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## ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XIII.

TORONTO, JUNE, 1857.

No. 8.

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## SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The Annual Meeting of Synod will be held in Chalmers' Church, Kingston, on Tuesday, 9th June, at 7 o'clock, p. m., at which hour the opening sermon will be preached by the Moderator.

W. REID, *Synod Clerk.*

## PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting will take place in Ottawa, on the first Tuesday of June, at 7 o'clock, P. M.

S. C. FRASER, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

The ordinary Quarterly Meeting of this court is appointed to be held at Cornwall, on the 1st Wednesday of August.

A. F. KEMP, *Clerk, pro. tem.*

## PRESBYTERY OF KINGSTON.

The next meeting of the Presbytery of Kingston, is appointed to be held in Chalmers' Church, Kingston, on Tuesday, the 9th day of June, at 4 o'clock, P. M.

Wm. GREGG, *Pres. Clerk.*

## PRESBYTERY OF LONDON.

A special meeting will be held at Chatham on Wednesday, the 20th May, at 10 o'clock A.M. The next ordinary meeting will be held at London, on the first Tuesday of July, at 10 o'clock A.M.

J. SCOTT, *Pres. Clerk.*

## TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. REID, Toronto, the Clerk of the Synod, before the meeting of Synod, which takes place at Kingston, on Tuesday, 9th June, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

It is requested that each extract, &c., be transcribed on a separate sheet of paper, and that each extract, overture or petition, be written on a full sheet of foolscap or letter paper.

Wm. REID, *Synod Clerk.*

## Proceedings of Presbyteries, &amp;c.

## PRESBYTERY OF TORONTO.

Last meeting of this presbytery was held in Toronto on the 5th and 6th of May.

The overture on the duties of elders and deacons sent down by the Synod for the consideration of presbyters was considered, and after mature deliberation, the following deliverance thereon was agreed to:—

"The Presbytery, sensible of the importance of having the subject of the duties of the various ecclesiastical office-bearers brought more pro-

minently before the Church, would approve of the issuing of a declarative statement on the subject by the Supreme Court; but inasmuch as any formal enactment by the Synod would in effect be equivalent to part of a Book of Discipline and forms of procedure, with which the Church is still unprovided, and which the Synod has declared itself at present unprepared to issue under its sanction; and inasmuch as the principles on which Church Government is to be administered, and congregational matters generally are to be managed, are laid down in the form of Church Government approved by the Westminster Assembly, and recognized by this Church as presently practiced therein; the presbytery are of opinion that any legislation on the subject in the manner proposed is uncalled for, and would not tend to edification, and therefore disapprove of the overture. And further, in any statement on the subject which might be issued, the Presbytery would desire a distinction between the judicial functions of the ruling Elder, and the administrative functions proper to the Deacon; and a more distinct statement of the relations obtaining between Deacons and the Church Courts on the one hand, and the membership of the Church on the other."

Dr. Willis brought before the Presbytery the duty of memorializing the Governor General and the two houses of the Provincial Parliament on the subject of the sanctification of the Sabbath. A form of petition was submitted, to be extended and signed by the Moderator and Clerk in name of the Presbytery.

In compliance with a petition from the congregation of Cook's Church, Toronto, now vacant, a call was moderated in favor of the Rev. Wm. Gregg of Belleville, and sustained by the Presbytery. The call which is a unanimous one, and contains a guarantee of minister's stipend, was left a few days in the hands of the Elders for additional signatures, thereafter to be transmitted to the Presbytery of Kingston. Rev. Messrs Reid and Lowry were appointed commissioners to prosecute Mr. Gregg's translation.

Mr. Daniel Anderson, and Mr. James Cameron, students, having completed the usual course of study in Knox's College, were examined with a view of leave being asked of the ensuing Synod to take them on trials for license; whereupon the Presbytery being satisfied of their piety, and with their proficiency in the several branches of study they have passed through, agreed to ask leave of the Synod to take them on public probationary trials for license; the usual circular letters to be written forthwith.

Rev. Thomas Sharp gave all his ordination trials, and was examined in Greek, Hebrew, Moral Philosophy, Logic, Natural Theology, Church History, Systematic Divinity, and Church Government. His discourses and examination were sustained, and his ordination was appointed to take place at Ashburn, (near of Whithy) on Wednesday the 20th May, at noon. Rev. Mr. Lowry to preach and preside;

Rev. Mr. McTavish to address the minister; and Rev. Mr. Swinton the people.

The records of Oakville session were examined. Notice is again hereby given, that at the next meeting of Presbytery after the Synod, (notice of which will be given in the *Record*.) The Minute books of all the other sessions within the bounds of the Presbytery will be called for, and also the Quarterly Returns from the Treasurers of the congregations.

Next meeting after Mr. Sharp's ordination, will be held (D.V.) with permission of Synod, at Kingston.

T. WIGHTMAN, *Pres. Clerk.*

#### PRESBYTERY OF MONTREAL

This Presbytery met in Coté Street Church, Montreal, on the 6th day of May. Present: Rev. J. C. Quin, Moderator; Messrs. McArthur, Kemp, Anderson, Crombie, and Campbell; and Mr. Redpath, elder.

In the absence of the Clerk in Britain, (on the service of the Church), Mr. Kemp was appointed Clerk *ad interim*.

The minutes of the previous meeting were read and sustained.

The Moderator read a letter from Mr. D. Fraser, intimating his departure for Europe, on the public business of the Church, connected with the College, and requesting leave of absence from the congregation during such time as may be necessary to fulfil said appointment; requesting also, that the minister supplying Coté Street Church for the time being, be appointed Moderator of the Session.

The Presbytery agreed to grant said requests and appoint accordingly, trusting that the Divine blessing may accompany Mr. Frazer on his mission and grant a prosperous issue to the same.

Mr. Anderson brought forward the overture anent "Home Missions" of which notice was given at last meeting, the same having been considered, it was moved, seconded, and agreed to unanimously, that said overture be transmitted to the Synod to meet at Kingston on the 9th June.

Mr. Kemp reported, that in the room of Mr. Fraser he had appeared as commissioner before the Presbytery of London in the matter of the call from Boston to Mr. McLaren, and that he had pleaded said cause at the bar of that court, but that the Presbytery of London had referred the whole matter, as to the admission of the Church at Boston under the care of the Presbytery, and the translation of Mr. McLaren, simpliciter to the Synod. The Presbytery having heard said Report, approved of Mr. Kemp's proceedings in this matter, and resolved to memorialize the Synod at its next meeting to the following effect:—

*To the very Reverend the Synod of the Presbyterian Church of Canada, to meet at Kingston on 9th June, 1857, from the Presbytery of Montreal, respecting the Church at Boston, U. S.*

The Presbytery of London, C.W., having referred the call from the Church at Boston to the Rev. Mr. McLaren of Amherstburg, simpliciter to the Synod, *i. e.*, both as to the reception of that Church into communion with the Church in Canada, and as to Mr. McLaren's translation to that charge, the Presbytery of Montreal beg to present to the very Reverend the Synod this memorial bearing upon the circumstances of said Church and call:

I. The Boston congregation was originally organized into a Church, under the auspices of the Colonial Committee of the Free Church of Scotland, who also supplied them with the first minister. After a while the Presbytery of Halifax, N.S., received the Church under their care and supervision, and supplied them with public services in the absence and on the sub-

sequent removal of their minister. This state of things not being found quite suitable to the congregation at Boston, a correspondence was opened last year, by parties in Boston, with the Rev. D. Fraser, the Clerk of this Presbytery, requesting us to take said Church under our care and provide them with ministerial supplies for the following reasons, among others, viz:—

1st. That their distance from Halifax rendered it both difficult and costly to obtain suitable ministers from that Presbytery.

2nd. That the Presbytery of Halifax were willing to enter into this new arrangement, as they feel it to be out of their power to take an efficient oversight of the congregation.

3rd. That every way it would be more suitable and more convenient for them to be under the ecclesiastical superintendence of the Presbytery of Montreal.

This proposal having been favorably entertained by us, our Clerk entered into correspondence with the Presbytery of Halifax; and in the meantime, considering the urgent necessities of the Boston Church, and understanding from sources that could not be questioned, the willingness, and the desire, of the Free Church Colonial Committee, and the Presbytery of Halifax, that we, as a Presbytery, should take charge of the Boston Church, the Presbytery of Montreal, not doubting their inherent power to do so, did receive said Church under their care, and did authorize the dispensation of sacraments, and subsequently appointed the minister officiating, for the time, to moderate in the call to the Rev. Mr. McLaren.

II. The Presbytery in justification of this course beg to say that they do not consider their mission to preach the Gospel, and to supply ordinances to those within their reach, and whose necessities appeal to their sympathies, to be circumscribed by geographical or political boundaries, excepting only that they shall not enter into the field of labor assigned by the Synod to another Presbytery of this Church. The Presbytery therefore claim that they shall be permitted to exercise their christian wisdom and prudence in all such cases; and that where the order of the Church is not in the least interfered with, they shall be at liberty to "Preach the Gospel to every creature" in so far as, in Divine Providence, the Head of the Church may grant them opportunity.

III. The Presbytery, while recognizing the technical legitimacy of that part of the reference of the Presbytery of London which bears upon the reception of the Boston Church under their care, do yet trust, that in any decision to which the Synod may come, regarding the matter, the Synod will not circumscribe the just and constitutional liberty of the Presbytery in the premises, but will cordially recognize the propriety of their endeavors to promote the spiritual welfare of their fellow-countrymen in Boston, who are in fellowship with the same Church as themselves.

The Presbytery of Montreal entertain the hope, that by due encouragement and watchful care, this Church may become the nucleus of a Presbyterian organization which will meet the manifest necessities of our Presbyterian countrymen in that part of the United States, and which may ultimately be able for itself to assume the position of an independent Church, or to unite on suitable terms with some one of the existing Presbyterian organizations in that country; but, in meantime, the more the Presbytery become acquainted with circumstances of this case, the more impressed are they with the obligation which lies upon this Church to extend a helping hand to this struggling cause in Boston, and to receive with welcome that Church into our communion.

The Presbytery appoint this memorial to be transmitted to the Synod, and further, that Mr.

Crombie and Mr. Kemp take charge of and present the same.

The overture on the "Barrier Act," sent down by the Synod, having been considered by the Presbytery, it was unanimously agreed to approve of said overture.

The overture "on the management of Congregational affairs," sent down by the Synod, having been considered by the Presbytery, it was unanimously agreed to approve of the general principles contained in said overture.

It was resolved that application be made to the Synod that the Presbytery be permitted to receive W. Allan, a probationer of the Free Church, who comes with proper Presbyterial credentials, and circular letters be sent, to this effect, to the various Presbyteries.

The petition from Winchester having been brought up for reconsideration from last meeting, it was unanimously resolved to appoint Mr. Anderson, with his elder, and Mr. Campbell, to meet with the petitioners at Winchester, and confer with them,—endeavoring to promote reconciliation, and union between them and the existing congregation, and otherwise to inquire us to what arrangements will be most conducive to the interests of the Church in that wide and important district.

Application was made by Mr. N. Patterson to be taken on trials for license. Mr. Patterson produced certificates of his having completed the full curriculum at Knox's College. The Presbytery having examined Mr. Patterson, agree to sustain said examinations and appoint applications to be made to the Synod for leave to take Mr. Patterson on trials for license; and the Clerk was instructed to send circular letters accordingly.

The Presbytery appoint the next meeting to be held at Cornwall on the 1st Wednesday of August, and that a Missionary Meeting be held in the Church on the same day.

ALEX. F. KEMP, *Clerk, pro tem.*

#### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met on the 12th and 13th instant. Being an adjourned meeting, the attendance of ministers was not so large as usual, and there was an entire absence of elders. A motion was intimated by Mr. Gillespie for next meeting, to secure a more regular attendance, both of ministers and elders.

Mr. Geikie was appointed to moderate in a call from Allansville congregation on the 27th instant.

Congregations that have not made collections for the Presbytery's Home Mission Fund are enjoined to do so without delay,—the fund being in arrears, and Mission Stations that are behind with their payments are informed that the Presbytery will be obliged to withdraw their missionaries unless the necessary funds be forwarded.

The Presbytery considered a reference for advice how to act in the case of an application for baptism for his child, by a party who had married his deceased wife's sister. The Presbytery gave it as their opinion, that the Kirk Session was shut up to one line of action in the matter by the declaration of Synod last year, as to the law of the Church on this subject,—nor did they think it would be advisable to bring the case before the Synod again, seeing it has already decided in similar cases.

Regret was expressed that several Session Records had not, as yet, been sent in, according to the instructions of Presbytery, and they were enjoined to be sent in, without fail, to next ordinary meeting.

The overtures sent down to Presbyteries by the Synod were considered and adopted with certain amendments.

Queries on the state of Religion were ordered to be transmitted to Sessions, and answers

to be sent in to the Clerk before the 4th June. The evening selerunt of next ordinary meeting to be devoted to conference upon this subject, and all elders invited to attend. The Flora case occupied some time. Mr. McGregor not being present, and the reasons stated by him in a letter to the Moderator not being deemed satisfactory, the Presbytery resolved to proceed against him by libel, and prepared a libel which the Clerk was instructed to have served upon him, and the Presbytery agreed to hold a meeting at Galt on Tuesday the 2nd day of June, at noon, in order to consider the relevancy of the libel, with authority, should a call from Allansville be forwarded, to take up the matter, as also any business necessary to be completed before the meeting of Synod.

M. Y. STARR, Presby. Clerk.

Communications, &c.

WHAT I WITNESSED AT PETERBORO', C.W.—A VERITABLE ACCOUNT.

