where they find a more congenial sphere for the cultivation of those social instincts which in youth are so strong.

(2) These social gatherings, again, tend to remove away those prejudices which often mar the beauty and symmetry of our lives. There is nothing which tends so much to foster prejudice as the want of social intercourse. It leads to an exaggerated opinion of ourselves and to a false view of others. It makes us narrow-minded and intolerant. But by intercourse and converse with each other, such as is enjoyed at those social gatherings where we meet Christians of other denominations as well as our own, we come to a better understanding of each other, our prejudices are worn off, we become more large-minded, more genial, more tolerant.

(3) Our social entertainments further tend to develop the spirit of Christian unity—on such occasions an opportunity is at least afforded for exhibiting Christian friendship and unity. At these gatherings, at least in our smaller towns and villages, other denominations besides our own are represented. They come from all the surrounding country to exchange friendly greetings, the little differences which divide us are for the time being lost sight of, and the more numerous points of agreement are brought into distinct prominence, and we are led to realize more fully that beneath all the external minor differences which divide us, there is a sense in which we are all one, one in the possession of a common faith, a common hope, a common life flowing from union with a common Saviour.

(4) Our social gatherings still further bring into exercise the manifold activities of the members of our congregations. There are some of our congregations which are languishing because their young members have nothing given them to do. As a limb or organ of the body, if not brought into exercise, loses its vitality and power, so spiritually some Christians lose whatever vitality they may have had from the want of bringing their faculties into exercise in Christian work of some kind. Now, these social gatherings afford an opportunity for bringing into exercise the latent talents and activities of the younger members of the Church. The young people are set at work, they become interested in the Church through its socials and soirees, a bond of attachment is established between them and it, which the pleasant associations which cluster around these social meetings only serve to strengthen. Here, too, is afforded an opportunity for the exercise of the intellectual gifts, which often lie dormant in the minds of many of our young people for the want of exercise. On these social occasions the musical and mental talents of the young are brought out; by means of the readings, recitations, addresses, music, etc., in

which they take part, their talents are utilized and developed, a source not only of social enjoyment, but of intellectual culture is opened up and the manifold activities of their nature made subservient to the well-being of the Church.

Yours, etc., JOHN J. CAMERON.
The Manse, Pickering, Jan. 7th, 1886.

MEETINGS OF PRESBYTERIES.

PICOT.—The presbytery met at New Glasgow on the 12th inst. Augmentation matters were reported as in a most promising way within the bounds of this presbytery. The Assembly's Committee ask the presbytery for \$1,600, of which \$1,000 has already been realized from about one-half of the congregations. The presbytery approved of the scheme for the unification of the Foreign Mission work of the Church as contained in the report of the Assembly. The presbytery met again on the following day at Durham for the induction of Mr. J. H. Porter, recently of Union Centre and Lochaber, to the pastoral charge of the congregation of West River and Green Hill. The congregation was large, the services appropriate and impressive, and the prospects of a successful pastorate are most cheering.—E. A. McCURDY, Clerk.

HAMILTON.—Met on the 19th January, Rev. R. M. Croft, moderator. The mission property on Wentworth Street, Hamilton, was given up to the Trustees of St. John's church, and the proposal to procure a new site subject to the approval of presbytery was sanctioned. The division of the charges of Lynedoch, etc., and Oneida, etc., was remitted for careful consideration. Arrangements were so far made for holding conferences on the State of Religion, Sabbath School and Temperance in Dundas, St. Catharines, Simcoe and Hamilton. An overture providing for the election of the Moderator of the General Assembly by ballot from a list of names, formed from names sent up by presbyteries was adopted and transmitted for consideration by the synod, and to the General Assembly. Amendments for adding to that list the name or names of commissioners nominated by the General Assembly, were negatived. It was resolved to recommend to the General Assembly that no nominations for the additional chair in Knox College as defined by the Senate and Board of Management be made. 2. That two additional lecturers be appointed, one to deliver a course of lectures on Apologetics, and the other on Biblical Criticism and Introduction. It was also resolved that the unification of the Foreign Mission Committees East and West, in the geographical conditions of our Church, not desirable at present. The remittance, printing the minutes of Assembly was approved *simpliciter*.—J. LAING, Clerk.