Journeying hither and thither in quest of health, I reached the above-named town, about the beginning of the present month. During my brief, but pleasant sojourn there, events of (in this country at least) a somewhat novel character transpired, of which, for many reasons, it were unwise to keep no record, although the chief actors in the scene would, we doubt not, greatly prefer that it should pass unnoticed. The act of which an account follows, and to which by their presence and influence they lent their sanction, will not bear close examination. A church, with a large piece of ground attached, now of considerable value, on which, from time to time, large sums have been expended, wherein, moreover, for upwards of twenty years, the people have been accustomed to assemble for worship, has been wrested from them by a few persons professing to adhere to the Presbyterian Church of Canada in connection with the Church of Scotland. Of these few, we were informed by parties thoroughly conversant with all the facts of the case, not over half a dozen ever contributed anything towards the erection of the building, or the repairs subsequently made upon it, to which, however, is affirmed, they possess a legal, if not a moral and equitable title. Truly, the occurrence of such cases, shews, beyond a doubt, that the distinction so often made between law and equity, is not imaginary but real. The people, almost the entire body of whom are attached to the Presbyterian Church of Canada, could not but feel, though law was against them, that they were unjustly deprived of their property. They built it—they repaired it—they occupied it, unmolested for a lengthened period, and now parties who have no equitable right or claim to it, step in and demand possession. On the Sabbath morning, after the usual services had been concluded, the pastor of the congregation read a notice, signed by three individuals (distinguished triumvirate) claiming key and kirk as theirs—theirs only and altogether. In course of the statement, given by the pastor to his attentive, and deeply affected flock, reference was made to disruption times, both in Scotland and Canada; the causes that led to these important and memorable events, at the close of which, he requested all who intended to abide by him as their pastor, and the church of which he is a minister, and aid in the erection of a new house of worship, to stand up, when, to our great delight, there arose, as if animated by one feeling, a large mass of people men, women, children. On the

faces of many of them as we glanced round upon them, deep emotion was visibly seated. The writer himself, whether from sympathy with pastor and people, or from fear of being taken for an old church man, matters not to your readers, on the summons from the pulpit, started to his feet, anxious for a time, however brief, to be identified with the proposed literal exodus from the "auld kirk." On the afternoon of the same day, Rev. Mr. McKerras of Bowmanville, preached by appointment of Presbytery, who, after pretty broadly insinuating that the scenes of which, in common with myself, he had been a witness, were un-suited to the sanctity of the Sabbath, intimated that on Tuesday evening, at a certain hour, Dr Barclay of Toronto, would preach and preside, when, (still alluding to the worthy pastor's statement to his people in the forenoon), to use an old Scotch proverb, it would be seen "every story has two sides." Of this sapient, sententious announcement, we, and others present, understood the meaning to be,—that, then and there, a full, fair, frank explanation would be given of the course they intended to pursue, or discussion of the great questions at issue between their church and ours, and what at this moment keeps us so widely apart. This impression was confirmed by the circumstance that on the day preceding that one, on the evening of which the great meeting was to be held, information was conveyed to Mr. Roger that he would be expected there to defend himself, failing which, he would be regarded as having acted in an unfair and highly improper manner towards the established church party, in the reference made to them from the pulpit on the preceding Sabbath. At the time specified, and with the expectation of being called upon to "content" for the disputed principles of the Presbyterian Church of Canada, Mr. Roger, accompanied by a few clerical conferees, appeared, and awaited the pleasure of our friends of "the opposition," longing greatly to hear, agreeably to the announcement of Rev. Mr. McKerras, "the other side of the story." We, however, and the people as well, were doomed to be disappointed, for no allusion was made—no, not even by Mr. McKerras, either to their "side of the story" or to ours. Of that meeting, of which beforehand so much was said, and to which, with some degree of anxiety, we had looked forward, the result was, that Dr Barclay—the chief spokesman on the occasion—and pre-eminently a man of peace, plainly declined discussion—disclaimed all intentions to wound the feelings of the people, (whose church he was taking away) declared that the Church of which he was proud to be a minister, had always acted on the principle, that controversy was inexpedient and injurious—that, in short, no good, to either party had ever come out of it. Such in substance, was the drift of the Doctor's statement, with which, of course, we were compelled, for the time at least, to rest satisfied, as it was intimated, that then no discussion was desired, nor would be permitted. We do not remember ever to have felt more surprised, not to say amused, at the cool, quiet, self-possessed, and bland manner and tone in which the Reverend Doctor expressed his unwillingness to "excite hostile feelings" on the part of the friends present, and his anxiety to impress them with a conviction of the interest and affection with which, notwithstanding his demand, that they should surrender the property to which they alone had a just title, he regarded them. We did not think his proceeding altogether accorded with the apostolic injunction, to "Love not in word only, but in deed." Though, however, hindered from entering upon the subject that evening, Mr. Roger called the people together the night following, when addresses explanatory of our position and principles, as a Church, were delivered to a very large and attentive auditory. On the Monday

after, a Congregational meeting was held, which, though at a busy season of the year, was larger than was usual on such occasions, at which resolutions to abandon, at once, the old place of worship, and meet for a time in the Town Hall or Court House,—to ask from the party by whom they had been so unjustly deprived (in a moral point of view) of their property, no compensation for recent outlay on the Church,—to purchase as a site for a new Church, a piece of ground in a central part of the Town, selected by the office-bearers; to appoint a Building Committee, with instructions to procure a suitable plan and specifications, and open a subscription list, and, with all convenient speed take steps to have a house erected some time in the fall,—were unanimously adopted. We may state that at the meeting, the subscription list was begun and about £1,500 subscribed, which, without any difficulty or great exertion, the friends hope to raise over £2,000, which, it is supposed, will be about the cost of a Church of the size and style required. Our friends of the kirk have, as your readers will gather from this notice, unintentionally of course, done good service to our cause in Peterboro' in breaking in upon the repose of our members and adherents there, who, in truth, stood greatly in need of a larger, handsomer, and more commodious place of worship. It must have been highly gratifying indeed to the excellent minister of that congregation, who, for nearly a quarter of a century, has had the spiritual oversight of them, to witness the cordiality, unanimity, and promptitude of his flock, in whose affections it is evident, he is firmly entrenched. Long may he be spared to minister among them in holy things, and stronger and more tender grow the ties that bind them together—presenting to the view of all around, the lovely spectacle of "brethren dwelling together in unity."

J. B. D.

May, 1857.

STATISTICS

Of Evangelical Churches in the United States, for the Year 1855, Condensed from the latest of Dr. Baird's "Religion in America."

Congregation	Chu's	Min's	Mem's	Popula's
al (orthodox)	2,450	2,327	210,000	2,000,000
Presbyterian	5,116	6,145	716,318	3,500,000
Lutheran	1,000	1,000	235,000	750,060

But Dr. Baird says "by uniting the Presbyterians and Congregationalists, which as they are in many important respects the same, is entirely proper," and also by ranging the Lutheran with the Presbyterian, with which it substantially agrees on Church government, we have but four great families of Evangelical Churches in the United States, viz:

	Chu's	Min's	Members	Populations
Episcopal	1,353	1,742	107,850	1,012,000
Presbyt'n	12,466	9,472	1,161,318	6,250,000
Baptist	14,070	9,476	1,322,469	5,000,000
Methodist	14,500	8,740	1,598,794	5,500,000

Total... 41,859 29,480 4,176,431 17,762,000

Methodist Local preachers, 12,618; making in all 42,053 preachers exclusive of the Licentiate of the Presbyterian and Baptist Churches, which amounted 1,400, of whom 854 were Presbyterians.

There were in connection with the General Assembly (Old School) of 148: Candidates for the ministry, 481; amount contributed for Congregational purposes, \$1,725,825, for Board and Church extension, \$186,445.

THEOLOGICAL SEMINARIES AND COLLEGES IN THE UNITED STATES.—The Rev. J. FREEMAN, Corresponding Secretary of the New York Baptist Union, for ministerial education, gives the fol-

Following view of Theological Seminaries in the United States:—

Denominations.	No of Instructors.	Professors.	Students.	Graduates 1856.
Presbyterian .....	11	33	473	120
Associate Reformed	6	9	96	28
Congregational ....	6	17	211	69
German Reformed..	1	2	21	..
Dutch Reformed ...	1	3	39	11
Lutheran .....	4	9	49	12
Episcopalian .....	4	11	69	33
Methodist Episcopal	2	4	75	17
Unitarian .....	1	2	25	13
Christian .....	1	5	71	3
Baptist .....	10	23	196	44
Total .....	46	118	1,307	350

If we arrange with the Presbyterian—the Lutheran—Associate Reformed, Dutch Reformed, and German Reformed, which are all Presbyterians, they will stand thus:—

Presbyterian .....	22	56	660	161
All others .....	24	62	647	189

This gives the Presbyterians about one-half of the Theological Colleges, and more than half of the Theological students in the United States.

The whole number of colleges in the United States is 144; Professors, 916; Tutors, 149; Students, 18,757; of whom 5,581 are professors of religion, and 1,927 have the ministry in view. Most of the Colleges and Theological Seminaries have been founded in the nineteenth century.

ALMA.

May, 1857.

BOARD OF PUBLICATION AND COLPORTAGE.

To the Editor of the Record.

MY DEAR SIR,—

The Board of Publication and Colportage met here in the evening of Monday the 11th inst. There was a fair attendance of members. The principal business before the meeting was, as to what course to advise at the ensuing meeting of Synod. Several plans were proposed, and I was requested to write to you and state these proposals, for the consideration of members of the Synod.

The first was the appointment of a Colportage Agent, who should devote, say two-thirds of his time to the direct work of Colportage, and the remainder to the business of the Depository. In connection with this, to urge upon Presbyteries, that each Presbytery should employ, at least, one Colporteur within its bounds—receiving the books, or at least the greater part of them, from the Depository, but under the control of the Presbyteries themselves.

The second was, that an arrangement should be made with a Bookseller to keep a Depository of our books; to manage the correspondence with Presbyteries and Colporteurs, and, under the direction of the Board, to manage the business of the Depository.

The third was, to continue as we are at present, until our stock of books is exhausted,—and to pay the debts incurred, and bring the whole effort to a conclusion as rapidly and economically as possible. Much as the members of the Board would deprecate this last alternative, they nevertheless feel, that unless the brethren in Synod see clearly the practicability, as well as desirableness of the effort, it is useless to attempt to carry it on.

In reference to our present efforts I may state that Mr. Armstrong has been laboring with much success, and that the Board are strengthened by his success in their belief, that had such a laborer been employed during the

past year in each Presbytery of our Church, the scheme would have realized the expectation of its most sanguine friends, both as to efficiency and economy.

I may also state, that, since there was no resident agent here, I have found it impossible to answer all the enquiries which are sent to me. I have endeavored, as far as possible, to give that information through the *Record*,—and catalogues have been sent to every minister of our Church; but my pastoral duties compel me to leave the letters of enquiry unanswered until the return of Mr. Armstrong, at the end of each month, when they are put into his hands. This will explain the cause of letters remaining unanswered, and will show also, that if the business of the Depository is to be properly carried on, there must be some arrangement made for an agent.

I have further to express our sense of the kindness of the various publishers to whom we are indebted in granting us so much indulgence as to time in the payment of our bills; and also the opinion of the Board as to the advantageous arrangement with the Messrs. Nelsons, from whom, in our difficulties, we have received much kindness.

I am, my dear sir,

Faithfully yours,

DAVID INGLIS.

THE DESIGN OF THE CHURCH.

The purpose designed to be served by the Church of Christ, must be of the utmost importance, when we consider that he purchased it with his blood, and that it is the object of his constant superintendence. What then is this design? Our business at present is not to define what constitutes the Church, but supposing this understood our question is, for what purpose was the Church constituted?—This may be said to be two fold. First, to bear witness to the world respecting the claims of God to receive the love, obedience and worship of all men. Second, to those who associate together as a Church and seek God—with the whole heart, the various exercises in which they engage, are made instruments by which the most important benefits are conferred on them for their comfort and sanction. Our attention at present will be principally directed to the former of these.

The design of the Church in relation to the world is taught by Paul when he describes it as "the Pillar and Ground of the truth." This language is figurative and refers to a style of building which has existed from the most ancient times. In all extensive buildings with large capacious areas for the accommodation of great assemblies, such as temples, pillars were raised which served several important purposes, by attending to which, we shall see the design to be served by the institution of the Church.

One purpose served by the pillars was to support the edifice. And thus the Church is designed to support or defend and hold up the truth of God. So important is this design in the estimation of the Apostle, that he presents it by two expressions—the *pillar* and the *ground* of the truth—the foundation which sustains the superstructure—the pillar which holds it up. The truth of the gospel notwithstanding its exalted author and infinite importance, has ever had many enemies. Wherever it has prevailed it has had an influence in modifying the opinions of the world, though they will not submit to it as a whole. There is thus a correspondence between some of the principles of the gospel, and some of the maxims which exist in the world, and so far as this extends there is no opposition. But the gospel contains principles which go far beyond what is congenial to the spirit of the world,

and there has been a decided aversion to the application to these of the practice of men.—Many are the attacks which have been made on the truth, and various the modes of assault. To the Church is committed the sacred and important charge to preserve the truth in its purity and uphold it against all opposition. The open attacks of infidelity can take none by surprise, unless they have sunk into great indifference; but there is a spirit which has ever existed in the world, which is more dangerous as it only seeks a little accommodation to circumstances,—it professes friendly regard for the Church but would have her to accommodate a little under the plea of expediency and for her own greater advantage. Some of the corruptions which have most defamed and deformed the Church, obtained their influence at first in this manner and thus a solemn lesson is given respecting the consequences of yielding to such representations. The Church is designed to support or hold up the truth against every hostile influence, whether from concealed, or avowed foes, and this is done not only by sustaining a faithful ministry, that the gospel may be preached in purity, not only by her rulers maintaining her discipline according to the spirit of the word, but by her members walking in all the commandments and ordinances of the Lord, adorning the gospel by their lives and conversation. Yield to the spirit of the world from expediency, accommodate to some of her demands, and you to the same extent depart from the authority of him who is the Head of the Church, and who must reign till he has put all enemies under his feet—you prepare the way for still more extensive demands, by all which the Holy Spirit is dishonored and grieved, his influences which are necessary to the spiritual prosperity of the Church are withdrawn, and thus the way is opened up for the progressive increase of corruption till she ceases to serve the purpose designed by her institution. But when, by the correctness of her doctrines, her conscientious regard to ordinances, the purity of her discipline, and the abundance of her fruits, she closely adheres to the Word of God, she holds up or sustains the truth as the pillar does the temple, she maintains the truth against all opposition and every sinister influence. Then is she a faithful witness for God, a nursery for heaven, a stream of heavenly blessing to the people of God, and of unspeakable benefits to the world.

This idea is further illustrated by another purpose served by the pillar. It has ever been the custom among nations to keep records of important transactions, or of eminent characters that they might be transmitted to future generations. And one of the modes adopted was to inscribe upon tablets or columns these events or characters, and to place them in some conspicuous situation, where these records might be most extensively seen. As temples were resorted to by multitudes, and were esteemed the most sacred of all places, these tables were often suspended on the pillars in the temples, or the inscription was cut out in these pillars, as both affording the greatest publicity to what was inscribed, and giving the greatest security for their preservation. This idea is alluded to by Christ in his epistle to the Church in Philadelphia, when he says, "Him that overcometh, will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem."

The Church as the pillar of the truth is designed to serve the same purpose as the pillar in the temple with its inscriptions—to set forth the wonderful facts revealed by the truth, and its purifying influences on the character of man, and thus to bear public testimony for God, that all may see what is his character, and what he has done for man, what are his claims

to be honored and served, and what is the exalted character which all attain who receive the truth in the love of it. The Church consists of those who receive the truth as coming from God, and who profess to receive its principles, to submit to its dictates, and to cherish its spirit. And according to the correspondence which exists between the profession made and the character cultivated, the Church stands before the world as a pillar on which is inscribed "holiness to the Lord," that men under the influence of the world may be led to consider the character of God, the manifestations which he has made, his claims to be worshipped and served by man, and the inestimable benefits to be enjoyed by yielding themselves wholly to him. The church when prizing her privileges, and alive to her responsibilities, not only holds fast her faith, but abounds in the fruits of righteousness and works of love from a sacred regard to the honor of her Lord, and by the purity which she exhibits, by the peace she enjoys, by the gladdening influences of her ordinances, by her prosperity in spiritual life, and by the success of the truth in the conversion of sinners she stands forth as a pillar brightly displaying to the world the glory of Him who condescends to dwell with men—she bears witness that it is no vain thing to serve the Lord, and thus holds out the encouragement and incitement to those who are still of the world, to come along with her, and she will do them good, for the Lord hath spoken good concerning his church.

The figure used by the Apostle suggests another view of the subject. Pillars were employed for ornaments, so that not only did they impart strength to the building, but added to its beauty. According to the place chosen for these pillars,—to the form of their structure,—to their proportions and symmetry, they added to the beauty and magnificence of the edifice.—The Church as the pillar of the truth, exhibits its beauty and glory. If we take an individual who is in reality brought under the influence of the truth, he reflects its spirit from his life, and shews a beauty and elevation of character in righteousness and benevolence which reflect the glory of the author of the truth. Man by nature is opposed to the excellence of God, averse to his authority, and insensible to his claims to our gratitude. How great is the transformation then, when love to holiness maintains the ascendancy in his heart, a tender solicitude to obey characterizes his life, and the readiness and cheerfulness of gratitude mark all the service which he renders unto God!—The Church, if constituted according to the mind of Christ, consists of a number of individuals associated together in a church capacity who have experienced this transformation. They all profess faith in Christ, and that they have experienced the spiritual life which he bestows, and when they are honest in their profession, the church composed of such, exhibits on a more extensive scale the purifying influence of the truth. According to the correspondence which exists between the character which they sustain, and the spirit of the word of God, the Church reflects the purity and the love of heaven. "Zion" says the Psalmist "is the perfection of beauty"—as the pillar beautiful in its proportions, the church in scriptural purity exhibits the beauty of hearts reconciled to God, increasing in obedience to his will and devotedness to his glory, and thus increasing in likeness to his character. Among all the objects which exist in our world, nothing attracts so much the complacent regard of angels, nothing enjoys so much the favor of God, and thus nothing is so worthy the admiration of men, as the Church "walking in all the commandments and ordinances of the Lord blameless."

How important the relation which the church holds to the world respecting the

truth of God? How great her responsibility? The truth will be understood, and its influence felt by the world, according to the manner in which it is presented by the Church. The Church is composed of individuals, and as is the character of her members in their individual capacity, so must be the character of the church. Ministers may be instant in season and out of season, to give every one his appropriate portion, but her members must also in their respective relations regulate their heart and life by the spirit of the word, or she will not accomplish the design of her institution—Accomodate a little, say temporizers, and thus recommend the truth to the world. "Ye are a city set on an hill" said Christ "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." And did they thus shine as lights, in the spheres of their immediate activity from a sacred regard to the claims of their Lord, feeling that they are his, bought with a price, would they not be animated with the thought that they can hold forth the word of life, and bear witness for God in far distant lands, where the prince of darkness still reigns in full sway? When the Church becomes alive to her high vocation and faithfully performs her part in accomplishing the purpose of God, then may we expect the Holy Spirit to gladden her with more evident tokens of his presence, and to prosper her efforts for the conversion of sinners—to bless her with his fertilizing and comforting gifts. Let our fervent prayer then be "God be merciful to us, and bless us; and cause his grace to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let people praise thee O God; let all the people praise thee."

Y. M.

#### SIR JOHN FRANKLIN'S LAST LETTER.

The following letter from Sir John Franklin is believed to be the last received from his pen.

"WHALE FISH ISLAND,  
Bay of Disco, 11th July, 1845.

"My dear Sister: \* \* \* The appearance, dress, and manner of the Esquimaux, bespeak that care is taken of them by the government. Several of them can read the Bible with ease, and I am told that when the families are collected the children are obliged to attend school daily. I looked into one of the huts arranged with seats for this purpose. When the minister comes over from Disco he superintends the school; at other times the children are taught by a half-caste Esquimaux. How delightful it is to know that the Gospel is spreading far and wide, and will do so till its blessed truths are disseminated through the globe. Every ship in these days ought to go forth to strange lands bearing among its officers a missionary spirit; and may God grant such a spirit on board this ship. It is my desire to cultivate this feeling, and I am encouraged to hope that we have among us some who will aid me in this duty. We have divine service twice on each Sunday, and I never witnessed a more attentive congregation than we have. May the seed sown fall upon good ground, and bring forth fruit abundantly to God's honor and glory. \* \* \*"

Ever your affectionate brother,  
(Signed) JOHN FRANKLIN.  
—Exchange Paper.

When the believing families have familiar intercourse with unbelievers, there is more reason to fear, that the bad will corrupt the good, than that the good will reform the bad.

In nothing is the corrupt memory of man more treacherous than in this, that it is apt to forget God. Because He is out of sight, He is out of mind.

#### Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, JUNE, 1857.

#### THE MEETING OF SYNOD.

The annual ordinary meeting of Synod, as our readers are aware, takes place on Tuesday the 9th inst., within Chalmers' Church, in the city of Kingston. In that city, nearly thirteen years ago, the Presbyterian Church of Canada was organized with twenty-three or twenty-four ministers. Now we shall meet with a Synod Roll containing one hundred and thirty ministers. The Lord hath indeed greatly enlarged our borders; may He continue to bless us, and pour out on ministers and people, the gracious influences of His Spirit.

We hope to see a large attendance, both of Ministers and Elders. It is the privilege of each, under our system, when we regard as scriptural in its foundation, and expedient and useful in practice, to take a part in the conduct of the general affairs of the church, and it is to be regretted when any, either Ministers or Elders, fail to avail themselves of this privilege, and neglect the duty which they have undertaken to attend to, when solemnly ordained as office-bearers in the Church of Christ. Congregations, too, must be made to feel that they have a duty in regard to this matter. It is their duty to see that their Minister and Elder do not remain at home from any lack of means to meet the necessary expenses. It is not for their own pleasure, that Ministers and Elders travel to a distance to attend meetings of Presbytery and Synod, but for the good of the Church generally,—yea, for the good of the particular congregations. Surely, then, it is but reasonable that they should be enabled to go free of charge.

Important subjects will engage the attention of Synod. Various matters of great moment connected with the position of the College, will claim grave and prayerful consideration. The Foreign Mission also, and various matters con-



needed with the effectual cultivation of our home field will require to be seriously pondered. In the discussion of these and all the other matters which may come before the Synod, we trust there will be a free and full discussion, but at the same time the manifestation of much brotherly love, and christian forbearance. When an opposite spirit prevails, when there appears not only difference of opinion, but bitterness of spirit, we both grieve the spirit of God, and prejudice our system of Presbyterian order in the eyes of Christians generally, and in the eyes of the world. May we enter on our business, and go through all the questions that may be before us in such a spirit, that those who witness our proceedings, may be led to acknowledge that God is with us, of a truth.

We affectionately entreat all who truly love God and his cause, to be earnest in pleading with God, in behalf of the Synod. We feel the need of divine guidance that we may be kept from pursuing wrong courses, and may be enabled to advance the glory of God and the real interests of the Church. We claim an interest in the prayers of our people generally. Let them hold up the hands of God's servants, and we humbly trust that the presence of the Head of the Church will be with us and that what we do may be owned and blessed by him.

#### THE INFLUENCE OF THE PULPIT ON PUBLIC QUESTIONS.

As to the duty of ministers with reference to public questions, very opposite opinions are entertained. Some would make the minister a political agitator, and zealous partizan; others would keep the minister entirely silent on all public questions, and matters which could at all be regarded as politics. One class will be offended if the pastor does not take up their peculiar views and advocate them from the pulpit; the other class will be horrified if the preacher ever goes beyond the trodden path of plain Gospel doctrine, and touches on any point not embraced in their favourite text book of systematic theology. Both opinions we regard as erroneous. The pastor must not be a political agitator, or partizan. He must give his great attention to considerations and matters affecting men's eternal interests, and must not allow himself to be engulfed in the sea of party politics, often affecting, as these do, objects of a paltry, local, or temporary character. But then on the other hand, ministers are watchmen on the towers of Zion. They must not merely look at the little circle of their own parish or congregation, but must look abroad and take a large and comprehensive view of events and of public affairs. They must identify themselves with mankind at large, and seek to be men of understanding, that they may know what Israel ought to do. Many of the great questions of the day which are discussed in Legislatures, have a most important and direct bearing on the progress and

influence of true religion, and it will not do for ministers to avoid these, under the plea that they lie beyond the limits of their peculiar province. Some of these questions we may specify, such as Education, Popery, Temperance, Slavery. There is no doubt that all these important questions have suffered greatly from this very cause, namely, from a tendency on the part of some ministers to shrink from the responsibility of assuming a distinct position, and giving from the pulpit a certain sound. For this, however, the people are at least as culpable as ministers. At this present moment, faithful testimony on the subject of slavery is not tolerated in the United States. We have heard of faithful ministers being deserted by their congregations, or compelled by starvation to remove, because they had the independence and fidelity to speak out on the evil and sin of slavery. While faithful and uncompromising ministers, who, taking their stand on the platform of the Bible, speak the words of truth and soberness, are branded as fanatics and even madmen.