WHITBY.—This presbytery met on the 19th Jan. All the ministers of the presbytery were present, and many of the elders. Rev. A. McClelland, of Ashburn, was appointed moderator for the year. Rev. J. K. Smith, of Galt, was nominated as Moderator of the next General Assembly, and Rev. Jas. Pringle was nominated as Moderator of the Synod of Toronto and Kingston at its next meeting. The Committee on Augmentation reported that they had taken such measures as they trusted would result in the allotted amount being raised by the presbytery. The order of business was revised and ordered to be printed for the guidance of the members. The presbytery disposed of three of the remits: 1st. The unification of the foreign mission work. This was adopted without any change. 2nd. The appointment of an additional professor in Knox College. In view of all the facts affecting the case the presbytery declines to nominate a professor, but recognizing the urgent need of additional teaching in the college, recommends for the present the institution of additional lecturership. 3rd. The Aged and Infirm Ministers' Fund. This remit was adopted with the omission of Article 4th, and a slight addition made to Article 3rd. The presbytery was disappointed that there was no separate column for the Women's Foreign Mission contributions in the blank statistics, and agreed that all such sums be placed in the column for Foreign Missions with a note; also having at a previous meeting adopted the recommendation of the General Assembly with regard to closing the financial year of the congregations with the civil year, the presbytery would adhere to this arrangement, and accordingly recommend that all the reports close with the 31st December, appending a note stating the period covered by the report. The next meeting to be held in Oshawa, on the third Tuesday of April, at 10 o'clock a.m.—A. A. DRUMMOND, Clerk.

MIRAMICHI.—This presbytery met in the Hall of St. James' church, Newcastle, Jan. 19th. A petition was read from the Nelson congregation, asking for regular supply. The Rev. Wm. Aitken and Messrs. John Flett and James Robinson were heard in support of the same. Mr. Aitken reported that Douglastown congregation had agreed to give \$150 per annum for fortnightly afternoon service. The following resolution was adopted in reference to the supply of these two congregations: "That a committee consisting of Messrs. Aitken, McKay and Waite be appointed to visit Douglastown and Nelson, and make arrangements as to supplying these places with a preacher together, and make all necessary arrangements in connection therewith." Rev. Mr. Russell gave in the report of the commissioners, expense fund, and Mr. Aitken was appointed treasurer for the current year. The Clerical Commissioners to the General Assembly were appointed as follows: Revs. Messrs. P. Lindsay, John McCarter, Wm. Aitken and E. Waite-Waite. The following lay commissioners were appointed: Dr. MacDonald and J. Hutchison, of Hamilton; Oat, Andrew Wilson, of Kelowna; Ont, James Hamilton, of Stratford; Ont, the clerk laid on the table a call from Bass River in favour of Rev. J. H. Cameron, signed by 83 members and 175 adherents. The stipend promised was \$750 per annum and manse. It was sustained as a regular gospel call, and Mr. Cameron by letter signified his acceptance of the same. The induction was appointed to take place on Thursday, the 4th day of February, at 11 o'clock a.m. Mr. Aitken to preside and induct, Mr. Waite to preach, Mr. McKay to address the minister, and Mr. Hamilton the people. Rev. Messrs. A. Russell, A. Ogilvie Brown and the clerk were appointed a committee on statistics; and Messrs. E. Wallace Waite, Neil McKay and A. Russell a committee to draft questions on the state of religion to be sent down to the Kirk sessions of the presbytery. The Rev. Neil McKay, Co-venter of the Augmentation Committee, reported progress. The clerk was instructed to write Rev. J. Anand, returned missionary from the New Hebrides, to ascertain what time he could visit the Miramichi Presbytery, and how much time he could spend in holding missionary meetings within the bounds.—E. WALLACE WAITE, Clerk.