There was a time when the pulpit stood forth more prominently, and was more regarded as a leader than a follower of public opinion. John Knox, Andrew Melville and others, believed that they were acting in accordance with duty and in accordance with the spirit of the Bible, when they boldly stood up and brought the Bible to bear on the public questions of the day. Even the apostles and prophets, at the risk of being accused of turning the world upside down, and of being charged as troublers of Israel, did not shrink from assuming the position of public instructors, and reprovers too, when reproof was needed. It is true, in these modern times, there are great changes. Things are not now, even as they were in the days of the Reformers. Then the pulpit was the great, indeed we may say the only means of information and influence; the only channel of communication with the public mind. Now books are circulated, and the newspaper press exercises an immense influence. But still, notwithstanding the change of circumstances, we cannot but regard it as one of the leading duties of ministers to take a more prominent place with reference to the great public questions of the day, few of which can possibly be separated from morality and religion. Far be it from us to seek to degrade ministers into mere politicians, or to lead them to overlook their position as ambassadors for Christ, whose great work it is to beseech men in Christ's name to be reconciled to God. But we would have them in understanding to bemen, and to acquit themselves like men. There is force and truth in the following extract from a late work by the Rev. G. Gilfillan, as we find it quoted in the *Bulwark* :—

"What a poor shrinking spot of ground the pulpit has become, when compared with the iron pavement which supported it in the days of our fathers! It was a pinnacle commanding a view of both worlds. On it the Knox or the Melville, the Owen or the Howe, stood up in majesty, like one of those composite creatures in the visions of Ezekiel, with four faces—one

uplifted to heaven in worship, another beseeching sinners to be reconciled to God, a third bowed in holy contrition, and a fourth looking around in righteous indignation at the wrongs and abuses of the Church and the world. The thunders they uttered against wickedness in high places were not mere hollow sounds—they shook it, if they did not shake it down, and this because they were the echoes of profound earnestness, of the voice of God in the souls of the preachers. In this high position they were sustained by the general opinion of the Christians of that day, who, if wrong in their notions of the financial and the legislative relations of the Church to the State, were right in their belief that the Church has a general supervising moral, intellectual, and spiritual authority over civil as well as sacred questions, and that religion, if really effectual on the public, as on a single individual, touches, tests, and rules it at every point. How different with Christianity in its present state! Our pulpits are generally silent on public questions—and silent, because, first, no one expects them to speak; because, secondly, many of their occupants are afraid to speak out; because, thirdly, others of them could not speak to the purpose; and because, once more, their word would not now have much weight, or exert much power. Even when, on special facts, they are compelled to give forth a sound about questions of politics, or of war and peace, it requires all the efforts of an interested portion of the press to echo it with any effect to the world; the sound, too, is uncertain and contradictory, and 'no one prepares for the battle,' while thousands are ready to cry, 'What have these ministers to do with politics, or with the Eastern War? Let them attend to their pastoral duties; enough that they dictate to our religious beliefs, instead of dogmatizing on subjects with which they have no business, and are but imperfectly acquainted.' \* \* \*

But are not politics fast becoming, so to speak, transcendental? Are not all political questions of moment merging into moral ones? Are not the clouds of political movement rapidly surcharging with spiritual electricity? Look at the questions relating to education, to the condition of the masses, to capital punishments, to the connection of the Church with the State, to our foreign policy, to our relations with despotic and slaveholding States. These and others are appealing for determination from the world to Christianity, from cabinets to churches. All of them involve elements which soar above the narrow limits of party politics, and render their discussion not only proper but necessary, in pulpits, synods, and general assemblies. Indeed the day of party politics seems nearly over, and their doom is already sealed. All the parties of the past shall soon be melted down into one vast 'country party,' a committee of the whole House of Britain, met in permanent session to deliberate on the general welfare. And from that committee no 'benefit of clergy' shall be allowed to exempt them. They must share in, and, if they are wise, they may, in some degree, direct and control its counsels. This, however, we fear they will not be. When forced out of the indifference, neutrality, or dignified contempt for politics, which at present mark the majority of their number, they may go to the other extreme, and try, by the fierce *ex cathedra* fulminations of bigoted zeal, to overgrow influences which have grown into gigantic power and stature while they slept, and which will refuse to obey their discipline, or to hearken to their word. It is absolutely incalculable how much the Church has lost by so long refusing to exert her lawful influence in politics, and by only interfering with them when her own worldly interests were at stake, and her own self was in peril; a loss which we greatly fear she shall never fully repair."

**THE SABBATH QUESTION**—Meetings are being held in various places in Canada West, with the view of petitioning the Legislature in favour of a better observance of the Sabbath on Canals, Railways, &c. An address has also been published by the Kingston Sabbath Reformation Society. A Bill has been introduced into Parliament which we trust will be adopted.

**St. Mary's.**—The Rev. D. Beattie has been ordained at St. Mary's as Pastor of the Congregation there. The Rev. Mr. Findlay preached and presided, and the Rev. T. McPherson addressed the newly ordained minister and the congregation on their relative duties. Mr. Beattie received a hearty welcome from his congregation.

**BEACHVILLE.**—The Rev. John Rennie was ordained at Beachville, on the 26th April.—The Rev. Dr. Irvine of Hamilton, and the Rev. Mr. McDiarmid of Woodstock, conducted the services.

**COOK'S CHURCH, TORONTO.**—The Rev. W. Gregg, of Belville, has received a unanimous call from this congregation.

**KNOX'S CHURCH TORONTO.**—The Rev. W. Fraser, of Gourock, has declined the call addressed to him by the Congregation of Knox's Church,

**KNOX'S CHURCH, BOSTON, U. S.**—We have received a communication from a member of this congregation in reply to a communication from Amherstburgh which appeared in a late number. As we intimated, when we published the communication referred to, we think it best to leave the matter to the calm and deliberate consideration of the Supreme Court.

**ARTHUR, &c.**—We observe in the last number of the *Presbyterian*, a lengthened statement on the subject of the alleged offers to the Presbyterians of Arthur and the Townships in that neighbourhood, with the view of securing their connexion with the Established Church. We really have no space for anything farther on the subject, although we have received communications and statements, the publication of which would show that the members and friends of the Established Church have not always acted merely 'on the defensive' in the localities referred to.

Our readers will see that at Peterboro' measures, not surely of a defensive nature, have been carried only the Established Church.

**DEATH OF MR. JAMES FRASER, DUNDEE.**—We regret to hear of the death of Mr. James Fraser, of Dundee, C. E., which took place lately. He was in his 67th year, and had been for a length of time an Elder in the Church at La-guerre, whose prosperity he had much at heart. His removal will be severally felt. His life was exemplary and consistent, and his death was peaceful.

**REV. G. STEVENSON.**—We again direct attention to a letter from the Rev. G. Stevenson, the

Missionary of this Church to India. It will be seen that Mr. Stevenson has already opportunities of influencing the minds of the heathen. We trust he will not be forgotten at the throne of grace.

**MEETINGS OF SYNOD.**—Members of Synod who intend to be present here, we hope, corresponded with A. McAlister, Esq., in order to enable the friends in Kingston to provide the necessary accommodation.

Members of Synod may go from the East and West, either by Steamboat, or by the Grand Trunk Railroad. There will be the usual deduction in the case of Ministers traveling by Steamboat; and it is understood that the Grand Trunk Railway will give return tickets to members of Synod, as has been done in the case of some other denominations.

**ANNIVERSARIES OF U. C. BIBLE AND TRACT SOCIETIES.**—The Anniversaries of these two Societies were held on the evenings of 20th and 21st ult. They were well attended, and the proceedings were highly interesting. Rev. Dr. Eastburn, of Boston, was one of the principal speakers at the meeting of the Bible Society.—The receipts of this Society for the past year amounted to £5,447 10s. 6d, and the issues to 32,509.

**PRESBYTERIAN CHURCH IN NOVA SCOTIA.**—We observe by the *Record* of the Free Church of Nova Scotia, the death of the Rev. George Struthers of Cornwallis, the oldest Minister of the Synod of Nova Scotia. Mr Struthers was a native of the parish Sorn, Ayrshire Scotland, and was minister successively at Horton, Nova Scotia, Demerara, and Cornwallis, N. S. The death of John McIntosh of Halifax, a most devoted and useful member and office bearer of the Free Church is also mentioned.

**PRIZE ESSAYS—SUSTENTATION OF THE MINISTRY.**—Two prizes for the Essays on this subject have been adjudged—the first to Rev Dr. Wylie, and the second to the Rev. Joseph Parker of London.

**UNION BETWEEN FREE CHURCH AND UNITED PRESBYTERIAN CHURCH.**—We observe in the *Edinburgh Witness*, a document in favour of union, signed by a number of influential lay members of both Churches, at the head of list are the names of Lord Breadalbane, Lord Kintour, and Lord Panmure.

**BOOKS—A. HUDSON, BRANTFORD.**—We direct the attention of our readers in the west, to the advertisement of Mr. Hudson, Brantford.

#### SYNOD OF PRESBYTERIAN CHURCH OF ENGLAND.

This Synod lately had its ordinary annual meeting in New Castle. The opening sermon was preached by the retiring Moderator, Rev. Mr. Lewis, of Dudley, and the Rev. W. M. Thompson, of Woolwich, was elected Moderator for the ensuing year.

The Committee on Psalmody presented a

report, with a collection of Paraphrases and hymns, which the Synod sustained, and recommended, that where additional Psalmody was used in many congregations, this collection should be used.

The Financial Report in connexion with the College, was on the whole encouraging, showing an amount of £926 against £766 for the preceding year. The endowment of the College was suggested and favourably considered.

Dr. Hamilton, on the Synod calling for the Report of the Committee on union with the United Presbyterians of England, said, the Committee which was re-appointed last year had held only one meeting during the past year, and had at present not one hope of effective proceeding.—Mr. Wright submitted to that meeting a document suggesting a plan of union to a certain extent, and a step to ultimate amalgamation. He believed there was more preparedness for union now than two or three years ago, and he hoped union would be effected without any concession of principle. He hoped the Synod would re-appoint the Committee. Mr. Wright said, the first condition of a union must be that the standards of the United Church should be the Westminster standards; but the chief obstacles to union had been alienation of feeling arising from local jealousies and the memory of past divisions and controversies; second, legal barriers arising from the terms of the trust deeds of Church property; another reason was the financial and economical arrangements of the several churches. The hints he threw out were, first, that their brethren of the United Presbyterian Church in England should be constituted into a Synod with independent jurisdiction; second, that the union should be effected by a General Assembly of all England in such terms as might be agreed upon; third, that the internal arrangements of the two Synods remain in the meantime as at present; fourth, that the Synod of each Church be the final court of appeal on all matters affecting the ordinary affairs of the Church. The chief argument in favour of this mode of effecting union was, that it secured the immediate advantage of union, whilst it escaped the dangers which some apprehend, and the difficulties which all feel. It might be the means of removing the scandal of divisions attaching to Presbyterianism, and lead to a union of the Calvinistic Methodists of Wales with the United Presbyterians, and with "isolated" congregations, making them the second largest Free Presbyterian Church in the empire, instead of being regarded as the young and weak, and to be pitied and patronised, sister. (Applause.)

The Report was received, and the Committee re-appointed.

When the reference on the subject of the Organ in St. George's Church, Liverpool, was brought forward, Rev. Wm. Chalmers rose to propose the following motion:—

"Dismiss the reference—find that the use of instrumental music in public worship, though not without precedent, is not in accordance with the ordinary practice of this Church, and ought not to be introduced in any case without the permission craved and obtained of the Supreme Court; and enjoin Presbyteries to take order accordingly. But with regard to the cases of St. John's Warrington, and St. George's Liverpool, inasmuch as instrumental music had been introduced into them by the sanction, express or implied of the Presbytery of Lancashire, and is agreeable to the feelings and wishes of said congregations, while its prohibition would disturb their peace, destroy their prosperity, and endanger their very existence, the Synod instruct the Presbytery of Lancashire to take no further action in regard to them



and renew its injunctions to all Presbyteries to take steps, as far as practicable, to encourage and cultivate the harmonious exercise of vocal praise."

He regretted that they had had this question forced upon them, and a heavy responsibility reposed upon those who had raised it. If they decided that the organ should cease to be used in St. George's and St. John's, the result would be exceedingly calamitous, for they would lose their congregations. He denied that there was anything in the laws of their Church to prevent the introduction of instrumental music into their services, and contended that if they excluded it from public worship, they must debar it in their private devotions. Now, he did not propose to set aside the resolutions of the Synod of last year. He held that that finding was prospective and not retrospective, and those who voted last year in favour of the motion then passed would be guilty of no inconsistency by voting with him on this occasion. They must recollect that they had had not only to consider in this matter the feelings of the Scotch people, but of the English people too, and if they shut out instrumental music from their services, they had better get the figure of a Highlander, such as they sometimes saw in the shops of tobacconists, placed at their church doors, decked out in kilt and tartan, with his finger pointing over his shoulder in a peculiar manner, with the motto, "All Scotch here." (Laughter.) After a few further remarks, the reverend gentleman concluded by reading the motion.

Rev. Mr. Anderson, of Morpeth, seconded the motion.

Mr. Duncan, of Newcastle, then rose to propose the following amendment:—

"The Synod having heard the statement of the reference and of the relative dissents, agree to maintain the declarative deliverance regarding the use of instrumental music in public worship, as having respect to all the congregations within its bounds, dismiss the dissents and complaints; and enjoin the Presbytery to take order that instruments shall forthwith cease in St. George's, Liverpool, and St. John's, Warrington."

The use of musical instruments in the service of the Church, he contended, was in direct opposition to the spirit of the Puritans and Covenanters of old; and might tend to sap the foundation of their Church, and lead ultimately to the introduction of Popish rites, as the construction of the constitution of the Church of England had led to the inroads of Puseyism in the Church of England. Considerable ignorance existed as to their Confession of Faith amongst ministers, and Dr. Cunningham had intimated that next session he intended to go over it, not for the benefit of students, but for the instruction of ministers themselves. It was a sad commentary upon the teaching of Dr. Cunningham and Dr. Bannerman that young men fresh from the Divinity Hall should so far forget their instructions as to vote for the organ. It had been said that the introduction of music might be a plank whereby members would be enabled to walk into their Church: but let them not forget that it might also enable them to walk out of it.

Mr. Ballantyne seconded the motion.

Dr. Hamilton of London proposed a resolution, which he afterwards withdrew in favour of the one proposed by the Clerk.

The Clerk, in a few brief observations, proposed the following motion, which was seconded by Colonel Anderson:—

"Sustain the reference, find that the Session of St. George's ought to have received the Presbytery's Committee appointed to confer with them, and to have deferred to the Presbytery's brotherly desire to reason and remonstrate with them on the use of an organ in public worship, and that they are answerable

for having failed so to do,—find that an organ was used in St. John's, Warrington, at the time when it was received into this Church, and that an organ was introduced into St. George's, Liverpool, in 1854, with the consent and sanction of the Presbytery of Lancashire, and the Synod declare that such use is not approved by this Church. But in consideration of the peculiarities and specialities of these cases, which render them exceptional, and incapable of being hereafter precedents, authorize the Presbytery of Lancashire to forbear further proceedings *in hoc statu* for silencing the instruments now in use in their congregations; desire the Presbytery and all other Presbyteries of this Church carefully to obtemper the findings of last Synod on the introduction of instruments in the public worship of God, and further, to take notice that on no pretence such instruments be elsewhere sanctioned in the public worship of God."

A discussion ensued as to how the vote should be taken, the clerk stating that when three motions were before the house, the two amendments should be put against the first motion. Mr. Chalmers objected. The proper course was to put the amendments against each other to see which should be placed against his motion. Several gentlemen delivered their opinions on the subject, and eventually the Moderator decided that the course proposed by Mr. Chalmers was the proper one. On the vote being taken on the two amendments, the number stood as follows:—For the Clerk's motion, 67; for Mr. T. Duncan's, 38.

Dr. Munroe said, he begged to protest and dissent against his vote.

On the vote on the motion of Mr. Chalmers and the Clerk's amendment, the former was carried by a majority of four, the numbers 54 against 49.

Mr. T. Duncan said, he begged to enter the protest and dissent of himself, and all those who agreed with him, against the vote; and invited his supporters to meet him next morning in the vestry to consider what steps they ought to take.

At the meeting of the Synod on Thursday a lengthened discussion took place, relative to the right of members entering their dissent against motions passed by the Synod. It was ultimately agreed to receive the dissents with regard to the resolution passed on the previous evening.

A deputation from the Free Church of Scotland was introduced. The Synod were addressed by the Rev. Mr. Fordyce, from Calcutta.

#### AMERICAN TRACT SOCIETY.

Our readers will remember that last year a committee of investigation was appointed for the purpose of enquiring into the position of the Society with relation to Slavery. The following Resolutions on the subject of Slavery reported by the Committee were adopted by the Society at its recent meeting in New York:—

##### PUBLISHING ON THE SUBJECT OF SLAVERY

In relation to publishing upon the subject of slavery, the Committee recommended the adoption of the following resolutions, as marking out the line of discrimination between what the American Tract Society, according to its constitution, may and may not publish:

*Resolved*, That the American Tract Society was established for a definite purpose, namely, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians."

2. That this Society cannot therefore with propriety allow itself to be made a special or-

gan of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c.; while within its proper sphere, its influence should sustain the cause of truth and righteousness in all their departments.

3. That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error, and practical immorality, prevailing in any and every part of our country.

4. That in the judgment of your committee, political aspects of slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications; but that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a paternal and Christian spirit.

5. That whatever considerations in the past may have seemed to recommend to the Publishing Committee the course pursued in its revision of certain works, yet in the future publication of books and tracts, no alteration or omission of the sentiments of any author be made; but works not adapted to the design of the Society in their original form, or by a regular impartial abridgment, should be wholly omitted. *The New York Independent adds*:—These resolutions embody every principle for which the friends of an untrammelled Christianity have contended, in discussing the duty of the Tract Society to publish upon slavery as upon other moral evils. Again and again has this Journal insisted that this Society should not be converted into a distinctive anti-slavery Society, but should with kindness and fidelity apply the Gospel to the system of slavery and to the evils growing out of that system, just as it applies those principles to other "practical immoralities."

#### Items of Religious Intelligence.

**MAYNOOTH.**—We observe that the proposal has been mooted, with some appearance of authority, for commuting the annual allowance to Maynooth for £250,000. This would be most objectionable, as it would form an ample endowment for ever, beyond the least control on the part of Government. This mode of getting rid of the allowance to Maynooth, is just of the same character with the late commutation scheme for getting rid of the Clergy Reserves in Canada.

**AMERICAN COLLEGE IN ROME.**—It is proposed to establish an American College in Rome, and among other advantages it is urged that it will form a proper antecedent to the first appearance of an apostolic Nuncio to the United States.

**THE STATE OF IRELAND.**—A deputation from the Presbyterian Church of Ireland, consisting of Rev. Dr. Cooke, and Mr. McNaughton, of Belfast, Mr. Magee, of Dublin, and Mr. Wilson, of Limerick, having been addressing meetings in Scotland, on the subject of Irish Popery, and the progress of Protestant Missions. There are reasons for believing that the good work is still advancing.

**CASE OF ARCHDEACON DENISON.**—The judgment of the Archbishop of Canterbury in this case, which had the effect of depriving Arch-

deacon Denison of his preferments in the Church, has been set aside by the Court of Arches on the ground that the proceedings were not commenced within the statutory period.

REV. DR. ALEXANDER, EDINBURGH.—Dr. Alexander has declined the appointment to the office of Principal in the New College, London, in place of the late Dr. Harris.

CHAIR OF NATURAL SCIENCE, NEW COLLEGE, EDINBURGH.—A number of gentlemen are exerting themselves to secure of the endowment of this chair.

RECENT ELECTIONS IN IRELAND.—The result of the late elections in Ireland proves the fact of a great decline of priestly power.

CHINA.—Late papers give accounts of great atrocities committed by the Chinese against Europeans, and especially the English. European ships have been attacked, and in Borneo a serious attack had been made on the premises of Sir James Brooke.

RELIGIOUS ANNIVERSARIES.—In the early part of this month the anniversaries of the various religious societies, both in London, and New York took place. In our next number we shall be able to notice some of the more important of these. It is stated that in England there is no falling off in the contributions to the several religious and missionary associations.

### Missionary Intelligence.

BANCOORAH, March 3rd, 1857.

MY DEAR FRIEND,—I wrote to you on the 6th February, acquainting you with our safe arrival in Calcutta on 1st February; and mentioning that Bancoorah, which is a large town, distant sixty miles from any Missionary station, and which is the centre of a large district wholly unoccupied by Christian Missions, had been recommended by Dr. Duff and others as the seat of our mission, and that I had complied with their recommendation as it agreed with the instructions given me by the Committee on Foreign Missions.

Being strongly urged, as I mentioned in my last letter, to travel before the hot season set in, we left Calcutta on the 18th February. During the short time we remained in that city, we formed the acquaintance of devoted Missionaries of the Church Mission—the London Missionary Society, and the Baptist Mission. I took occasion in accordance with the instructions of the Committee, to examine carefully the modes of operation pursued by the missionaries of these societies, and to receive from them counsel and advice with regard to the best method of conducting missions in Bengal. I had also frequent conversations with Dr. Duff, and the other missionary brethren of the Free Church of Scotland. I received from all of them much information, which I trust will be of great value in the organisation of our mission. On our way to Bancoorah, we stayed a day at Burdwan, noted as the scene of Weithbreth's labours; and from the two devoted missionaries who laboured there, I also received much information, and was greatly interested in the examination of their schools and Christian village. It would be premature at this early stage of my missionary experience, to decide between conflicting opinions, which was the most entitled to adoption. I will only mention two points which all the missionaries agreed in commending. The first

was, that during the first year I should mainly devote myself to the study of the language. Indeed this is the rule laid down by most Missionary Societies, to expect nothing from a missionary for the first year, but the study of the language. The second was, that as there was a Government School in which a superior English education was given at Bancoorah, under several teachers, we should not attempt to institute a rival English school, but should set up a Bengali school of a superior kind, to teach the natives religious instruction through the medium of their own language. I found from conversation with Christian missionaries of all the different churches, that the conviction is growing upon them and becoming deeper every day, that a people if they are to be taught religion effectively, must have it taught through the medium of their own language. The experience of the good accomplished by the vernacular Irish schools in Ireland was often brought forward as an evidence of the truth of this opinion, and I could add to this the experience of the good effected by the Gaelic schools in the Highlands of Scotland. One of the Government Inspectors of Education in India, Mr. Pratt, who came here to visit the Government School at Bancoorah, and who lived during his visit with Dr. Check, informed me that Government are much more inclined to set up in country Districts superior vernacular schools than English schools, for the same reason alleged by missionaries, that education can be more thoroughly conducted through the medium of the vernacular language, than through a foreign language. As soon as the Catechist, which Dr. Duff has kindly promised to send as my fellow labourer, arrives, it is my intention to organise a Bengali school, in which the Catechist will give religious instruction, besides preaching in the mornings and evenings to the native population in the town and surrounding district. I trust this will meet with the approval of the Committee. As the Catechist is a married man, and his wife who is a Christian, was educated at one of the female mission schools in Calcutta, Mrs. Stevenson intends setting up a Bengali female school, with her help, immediately. Our superintendence of these schools will also prove a help to our acquisition of the language.

My wife and myself have begun to receive, as they termed it, moral instruction. They could converse with me intelligently in English, and we had a deeply interesting conversation on the subject of the nature of God; that He was a Spiritual Being, possessing all goodness and excellence in Himself, and the author of all that was good and excellent in the creature. We also discussed our relation to God as transgressors of His moral law, and the method by which the favour of God could be obtained by us, viz: through faith in the mediation of the Lord Jesus Christ. At parting, the young men asked for some books to read, and I gave them a Bengali tract, entitled, "The Safe Refuge," and a religious paper entitled, "The Dawn," which is edited by Lal Behari De, one of the native preachers in connection with the Free Church Institution in Calcutta. On the Sabbath evening I met with about thirty young men, all heathen, but anxious for knowledge, who could understand me in English. We discussed together these subjects:—The immortality of the soul—The existence of God—The perfections of God, and I closed with setting before them the way of salvation through Jesus Christ, and exhorting them to pray to God to put light into their hearts and to lead them into the truth. I found next morning that a great sensation had been produced in the town, and that the guardians of the young men who had attended me for religious instruction were very indignant, and had begun to use means to prevent our meeting in future. I would entreat your prayers that

wisdom and courage and meekness may be given me, that I may so act as that the Kingdom of Christ may be set up in this place. It is the Word of God, "Declare my glory among the heathen," and when the spirituality of the nature of God, and the perfections of the Divine character are declared, this is a glorifying of God and a hallowing of His name. Let our united prayer ascend to God that He would bless the instructions given to the conversion of souls, and the raising up from among the educated youth, some who will be zealous evangelists, preaching to their own countrymen the glad tidings of salvation.

The English community here consists at present of three families, that of the Judge, the Magistrate and the Doctor, who is also a very extensive proprietor. These families meet together in the court house on Sabbath, and for the last two Sabbaths I have conducted the public worship.

We are living at present in the house of Dr. Check, till a bungalow be got in order for our residence. There are only a few European houses here, and these are all occupied at present. On the removal of any of the occupants, we are promised the first offer of the house. The want of accommodation is not the only drawback in the country districts of Bengal. I was told by missionaries in Calcutta, that although house rent was higher in Calcutta than in remote districts such as Bancoorah, yet provisions and clothing required to be obtained from Calcutta, owing to there being none but native shops, thus making the expense of living greater, and we found from the family here that this is actually the case. The Bungalow preparing for our reception has a thatch roof, and contains two rooms besides bath-rooms, and we trust it will do well for a temporary accommodation.

We have received the greatest kindness from Dr. Check, and are made by him heartily welcome to stay as long as we please.

I have not heard from you, or received any communication from Canada. I hope soon to hear, and shall be glad to receive the *Record* and other papers containing ecclesiastical intelligence. I wrote to Dr. Burns of Toronto, by the same mail that I wrote to you, and I hope you both received my letters.

My wife sends her christian regards, with kindest regards to all enquiring friends, and casting ourselves on the prayers of the church.

I remain, my dear friend,

Yours, in the Gospel of Christ,  
GEORGE STEVENSON.

### SURVEY OF FOREIGN MISSION FIELD OF FREE CHURCH.

The following survey of the Foreign Mission Field we take from the April number of the *Home and Foreign Record* of the Free Church:—

It may be presumed that all our congregations, or all among us who are interested in the Lord's work throughout the world, are aware that, in India, the Free Church has twenty-five European missionaries, all ordained except one, besides a large staff of native ministers, preachers, and catechists, amounting to at least twenty more. In Caffraria she has seven ordained Europeans, and about ten other European and native assistants in various departments, all seeking the improvement and salvation of the natives.

It may also be known that in India and Africa the fruits of our missionary system now begin to be gathered in considerable abundance. Not merely have many been turned from darkness to light; but, moreover, not a few are now preaching the gospel to their countrymen, in their native tongues, as was originally aimed at when our missions were founded. And during the past three or four years, there has

been, in consequence, a very considerable expansion of the work of *direct preaching to the natives by native labourers*. Not merely are several thousands of the youth of India under daily training in the knowledge of God's word—thousands of their parents and other adults are, moreover, addressed from Sabbath to Sabbath, or from day to day, in village after village, in the things which belong to their everlasting peace.

Further, the Committee to whom the General Assembly has intrusted this department of the Church's work are taking measures, we understand, at all the eastern presidencies, for at length forming native congregations, with native ministers, as speedily as possible. By the blessing of God, we may thus hope that the Church will hear, in time, of this station and that station planted with at least the germ of a Christian community, and though all is even yet but elementary, or though the day of the redemption of India may still be far away, yet who hath despised the day of small things? The little one will yet become a thousand. The handful of corn on the top of the mountains will yet shake like Lebanon. God will yet be glorified, and so man will be blessed.

Moreover, in glancing over the state of the Missions for only a few months past, we may notice much there to encourage the Church, and shew that the Lord's blessing is resting on her labours. At Bombay a recent movement among the Parsees, and the baptisms or inquiries which ensued, have not merely deeply stirred the native communities, but also been so much as to attract the attention even of the secular press of Europe, while they have gladdened all who seek the conversion of souls. In addition to the Parsees, the Mohammedans of Bombay, Madras, and other places, have also been stirred. At Calcutta, moreover, the last intelligence from Dr. Duff announces no fewer than five baptisms there—so that, in every point of view, the Church is encouraged to work on in hope for her Head. Love to Him and to souls allures her onward—a feeling of duty urges—success, granted in mercy, rewards; so that, on all hands, we may resolutely push forward the Lord's work.—*Free Church Record*.