PETERBOROUGH.—The presbytery met on the 12th inst. It was agreed, on the motion of Mr. Cleland, that the presbytery require students who may be labouring within the mission fields during the summer months to appear at one of its meetings for examination or for the delivery of discourses. The committee appointed to visit Havelock reported that the new church in course of erection there was, on the whole, in a good position for those who were likely to worship in it. The presbytery examined the system of recording and reporting S. School statistics and work issued by the Assembly's Committee on Sabbath Schools, and, on motion of Mr. Carmichael, agreed to recommend the same for use in all the schools within the bounds. Messrs. McEwen and Hay were appointed to address the meeting of the Women's Foreign Mission Presbyterial Society, in St. Paul's church schoolroom. Mr. Bell was heard in advocacy of the Aged and Infirm Ministers' Fund. The presbytery expressed interest in the fund, and resolved to do what it could to increase its income. Mr. Cameron reported that the congregation of Brighton and Colborne had agreed to separate so as to form two distinct charges, and that each had promised \$300 as stipend to its minister; that Mr. Duncan remained as pastor of Colborne and Lakeside, and that Brighton be declared a vacancy. Mr. Sutherland was appointed to preach in the whole field at an early date, and to read the resolution of the presbytery declaring the separation, and declaring that Brighton be a vacant charge.

Mr. McCree was appointed moderator of session to Brighton during the vacancy. The Assembly's report on printing was considered, and some of the clauses approved of and others disapproved of. Messrs. Crick and Williamson, of Port Hope, were appointed auditors of the presbytery books. The presbytery agreed to make no nomination for the new professorship of Knox College, and recommended the appointment of lecturers for the subjects proposed by the Senate of Knox College. Committees were appointed to promote the cause of sustentation and to arrange for the visitation of all the congregations within the bounds. Mr. Torrance advocated the cause of the Manitoba College. Committees on the State of Religion were appointed to arrange for a conference on the State of Religion.—W. HENNETT, Clerk.