#### EXAMINATION OF FREE CHURCH INSTITUTION AT CALCUTTA.

The twenty-sixth session of the Central Institution of the Free Church of Scotland was closed on Wednesday last. On Monday and Tuesday the school classes, amounting in number to no fewer than *twenty*, were examined, and on Wednesday the College classes were examined, and the prizes distributed. The occasion was rendered unusually interesting, as the first public annual examination at which Dr. Duff has been present, after a residence of some years at home, and as the *twenty-second* and last at which Mr. Ewart has been present, ere leaving the scene of his great and long-continued labours for his native land. The principles on which this institution has for upwards of a quarter of a century been conducted, are too well known to require now to be stated; we would only remark that the programme prepared for the occasion bears witness, as well in the amount of work done during the past year as in the list of subjects for which prizes have been awarded by the missionaries, to an effort to impart an enlightened and liberal education, in all its branches, from the very alphabet to the highest department of science, accompanied at the same time by a full and laborious instruction in the Christian religion. The roll of attendance seems still, by a report of nearly 1,400 pupils, to attest the fact that this institution, as an educational seminary,

stands, at least in point of numbers, at the head of all others in India, whether Government or Missionary.

The numbers on the roll for the present year somewhat exceed the numbers on the roll for last year. There are 73 students in the college department, and 1,252 scholars in the school department, making a total of 1,325. The average daily attendance for the first seven months of the year has been 1,083; and the highest average daily attendance for one month was that for the month of February, which amounted to 1,103.

The CHISSURAH INSTITUTION, and the BRANCH INSTITUTIONS at *Bansbaria* and *Culna* have been attended by about the same number of pupils as in former years. The number of orphans attending the FREE CHURCH FEMALE INSTITUTION is somewhat smaller than that of last year; and the school known as Mrs. Ewart's *Free School*, for Armenian, East Indian, and Jewish girls, has received several accessions. So that we may safely estimate the number of young persons receiving education, on Christian principles, in the institutions and schools of the Bengal Free Church Mission as amounting very nearly to 3,000.

On Wednesday there was a large attendance of highly respectable and influential visitors. Mr. Cecil Beadon occupied the chair. The proceedings commenced with prayer, and the singing of a hymn by some of the younger classes; and we dare say there were not a few present who felt, as they listened to the familiar words and sweet air sung, that it was not a little to send even this into the heathen homes of Bengal. Afterwards, the examination of the College classes was proceeded with, Dr. Duff examining in Bible theology, political economy, &c., Mr. Ewart in the higher mathematics, and two of the native teachers in mechanics and the steam-engine. Portions of several essays were read; among others might be specially mentioned one on female education in India, and another on the evils of Koolin polygamy. The latter was in Bengali, and drew forth, both for the sentiments it contained, and the style in which it was written, the warm approbation of those present. It was pleasing also to observe in the list of subjects for essays for which prizes were given, that of "Moral Courage," a virtue requiring not a little cultivation in the present stage of Bengali society; and we trust that the healthy influence arising from a consideration of such objects may yet be manifested in the character of the students of this institution.—*Free Church Record*.

#### MADRAS—EXAMINATION OF INSTITUTION.

The chair was occupied on this occasion by Sir W. W. Burton. During the course of the evening, the programmes of some of the higher classes were read aloud, and exhibited a large amount of work accomplished during the year. The studies on which the pupils were publicly tested were, the Scriptures, Christian Evidence, Theology, History, Geometry, and Mensuration, while an opportunity was also afforded of ascertaining how the senior pupils succeeded in composition, by portions of three essays being read aloud.

During the course of the proceedings, the Rev. J. Bradwood took a short but instructive survey of this mission's work, now twenty years old. The past year, he said, had been marked by enlargement, in some cases almost against the will of the missionaries. But when liberal Christian friends provided the means, they could not refuse to enter. Out of two thousand six hundred and fifty-one pupils, above seven hundred are Hindu and Mohammedan girls, and the number of Mohammedans, male and female, under instruction, are about

three hundred and twenty. The places where new schools had been opened are Salay Street and Yegntah Covil Street (in Madras), Caligherry among the Teloooons, and Walluhjabad among the Tamil population. Evangelistic work is steadily pursued in the Central Institution, on the Mount Road, and in a spacious building in Black Town. To large audiences at all these places the gospel is preached every Sabbath and Wednesday. Noisy and unreasonable opposition has largely given place to attention, not unmingled with an apparent desire to know Christian truth. Amid their varied exertions, the missionaries are persevering and praying, in the hope that fruits will increasingly be gathered in.

In connexion with a set of prizes given by the Rev. D. Ewart of Calcutta, for *Essays*, the Rev. A. Campbell opened the sealed notes which accompanied the successful papers, and announced the names of those who stood first. The subject prescribed to the Madras School was the Evidence for the Resurrection of Christ; that to the Triplicane School, the Character of the Apostle Paul. A few extracts from the best essays were then read; and we are safe in saying that, alike in vigorous reasoning, clearness of statement, and the skilful portraiture of character, these essays would bear comparison with the majority of college exercises in Great Britain. It was in the delineation of Paul's moral features especially that the highest Triplicane prize man, a Mohammedan, excelled.

After nearly four hours of busy occupation, and when the prizes had been distributed, Sir W. W. Burton (much more fully than we can report) expressed his pleasure in having been then present, to take farewell of an institution and work in which he had been long deeply interested. Delineating the influence of a sound European education, even when merely secular, upon young Hindus, he raised his thoughts to a far higher and wider result, the regeneration of India. This was to be accomplished not by the rulers of the land, but by the missionaries. They were spreading the seed of God's own Word. Other institutions might break up the fallow ground and prepare the way for their effort, but they were communicating the true light, and on this ground they were entitled to the hearty support of those who witnessed their work.—*Abridged from Madras Spectator*.

#### THE KARENS—REMARKABLE PROGRESS OF THE GOSPEL.

We have oftener than once brought under the notice of our readers the remarkable work now in progress among the Karens of Burmah. The Karens are a people of simple habits and kindly dispositions, and being bound in the fetters of no immemorial system like that of Brahminism, they are more open to the truth than the Hindus. The work of God has made rapid progress amongst them of late years, mainly through the instrumentality of our American brethren. We give below some most interesting sketches from a private letter from Calcutta, sent us by the kindness of a friend in Liverpool, of the commencement of that work at two spots in the Karen territory. The first is a place called SUCAT GEE, where, three years ago, there was not a single Christian, and now there are not fewer than 800 baptized adults. The work was begun there by Mr. Harris of the American Mission in the following remarkable manner:—

About three years ago he was requested by the deputation who came out from their Society to occupy a new station on the Sitang river, among the mountains to the north of Rangoon, called Shuah Geen. He and his dear wife and four children accordingly started in a country

boat, rowed by Karen disciples. They reached the station on a Saturday night, and the next morning, finding an empty shed, they assembled to worship God, and there, for the first time, the glorious gospel was proclaimed to the few who came to listen. It was three years on Monday—at that time not one Christian was there, now there are scattered up and down those hills 800 baptized adults! Mrs. Harris seems to have had a knowledge of the language equal to her husband, and must have been a very uncommon woman, as many of these Americans are. She had schools for the children, and taught the men and women to read, and laboured with great success. She was at last struck with fever and dysentery. On asking the doctor what he thought of her case, he said, "I would not say there is no hope." She said, "No hope! You know I am not afraid to die." In speaking to her husband afterwards, he told her he felt that nature must fail if the disease was not checked. She then said, "Well, I have tried to shew these Karens how a Christian should live, and now I hope to shew them how a Christian should die. I had hoped to take my dear children home to America some day, but now you must do it, and I shall go to my dear mother" (her mother had died a triumphant death not long before), "and I shall need no outfit, and the voyage will be short." She did all she could to comfort her husband to the last, and had the Karens constantly with her, exhorting them to follow Christ, that they might reign with Him. To relieve her husband she had everything prepared, even to her coffin. (You know the body cannot be kept more than twelve or twenty-four hours in this climate, and there was no English female to do anything for her.) To her dear children she said, "Don't think of your mother as *there*," pointing to the earth; "but think of her as before the throne of God and of the Lamb!" Having chosen her grave-clothes, and dressed herself in them, her spirit fled. He had to bury her himself, with the aid of the Christians. A little spot was chosen close to the graves of those brave British soldiers who had fallen in the service of their country, and dear Mr. Harris said that when he laid her there, he could not help thinking how much brighter and more lasting was that crown of glory which she had won in the service of the King of kings, to the crown of victory won by those men in the service of their earthly king. I must not forget to tell you that, on asking her husband what he meant to do when she was gone, he said, he thought he must go home with the children to America for a time. She said, "That's right; but remember do all you can for Shuah Geen"—so strong even in death was her desire that Christ should be known, and loved, and served by the people for whom she had lived and died. After her death Mr. Harris went with his children to the Vintons, the excellent missionaries at Rangoon, to consult with them and the other brethren as to his future course. It was then arranged that Miss Vinton, who for fifteen years had been labouring amongst the Karens, and who needed change, should go to America with the children, and that he should return to Shuah Geen; so that in two months he was back and at work amongst his people. Last April Miss Vinton returned from America, and was married to Mr. Harris, and entered upon her work with him, under the most favourable circumstances. In renewed health, with a perfect knowledge of their language, loving the people, and with the most earnest desires for their salvation, she was able to go out with her husband into the jungles, and was so devoted in her labours that her praise spread far and wide; so that when she was taken, the Karens in the distant hills, who had not yet seen her said, "We have no more appetite for our food, our friend is gone!"

In five months she was seized with a fever, it appeared slight, and produced no apprehension in the minds of those about her. Mr. Harris was attacked in the same way, but as the fever was intermittent, they had intervals of ease, in which she was even able to move about. On the ninth day she seemed no worse. In the afternoon she begged that the Karen children might come and sing their hymns, but Mr. Harris feared it might excite her. She then asked him to sing "Rock of Ages." She then sang herself a sweet hymn *on rest*, which he had never heard, and has not been able to find. She then slept, and about twelve o'clock, wishing to be raised up, her head sank upon his shoulder, and she was gone without a struggle, to be for ever with the Lord! Dear, stricken man of God! I shall never forget the deep reverence with which his quivering lips uttered, "Shall not the Judge of all the earth do right?" Bravely he has struggled on at his post for two long months, but disease was too strong for him, and he was compelled at last to leave, that he might seek a renewal of his lost health and strength in his native land. He came up here weak, feeble in body, but, oh, how strong in faith, counting all his sorrows light if he might but win his beloved Karens to the excellency of the knowledge of Christ Jesus his Lord. In speaking of all those whom God had given him, he said with striking emphasis, "God is *always* faithful to His promise—*always* faithful—*always*. There is no man that hath left parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." He hopes to be back again in fifteen months. I trust it may be so, for we can ill spare such men from a field where the harvest is so plenteous, and the labourers are so few. He has left an ordained native Karen preacher in charge of the station; and when 100 rupees were given him towards the support of the school, he said, "This is a fulfilment of the promise, Before they call I will answer; and while they are yet speaking, I will hear."

The other place is some hundred miles north of Shuah Geen. The Gospel was preached there for the first time by Dr. Mason from America only three years ago; and so greatly has it spread, that now there are 3000 converts in that place.

#### THE FUTURE OF AFRICA.

All these openings to legitimate trade with the inhabitants of the fertile interior of a continent hitherto marked upon the map as "unexplored," and pictured in imagination as a barren, fiery desert, are inviting enough to men of science and of commerce. None have gone before him who have done so much for sound geography as Dr. Livingstone," says the Astronomer Royal of Cape Town. "The capabilities which have now been pointed out to commercial enterprise," says the Attorney-general of the same place, "can scarcely be too highly valued, and confident hope may now be entertained of the suppression of the slave trade in the hitherto unhappy regions of Central South Africa."

Yes, Africa will no longer traffic in the flesh and blood of her own sons, when she has learned the value of all the mineral and vegetable treasures which lie folded in her bosom; and it is a blessed fact, that God has entrusted the development of the long hidden resources of the soil to a missionary—to one whose primary aim was to convey to her the gospel of peace. In his own bright words, "he trusts, that the end of the geographical feat will be but the beginning of the missionary enterprise."

It is a circumstance not to be forgotten also, that the veil is not lifted from the nations of

"unexplored Africa," till the Book is ready for them, the Book translated down at Kuruman, which their Bechuana brethren call "*Molomo oa Yehara*" (the Mouth of the Jehovah). The eye of the devoted Moffat is wearing dim, and his strength is not what it used to be, but his heart has been fixed on the completion of the translation of the Holy Word, *above all other aims*, and his hand upheld by the declaration of his son-in-law, Dr. Livingstone, that *the Sechuan is the key to the ducts of all the tribes of South Africa*. What also can be more striking than the fact that, when Moffat, near the Orange River, nearly 30 years ago, was beginning this great work of translation, and collecting the materials of a written language with unceasing labour from the speech of the natives—a party of those natives, weary of the troubles and disasters they suffered in their own district, set out in a northerly direction, and coming into a new country, subjugated the native negro race there, who were forced by degrees even to adopt the language of their conquerors. This conquered race were the Makololo, amongst whom "the court language is now Sechuana." They are therefore ready to receive the Scriptures, which otherwise they would not have been. So does God overrule all things for the spread of his mighty Word.—*Book and its Missions.*

#### THE PAST AND THE PRESENT.

The first great kingdom with which profane history makes us acquainted, is on the continent of Africa. On the Banks of the Nile—the emerald thread of her northern deserts—arose the cities and the tombs of Egypt; those pyramids which have defied the power of time, long ere the four great empires of Asia, and of Europe, Babylon, Persia, Greece, and Rome, had made the Mediterranean the centre of the world's commerce and civilisation. The descendants of Ham, mentioned by Josephus as the first to introduce apostasy after the flood, drew out of Satan's depths the system which mixed fragments of truth amid masses of error, and taught their children to bow down to the sun, as he sank gloriously, night by night, in the marshes of the Nile, afterwards called the Delta, which bounded the horizon. Thousands of years have elapsed—the curse on Ham has been long fulfilling—a "servant of servants he hath been unto his brethren," but now the true balm is prepared for the native races of the south; and the Zambeze may bear it to the heart of Africa. "The main stream of this river would be navigable for a small steamer, during the greater part of the year, beyond Tete. Higher up there are one or two rapids, but these are by no means insurmountable obstacles. Within the dominion of Sekeletu it is still a noble stream. Dr. Livingstone was filled with admiration of its magnificence. It is there often more than a mile broad, and adorned with islands of from three to five miles in length. These and the banks are covered with frost, the trees on the water's brink sending down roots from their branches, like the banyan. The islands at a little distance seem rounded masses of sylvan vegetation of various hues, reclining on the bosom of the glorious river; the date, palm, and lofty palmyra towering above the rest, and casting their feathery foliage against the cloudless sky."

The discoverer of these interior beauties hastens to return to his Africans waiting for him at Tete, and hopes to do so in May or June of this year. He is occupied in preparing for the press the details which these outlines are but intended to herald. This article, we must admit, is of a length which only the novelty of its subject can excuse, but there is not a new Africa to be realised every day, nor a fresh pathway for *The Book and its Missions.*

## ENQUIRIES FROM JAPAN.

Part of a letter dated Shanghai, Dec. 6, 1856, from the Rev. W. Muirhead, successor of Dr. Medhurst, as Correspondent of the Bible Society:

"I may mention a circumstance that took place yesterday. A person called on me and enquired for three volumes of a serial that was published some time ago at Hong Kong. He said he was directed to call here by the Chinese interpreter at Japan, who had received orders from the Emperor of that country to procure the work through the medium of the Chinese junks trading between China and Japan. About ten years ago the same person paid a visit to Dr. Medhurst, and obtained several books from him, one of which was of a religious nature. The whole was handed over to the above Chinese interpreter, who, at first, objected to the religious work, but afterwards expressed his appreciation of it. As the serial in question was intended for the Emperor and two mandarins in high authority, I gave the man a number of copies, together with a long size New Testament, handsomely bound, and various other works, which were addressed to the interpreter, to whom also I enclosed a letter to the Emperor. The bearer of the message was perfectly aware of the aversion of the Japanese to Christianity, but from the manner in which the subject came up, he was quite willing to take the whole set of books to Japan, and promised to reply by the fifth or sixth month of next year. As other publications of the kind wanted are intended to be sent on by another opportunity, I asked the man if he had any objection to take a present of Japanese to the native officials, and he answered that he had none. I write, therefore, to inquire if you have any portion of the Christian Scriptures in Japanese that you could send me. It is possible that some copies of the Sacred volume might obtain access into that hitherto closed country by means of the junks trading thither. These go and come generally once a year, leaving in December and returning in June or July.

"The work of publication and Bible distribution in China is going on with vigour. Several interesting journeys have been taken by missionary brethren into the surrounding country, where the Word always meets with a welcome reception."

**NOTE.**—The Bishop of Victoria has written to Hong Kong about sending a supply of Japanese Gospels to Shanghai, to be forwarded to Japan.—*Book and its Missions.*

## THE WAR IN CHINA.

*From the News of the Churches.*

It is now reported that the mission premises and hospital of Dr. Hobson, medical missionary in connexion with the London Missionary Society, which were stated to have been destroyed in the late bombardment, have been saved. Dr. Hobson has proceeded to Shanghai, in order to take charge of the mission hospital there, in the absence of Dr. Lockhart, who intends to return in a short time to this country.

The following extract from a letter of Dr. Hobson, exhibits the bitter sorrow which he had experienced in the supposed destruction of hospital. He refers also to the arrival of his son and Dr. Wong, in the midst of the confusion:—

"It took years of anxious and laborious effort to raise that missionary hospital to the position it occupied in Canton, and it is with no little pain and discouragement that I have now to record it exists no longer. The admiral was sorry that the hospital was involved in the general conflagration; but it seems to have been an unavoidable contingency of war, provoked by

attacks made upon his fleet, day and night, and to deter the Chinese from injuring this place. . . . Since I wrote, my son and Dr. Wong have reached us. To aid Dr. Wong to open a dispensary here, I have handed over from the hospital donations, 200 dollars to Dr. Legge, to provide for medicines on the spot, £15 worth from England, and to pay the wages of a coolie. It is a great disappointment to Dr. Wong to find affairs here in so unsettled a state; and my perplexities have been increased by the arrival of my son. They reached us on the very day when a diabolical attempt was made to poison 400 to 500 persons by arsenic. My youngest child, and several others, were in imminent danger, but no one died from it. This may perhaps be accounted for by a chemical change taking place after this arsenic was mixed with the yeast, and during the processes of fermentation and baking. We all ought to recognise a superintending Providence, and be thankful for it."

Dr. Parker, of the Chinese Evangelization Society, in a letter from Ningpo, describes the imminent peril in which the Europeans had been placed in that city, the conferences of the missionaries for prayer, and the deliverance which had been vouchsafed:—"A native Christian discovered that a plot was talked of among the Cantonese here to destroy all the foreigners, who are few, undefended, and almost without the means of escape. The missionaries met for prayer and consultation, and although several believed in both the possibility and probability of such a plot, yet we did not see our way to do more than watch and pray. A few days later, at our third general meeting, it was reported from three different sources that a body of Canton men called on the Tau-tai (the highest Chinese authority here), requesting permission to kill the foreigners, and that he said, 'Kill them if you can. But the officer who conducts foreign business succeeded, by representing the consequences, in getting the Tau-tai to refuse, or withdraw his consent. This alarmed most of us, and the American Consul requested a private interview with the officer for foreign affairs, who confessed that on the said day a number of Cantonese waited on the Tau-tai, and requested permission to destroy the Portuguese, against whom and the English, he said they were very much exasperated, because of the large number of their vessels (piratical vessels) they have destroyed. It was reported that our houses were to be set on fire. It is remarkable that on the same day, and probably at the same hour in which the Tau-tai withdrew his consent, we had met for special prayer."

Mr. Muirhead writes from Shanghai, that in that city all is quiet, and there is no reason to fear anything. The people are quiet and peaceable, and few seem to be acquainted with, or to take any interest in the proceedings going on at the south. . . . I am gratified at the attention and number of the audiences from day to day, and especially on the Sabbath. On these latter occasions, we have from 300 to 400 regularly gathered together in our large chapel, who listen with a degree of interest to the word of life.

Mr. Burns, who is now at Swatow, in the province of Canton itself, writes at the end of January, that up to that time the foreigners had been permitted to enjoy as much peace as if among a different nation. They were on such friendly terms with the authorities, that they even obtained from them news of the progress of the war.

Prayers should be earnestly put forth that in all these districts God would be pleased to continue to protect the lives of his servants. His providential care of them has undoubtedly been very remarkable hitherto, as may be surely seen; when the reflect upon the treacherous and cruel character in war of the people among whom they sojourn.

## Miscellaneous Extracts.

## THE TESTIMONY OF ANTIQUITY ON THE SUBJECT OF CHURCH GOVERNMENT.

*From Tract by Presb. Board.*

If the early Fathers are appealed to, we shrink not from the scrutiny. It is true we would not voluntarily cite them, for various reasons. They are inconsistent with themselves and stuffed with puerile conceits. Take an example or two, if not the most apposite, at least such as now most readily occur to mind.

There is Clement of Alexandria, who discovers the mystery of Christ's rectitude in the upright letter which commences the name Jesus: the initials of the same name he finds accompanied with the sign of the cross in the number of Abraham's servants; the ten commandments he detects in David's instruments of ten strings. And there is Augustine, too, playing on the letters of Christ's name; and deducing a strong recommendation of the Sybil's verses from their amounting to twenty-seven, which make a true fully quadrate and solid, for three times three are nine, and three times nine are twenty seven. Again, he finds a mysterious analogy between the proportions of Noah's ark and Christ's human body; and to perfect the type, he regards the window in the ark as marvellously corresponding to the wound in the Saviour's side. He tells, moreover, with the utmost gravity, amazing stories of miracles performed in his own time in the various churches, which constituted in his opinion the most crowning and unanswerable evidence to the pagan world of truth of the Christian religion.

So much for the puerile conceits of the fathers. Of their discrepancies, which render their testimony very unsafe as to plan matters of fact, the following may suffice. Origen represents Peter to have been Bishop of Antioch; Epiphanius, of Rome, conjointly with Paul. Eusebius and Jerome both affirm in one place that Peter first occupied the See of Rome, yet elsewhere each contradicts himself by placing Peter in the See of Antioch. Tertullian affirms that Clement was the first bishop of Rome after Peter, while Irenaeus is equally positive that Linus was the first, Anacleetus next, and Clement not till third in order. Eusebius makes Ignatius the immediate successor of Peter at Antioch; Jerome describes him as the third. Eusebius again contradicts himself by stating in another place that Euodius immediately succeeded Peter. Here we have Origen contradicting Epiphanius; Tertullian contradicting Irenaeus; Eusebius contradicting Jerome; and Eusebius and Jerome both contradicting themselves. Which of all these discrepant statements are we to adopt! On whom shall we rely to learn the unbroken line of succession? And lastly, (a question by no means the least important of all that might be asked,) how can we depend on the subsequent links as unexceptionable, when so much uncertainty rests upon the first, the very starting point?

In truth, we may not unreasonably endorse the strong language of Milton, when he said, "Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers."

But the testimony of the apostolic fathers is far from condemning us, whatever else may be said of it. Even Ignatius, whom our opponents placed on the witness-stand with such shouts of triumph, seems to us to speak very much like a Presbyterian. When he insists on the presence of the bishop as necessary in every case of baptism and the Lord's supper; on nothing being done without his knowledge and consent; on his inquiring into all the church-members by



name, on his being the guardian of the poor widows; and on his not overlooking the men-servants and maid-servants.—all this appears to us totally inapplicable to any but the pastor of a single congregation—the Bishop, not of a diocese, but of a parish. How can it be possible for the bishop of an extensive diocese, the different parishes of which he visits but at intervals, to acquire a personal knowledge, not of the heads of families in each parish, however large, but, in addition, of each of their domesticities; to say nothing of equirring him to be present whenever a child is baptized, or the Lord's supper administered?

To Ignatius we may add Jerome. Jerome says explicitly that in the beginning of the Church, bishop and presbytery were the same, afterwards one was chosen to preside over the rest, as a remedy for schism. "Let the bishops know," he adds, "that they are superior to presbyters rather by custom than by an actual appointment of the Lord.

Thus we see that it is not fear of the early writers of the church that makes us sparing in our reference to them. When fairly interpreted, we have as good a right to claim them as any one else. But why dwell on the fathers, when we have those to whom they themselves looked as fathers? I mean the apostles and the Evangelists. Why not resort at once to the Scriptures, which must ever be our last appeal?

Besides, we object to the principle. We are told that we must trace back century after century till we reach the Apostles' day, and see if we can verify the succession with which we started. This is reversing the order of truth and fairness, and it makes no allowance for the changes which occur in the use of language. Hence some persons, whenever they see the word bishop, imagine a grand dignitary of Constantine's time, with mitre and crozier, seated on his lordly throne. If we must adopt as apostolic usage, every thing which we find in the second century, then we must receive trine baptismal, milk and honey in addition to the baptismal water, oblations for the dead, and superstitious crossing ourselves at every step we take. And besides all this, we must adopt the rule of celibacy, which very early crept in with its monstrous train of abuses. All these things are found, in germ or in efflorescence, before the close of the second century. "To the law and the testimony! If they speak not according to these, it is because there is no truth in them."

It has been sometimes insinuated that the early Reformers would gladly have retained the order of Prelates, could they have had them, and that they adopted the Presbyterian system from necessity. It is an unworthy and an unfounded insinuation. There were some bishops both in France and Bohemia, who were favourable to the spread of evangelical principles; though it is not to be denied they were the smallest number. So far from relinquishing episcopal government from necessity alone, or even courtting the few prelates who were friendly to their views, the Reformers insisted that such as might be disposed to join their company, must first renounce their Popish ordination, as invalid and unlawful. Stalwart John Knox was offered a high bishopric by Edward VI., which he refused from conscientious motives, and he was greatly displeased at the acceptance of the *tulchan* bishops, who were appointed by the Scottish regency to save the old ecclesiastical revenues. The Scottish church could have had bishops repeatedly, but as pertinaciously rejected them; and three, the bishops of Orkney, Galway, and Caithness, subsequently resigned their mitres, and took their seats in the general Assembly as simply presbyters.

But grant, as to a great extent it must be granted, that the Reformation would have been stilled, had it been left to Episcopal nursing;

and that in Scotland, in Germany, in Switzerland, and in Sweden, in Denmark, the prelates resist till they were driven from their rich sees, what a sad commentary is it on the tendency of the office! Methinks, were I a prelate, I would preserve a discreet silence as to an argument based on facts so disreputable to the order.

What! when all Europe was waking up, and clergy and people demanded the unadulterated gospel and a free salvation, the race of bishops were the chief opposers of the glorious reformation! Dissolved in luxury and voluptuousness, addicted to joviality and pomp, oppressing the people subjected to their rule, a rule frequently purchased by simony, squandering on their vices the funds which the piety of former ages had consecrated to the poor, ignorant of all useful learning, in nothing to be distinguished from secular nobles save by their titles, resisting with desperate energy the restoration of the pure word and worship of God; and eager to pat back the shadow ten degrees upon the dial of the world's salvation.—were these the men to be honoured as the successors of the apostles? Apostate were they rather than apostolic. Paul would have sinned them, John would have frowned as indignantly on them as he did on the ambitious Diotrefes; Peter would have rebuked them with withering invective, for lordling it over God's heritage instead of being ensamples to the flock.