TORONTO.—This presbytery met on the 12th inst. Rev. H. M. Parsons, moderator. The recent death of Rev. James Bain being duly adverted to, Rev. W. Melkie and the Clerk were appointed a committee to prepare a minute, and submit the same at next meeting. A paper was read from the congregation of Derry West, expressing their intention, on account of diminished numbers, to unite with and become part of the congregation of Brampton, and asking leave to sell their church property, the proceeds thereof to go to the reduction of the debt on the church at Brampton. After hearing representatives, and both the senior and junior pastors, the presbytery gave the permission applied for. Letters were read from Rev. J. S. Mackay, the one dated Victoria, December 4th, and the other written from Riverside, California, thanking the presbytery for granting him leave of absence from his pulpit, asking the appointment of one as interim-moderator of his session, and urging the speedy sending of a temporary substitute for his pulpit at New Westminster. Rev. R. Jamieson was appointed interim-moderator of session, and the clerk was instructed to correspond with Dr. Cochrane as to the other matter. After hearing representatives from Bethesda church, and Fisherville, the congregations of these places were reunited; supply of preaching for the former to be sent by the Home Mission Committee, and Rev. D. Cameron in the meantime to supply the latter. There was read a letter from Rev. Dr. King, of Winnipeg, acknowledging the liberality of the congregations within our bounds to the college over which he presides, asking a continuance of such aid, reporting a good increase in the number of students, and avowing his warm interest in the doings of the presbytery. The clerk was instructed to reply to Dr. King, reciprocating the good feeling expressed in his letter, and telling him of arrangements lately made to secure from within the bounds considerable aid to the Manitoba College. A letter was read from Rev. J. Carwell, of Barrie Presbytery, transmitting a call from Beeton and Tottenham, addressed to Rev. T. Nixon, minister of Stouffville, together with relative guarantees for stipend. Mr. Carwell stated in said letter that the call had been sustained by said presbytery, and that he had written to the clerk thereof asking him to send on an extract minute. The call and the guarantees aforesaid were produced and laid on the table, the clerk stating at the same time that the extract minute had not yet reached him. (By an error at the post-office in Toronto the minute was not delivered till next day.) Nevertheless it was moved to cite the congregation of Stouffville to appear for their interests at next meeting, but before the motion was seconded Mr. Nixon rose and stated that he did not mean to accept of the call. In these circumstances the presbytery resolved to rest further procedure in the matter, and instructed the clerk to furnish the Presbytery of Barrie with an extract of the foregoing. On motion of Rev. J. Neil, Co-venter of Committee on Sabbath Schools, the presbytery agreed to instruct him to use the register prepared by the Assembly's Committee, and to recommend that all Sabbath Schools within the bounds use the Class Register and School Record prepared by said committee. Several remits from the Assembly were dealt with. The one on a scheme for the supply of vacancies was handed over to a committee to be reported on at next meeting. The remit on the Aged and Infirm Ministers' Fund was approved of. The remit on printing was approved of in main. In connection with the young congregation of York Station a question was brought up by Rev. W. Frizzell as to how railway employees should be dealt with who are asked to work on Sabbath days, and yet are desirous of membership in the Church. After some consideration a motion was made by Rev. J. Mithr, and the same was adopted, to appoint a committee to gather facts, to ascertain how far this work on Sabbath days is necessary, and report at next meeting. A committee of eight was then appointed, with Mr. Frizzell as co-venter. Agreeably to one of the rules recently adopted anent the supply of vacancies within the bounds, committees were appointed for seeing to the supply of said vacancies, and reporting regularly thereon. The next meeting of presbytery was appointed to be held on the first Tuesday of March, at 10 a.m., which all parties concerned will be pleased to remember. Commissioners to the General Assembly to be appointed that day at 3 p.m.—R. MONTEATH, Clerk.

Among the many happy New Year's events transpiring throughout the country, none could be more felicitous than the donation made to Rev. J. K. Baird, pastor of the Presbyterian church at Glasville and Florenceville. The rev. gentleman is very highly esteemed, not only by his own church adherents, but by those of the sister churches as well. On New Year's day the Glasville section of his pastorate presented him with \$50. A short time ago the Greenfield and Florenceville friends presented him with \$30.

The annual business meeting of the Port Stanley Presbyterian congregation was held in the church on Monday, the 18th Jan. The reports read were most satisfactory and encouraging. Eighteen members have been added to the roll during the year. The attendance at the Sabbath services has very much improved; while that of the Sabbath School has more than doubled. The report of the managers stated that the year just closed was the most successful and prosperous in the history of the congregation. The Ladies' Aid raised over \$300 during the year, all of which has been expended in necessary repairs on the church. The whole amount raised by the congregation during the year was over \$1,300. It was unanimously agreed to increase the amount paid by the congregation towards the minister's salary \$50. Messrs. W. Fraser, T. A. Meek, E. Ershaw, Jas. Meek, A. Tomlinson, R. Hepburn, D. Black, H. Comrie and H. Harris were elected managers, and R. Thompson and L. Fleckenstein auditors. A hearty vote of thanks was tendered to Mr. D. May for the energetic and highly satisfactory manner in which he had discharged his duties as treasurer, which office he still holds.

A GIRL of fourteen, who had lately been converted, asked God to show her what she should do for Him, and what was her special work. After praying for some time she thought came to her mind that she should take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

This was godly and Christ-like. Home duties and freer responsibilities have the first claim up on every child of God. We need not go abroad for work when God places work within our reach. "The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom make up the Christian life."—Dr. H. Bonar.

The attention of Ministers, Sabbath School Superintendents, Teachers, and all engaged in S. S. Work, is directed to the announcement in another column of the General Assembly's S. S. Committee regarding Regulations and Records.