Is succession of such mystic value, that those noble spirits, whom God raised up to save his Church from extinction, must crouch at the feet of such wretches, nor stir till their consent and approbation could be obtained? Must the Bride of Christ pine away of atrophy, while there are both balm and physicians in Gilead, because her customary advisers are "forgers of lies, physicians of no value?" Away with such preposterous notions! And away with the whole tribe from the face of the earth, if they place themselves in the attitude of hostility to Christ and his pure gospel!

"Necessity," indeed!—The Reformers would gladly have retained bishops in the church if they could have got them?—Why, the Reformers well knew that if they did retain them, they would prove an evil to the church, clogs on the chariot of salvation, as they have proved in England, where they were retained entirely through monarchical jealousy, and in consequences of which the Church of England, as by law established, has never been but half reformed, and of late shows strong symptoms of nauseating even that. The Reformers knew too well the tendency of power lodged in the hands of an irresponsible individual, voluntarily to submit their necks again to the yoke of bondage; and rather than do so, they would have preferred the bold alternative of renouncing the validity of the orders derived through the Church of Rome, and throwing themselves upon an extraordinary call to reorganize the church anew on evangelical principles.

#### INDIVIDUAL CHRISTIAN ENTERPRISE.

*From the Nova Scotia Religious Intelligencer.*

The *British Messenger* is the title of a monthly paper published in Stirling, Scotland, by Mr. Peter Drummond. In 1848 Mr. D. commenced the publication of the "Sterling Tracts" for gratuitous circulation; the *Messenger* was started in February, 1853, and is a paper similar in character appearance to the *American Messenger*. The February number of the *Messenger* contains a report of the progress of the work in which Mr. D. was engaged. The monthly issue of the *Messenger* is 110,000 copies a large number of these is furnished to regular paying subscribers, the balance is given away. The *Torch*, another monthly, is also published by Mr. Drummond, many of which are gratuitous-

ly distributed. The whole gratuitous distribution of *Messengers*, Tracts and *Torches*, which he has made since his commencement in this enterprise amount to £1,021. Against this he has received donations from liberal friends, amounting to £3,788 5s. 6d., leaving a balance against Mr. D. of £282 14s. 6d. The report says:

About six millions of Tracts, and well nigh a million of *Messengers*, have been given for gratuitous distribution since the commencement.

The free circulation of back numbers of the *Messenger* during last year has been very extensive. It cannot be less than two hundred and fifty thousand copies. Besides these, upwards of a million of tracts have been given for gratuitous circulation. This sufficiently accounts for the fact that we are more than £500 behind by the free distribution. But we would rather bear the deficiency than stay our hand from giving, when the demand for the circulation of the glorious gospel is so pressing. Our readers will never find us making any urgent appeal for money. We trust in the living God, and believe that he will stir up his people to help us to spread the gospel of his Son far more efficiently than we would do by employing all the wisdom of this world.

From the 15th December to the 14th of January inclusive, 12,908 *Messengers*, 91,140 Tracts, and 12,000 *Torches*, have been giving for free circulation.

The blessing of the Lord has been given in answer to prayer, and we believe that real good has been done to souls by the truth of God contained in our publication during the past year. Scarcely a day passes but we have cheering letters from our devoted friends in all parts of the land, and we hope they will continue as zealous as ever in the good cause.

From this we may see what a single individual may do, whose heart is bent to accomplish a good work. Mr. Drummond's expenditures may be exceeded by many others, but it is questionable whether any plan could be adopted calculated to do more good for the same amount of expenditure. The broad field in which his labour are distributed, renders it morally certain that the good accomplished must be vast in the aggregate. Would that the church had many more like Mr. Drummond to bless the world with their labors, and turn this great moral desert into a fruitful field.

#### MISTAKES ABOUT MINISTERS.

A frequent mistake in regard to ministers is that of supposing a man is not wise and cannot be successful, because he does not present truth or perform his labours just as some one else does. We all have our own ideal of what a minister should be. We have in our minds some model or conception, which comes nearer to perfection, as we imagine, than any other. This model, in many cases, is a living person, or a person who has lived. It may be our present pastor, or our former pastor, or the pastor of some neighbouring church; and we say, if all the ministers were like him, more success would attend their labour.

Now, it is natural that we should all have a preference in this, as in other things, and that we should like one minister better than another. Some are in our opinion, vastly better adapted to be ministers—better qualified, both mentally and morally, than others are. Yet there is no one who can be taken as a pattern for all. God never designs that his ministers should all be alike, or that they should be wise and successful in proportion as they imitate any one man. Diversity is a universal law both in the kingdoms of nature and of grace; and in nothing is this more distinctly seen than in the talents of those who are called into the ministry. From the very commence-



ment this has been manifest. How widely different from each other were the apostles? Yet they were all chosen by the same unerring wisdom, and to the same important office and work. There are diversities of gifts, but the same Spirit.

God designed, them, that ministers should not all be alike. They have not all the same minds to instruct, the same duties to perform, the same place to fill. He never designed that they all should have an equal amount of wisdom, or be equally successful, but that each one should be as wise and as successful as he possibly could be. But then two ministers might be equally wise and equally successful, and yet not appear so to us. Their wisdom may be manifested in different ways, and their success be justly measured only by a standard of which we are ignorant. One may be sowing for a future harvest, while another is gathering in the harvest from seed not of his own sowing. For it is yet true, that in the field of morals, "One soweth and another reapeth." And if we could comprehend the whole, we might see that the sower whose practical wisdom and success are not appreciated, is really as wise and successful as the reaper.

Let us be willing that each should labour in his own way, and minister according to the ability which God giveth. They cannot all be alike if they would, nor is it desirable that they should be. If you have a good minister, appreciate his labours and help him all you can.—*Zion's Advocate.*

#### SABBATH VISITING.

However strongly Christian sentiment generally may condemn the practice of visiting on the Sabbath, we apprehend that there are not a few professing Christians who thus desecrate the Lord's day. They do not, indeed, indulge in fashionable calls, for these are contraband even among the gay votaries of the fashionable world. The practice is carried on in a less formal and more quiet way. It is confined to the afternoon or the evening, when time has begun to hang heavily, and it seems necessary to relieve the tedium by dropping in casually upon some neighbor, who is in like manner perhaps suffering from ennui, and who may find it convenient ere long to reciprocate the favour. Both parties had much better be at church, or engaged at home in reading a good book, or instructing their families. But they quiet their consciences with the reflection that they are busy all the week, that they have but little opportunity for social intercourse that there can be no impropriety in an hour's rational conversation, especially if it be introduced with comments on the morning's sermon, and a few passing remarks on the state of the Church. The burden of their discourse, however, is politics, trade, crops, and general gossip; and a candid review of it could hardly fail to convince even themselves that this was not the most profitable mode of spending holy time.

But Sabbath visitors are not by any means welcome guests. They are often a positive intrusion. They break in upon the established habits of the family, who make conscience of improving every hour of the sacred day. They interrupt devotional reading, or the catechizing of the children, or detain some one from church, or introduce unprofitable conversation.

Some families suffer under chronic afflictions of this kind. With every Sabbath comes the hebdomadal visitor. More than a score of times have they given broad hints that there were special duties which should occupy the Sabbaths of professing Christians both at home and in the sanctuary; but all such intimations are unheeded. Courtesy, as they imagine, will not allow them to speak out more boldly, and hence they suffer the infliction with what grace they can command. In this way, the Sabbath visitor is instrumental

in steadily interfering with the religion of a whole household. The fact of a family connection is the key of which such intruders often lay hold, in order to open doors which otherwise they would regard as closed to them. They would not venture upon general visiting; but what can be the harm of calling upon those of one's own blood, even though it be on the Sabbath? Under this specious plea they can freely enter, and lounge and gossip at discretion.

By the denizens of cities, where time is fully occupied during the week, the Sabbath is often looked upon as furnishing a most favorable opportunity for visiting country friends. This can be accomplished, ostensibly, without infringing the sacredness of the day. They can leave home on Saturday and return on Monday. During the Sabbath they are domiciled with their friends, or with them in their place of worship. We need hardly remind such persons that their presence must more or less disarrange the devotional employments of the family. The latter feel constrained to entertain their guest, and to this end deprive themselves of the profit they usually derive from a better appropriation of their time. The entertainment of the visitor will almost necessarily be at the expense of their own spiritual good. Whatever of growth in grace or hallowed influences, for the coming week, might have been attained by a well-kept Sabbath, is sacrificed. The visitor, who thus robs them of their good, is also out of his own path of duty. His place in the church where he belongs is vacant, his Sabbath-school class is neglected; his seat at the sacramental table is sometimes unoccupied. In fact, it is to avoid the communion service, for which he has no heart, that the frigid professor sometimes makes it convenient to be absent in the country. Instead of repenting of his coldness, and coming with resolutions after new obedience, to seal the re-consecration of his neglected Lord, he turns his back upon the Savior, scorns the invitation to the sacred festival, and wanders still further from the ways of pleasantness and peace.

With all who name the name of Jesus, it should be regarded as a fixed principle, that grace cannot prosper in the soul where there is not a faithful improvement of that day which of all others should be the Christian's delight. There can be no surer method of withering and desolating the spiritual affections than by idling and gossiping away any portion of the Sabbath. The command, "Remember the Sabbath day to keep it holy," is a requisition freighted with the richest blessings to him who observes it. Let all who would have the love of God shed abroad in their hearts, and enjoy the presence and power of the Spirit, see to it that the Sabbath be to them, from its beginning to its close, "a holy day—a day of rest to the Lord."—*Preacher and United Presbyterian.*

The wicked children of Godly parents will have a great deal to answer for.

Such as have forsaken the good ways of God, after having known them, commonly grow most daring and desperate in sin.

When men cherish, instead of mortifying their corrupt appetites, and indulge, instead of destroying them, God justly leaves them to themselves, under the power of their sins.

God has told us, how deceitful and desperately wicked our hearts are, but we are not willing to believe it, until by tampering with temptation, we find it too true by sad experience.

The decays of age are no hindrance to our usefulness, when God has work for us to do.

They that bear malice to others are generally willing to believe, that others bear them malice, and, therefore, put the worst constructions on all they say.

The greatest kindness which we can do to one going in a dangerous way is, to tell him of his danger.

#### Notices of Recent Publications.

THE TESTIMONY OF THE ROCKS; or, Geology in its bearings on the two Theologies.—Natural and Revealed. By Hugh Miller, author of "The Old Red Sandstone," "Footprints of the Creator," &c., &c. Boston: Gould & Lincoln. New York: Sheldon & Blackman & Co.

This long expected work, which occupied the last months, we might almost say the last hours, of Hugh Miller's life, has now made its appearance. As might have been expected, from the abilities and scientific qualifications of the author, and from the painfully interesting circumstances connected with his death, the work has had an immense demand. In the course of a very few weeks two editions have been exhausted, and the third, we suppose, will by no means satisfy the demands of the public. This book will be read with very peculiar feelings of interest, and of something like awe. It bears the impress of Hugh Miller's strong and masculine mind; and although some of his views and conclusions may not command the assent of the reader, few, we presume, will dare to act the part of the critic. Like the rest of Hugh Miller's works, the style is peculiarly clear and manly. The work is dedicated to Dr. Miller, Professor of Surgery in the University of Edinburgh,—the intimate friend, and kind medical adviser of Mr. Miller. Several of the Lectures had been previously delivered by the author before Scientific Associations, and one before the Young Men's Christian Association in London.

The volume contains twelve Lectures under the following titles:—1. The Palaeontological History of Plants. 2. The Palaeontological History of Animals. The two Records.—Mosaic and Geological. 4. The Mosaic Vision of Creation. 5 and 6. Geology in its bearings on the two Theologies. 7 and 8. The Nonchian Deluge. 9. The Discoverable and the Revealed. 10. The Geology of the Anti-Geologists. 11 and 12. On the Less Known Fossil Floras of Scotland. The work is illustrated with numerous descriptive wood-cuts. Prefixed to the work itself we find some interesting memorials of the highly gifted author. We could fill pages with passages of great beauty, both in a scientific and literary point of view, but we forbear, as we believe the volume will soon have a place in the collection of every intelligent member of the community.

THE CANADA EDUCATIONAL DIRECTORY AND CALENDAR FOR 1857. Edited by Thomas Hodgins, B.A. Toronto: Maclear & Co.

This is a most useful manual, which we heartily recommend to all who wish to acquaint themselves with the Educational Institutions of the country. It contains a number of legal decisions on questions connected with the Common Schools.

THE JOURNAL OF EDUCATION FOR LOWER CANADA.

We have received some of the numbers of this new Educational Periodical. It appears bearing the insignia of Popery, which exercises such influence over all the institutions of Lower Canada. We are glad, however, to see such a journal, regarding the publication of it, as a token of some progress in the matter of Common School education.

THE CANADIAN PRESBYTER, for May. Montreal. John Lovell.

This magazine continues to pursue its useful course. Its articles are, in general, interesting and well written. The following are the contents of the May number, viz.: Dangers of Unendowed Churches; Deacons; Man's Responsibility for his Beliefs; Baptism, No. 1; Revivals; Disputed Settlements, Ministerial Support, Words of the Wise, Poetry, Reviews and Notices of Books; Summary of Intelligence, Ecclesiastical and Literary.

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