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M. G. Menzies

THE

Ecclesiastical and Missionary Record,

FOR THE PRESBYTERIAN CHURCH OF CANADA.

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

VOL. XVII.

TORONTO, JUNE, 1861.

No. 8.

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PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Cote Street, Montreal, on Tuesday, 4th June, at 11 a.m.
 A. L. KEMP, *Pres. Clk.*

PRESBYTERY OF OTTAWA.

The next ordinary meeting of this Presbytery will take place at Pembroke, on the first Wednesday of July, at 11 a.m.
 S. C. FRASER, *Pres. Clk.*

TO MINISTERS, ELDERS, AND OTHERS GOING TO SYNOD IN MONTREAL.

The Grand Trunk Railway Directors have agreed to give Return Tickets to Ministers, which will be forwarded immediately. They do not give such tickets to Elders.

The Steamboats have agreed to carry Ministers, Elders, and others going to the Synod and back, for a single fare, exclusive of charge for meals and state-rooms.

The Boats of the Mail Line leave Toronto every day at 3 P.M.

The Boats of the American Line leave on Monday, Wednesday, and Friday at 11 30 A.M. The Grand Trunk Through Train leaves Toronto at 6.22 P.M.

MEETING OF SYNOD.

The annual ordinary meeting of Synod will be held in Cote Street, Montreal, on the first Tuesday of June, (4th) at half-past seven o'clock. The opening sermon will be preached by the Moderator for the past year, the Rev. W. B. Clark of Quebec

W. REID,
Synod 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 will take place at Montreal, on the first Tuesday, (4th) of June, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

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 forward as early as possible, so that the business of the Synod may be properly arranged.

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

Presbytery Clerks are requested to intimate, at least ten days before the meeting of Synod, either to the Synod Clerk, or to Rev. A. Topp, Convener of the Business Committee, any cases of appeal, reference, &c., from their several Presbyteries, so that the Committee may be able at the commencement of the Session of Synod to report as to the arrangement of the business.

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 Hamilton, 14th May, 1861.

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The Record.

JUNE, 1861.

THE CONSUMMATION OF THE UNION.

Our present number will scarcely have reached the more distant of our readers, before the consummation of the long-contemplated Union between our own Church and the United Presbyterian Church. We doubt not the occasion will be an interesting one, and we may warrantably look for very important and beneficial results. In social life, parties sometimes are united, anticipating a bright and brilliant future, when perhaps their mutual acquaintance has only been for a few months or days. It has not been so in our case. The union has not been hastily arranged, under the influence of a romantic or sentimental feeling, which might before long pass away. It has been long thought of; nearly half the period allotted to a generation has passed away since the negotiations were first opened. The preliminaries have been most carefully considered; every inch of the ground has been well examined, and there has been a most careful and scrupulous anxiety to maintain the principles of the Church unimpaired. We believe disinterested parties at a distance will admit that this care has not been exercised in vain, but that in truth we have advanced to our present position, without giving up or compromising any of the great principles which it has been the glory of the Church hitherto to maintain.

We can truly declare, too, that the step which is so soon to be taken commands the approval of the vast proportion of our people. For a number of years there have been, before the Synod memorials in favour of union. But we do not remember a single memorial being presented to the Synod in opposition to union. The truth is, very many of our office-bearers and people had made more rapid progress in the matter than the Church courts, and regarded our movements as unnecessarily tardy. We do by no means try to persuade ourselves or others, that there is perfect unanimity in every congregation on the subject, and that there are none who disapprove of the step. It could not reasonably be expected that in so large a constituency there would be perfect unanimity. We know there are some, whose christian character cannot but command our respect, who do not see their way clear in the matter. But it is undeniable that the vast proportion of the people not only approve of the union, but are cordial, yea enthusiastic.

We thank God that it is so, and we trust that any of our people who may yet see difficulties, and whose minds may to some extent be occupied with doubts and apprehensions, may have their doubts removed, and be enabled to go along with their brethren in the important step which is being taken. It would be cause of unspeakable gratitude to God, were the union to be complete, without a remnant on either side.

The change which the union will effect will be in many respects important, in regard to the outward circumstances of the Church. Our numbers will be greatly increased. Our means for the education of candidates for the ministry will be greater. Our missionary power will be augmented. Let us earnestly hope and pray that our zeal, our spirituality, our devotedness, may be also increased, and that we may find ourselves, through the influence of the Spirit of God, raised to a higher measure of spiritual life and power. It would be a most blessed thing if, in connexion with the union, we were privileged to witness the indications of spiritual revival throughout our congregations.

From our present interesting position we look back to the past with gratitude to the great Head of the Church. He has condescended to favour us with many special tokens of His favour. True, the memories of the past awaken deep feelings in our hearts. We recall our early struggles, our difficulties, and conflicts. We think of not a few who were mainly instrumental, by God's blessing, in overcoming these difficulties and in firmly planting the standard of our Church on Canadian soil, who are now no longer with us in the flesh. But we look forward with hope and confidence to the future. He who has been mindful of us in time past, will, we doubt not, bless us still. We would trust in Him. May he pour out upon us of His Spirit, and bless our united Church with the graces of His Spirit, and with the fruits of holiness and peace.

'REASONS FOR BECOMING A BAPTIST.'

BY JOHN ALEXANDER,

*Pastor of Baptist Church, Brantford; lately
Pastor of Zion Presbyterian Church, Brantford.*

We regret that the writer of this Tract should have gone over to the side of the Anti-pædo-Baptists;—but we are rather pleased that he has given his "reasons;" and we think we have examined these sufficiently to assure others that the cause of Infant baptism is in no serious danger from either the logic or the theology of the pamphlet. The pamphlet, however, is very well written; and the amiable author—who is quite in earnest—has had so good a place

in our esteem, that we are in no danger of handling our dissecting knife uncharitably, while as critics we lay bare his impotent premises, or lame conclusions. There is not an argument here whose fallacy has not been exposed a hundred times; and if our good friend would just turn up the Institutes of John Calvin, B. IV. ch. 16,—whom we believe he reveres,—he will see that his imagined strongholds were overturned three centuries ago, with a power of reasoning, which will make him almost wonder as he reads his pamphlet again, that he should have supposed them to be of such strength. One thing Mr. Alexander is right in—and he commits himself to it manfully in the earlier part of his discourse—that the Abrahamic Covenant and the law of circumcision is a main fortress of the cause he opposes—and which not feeling himself able to maintain as a defender formerly of Infant Baptism, he tells his hearers he now surrenders the whole cause with it. But, for the very reason that he has failed to unsettle this part of our argument, we only feel the greater confidence in the whole. He asserts that the covenant with Abraham was not the covenant of grace.—Well, we can both admit and deny this. The covenant of grace was made before Abraham, or even Adam, existed. The question is, does this covenant with Abraham include a development of the covenant of grace—and did circumcision, as a seal appended to it, seal the spiritual as well as temporal blessing? Now this question is settled in one verse of Paul, Rom. iv. 11, which, however, our friend at Brantford does not look at; in fact reasons as if no such verse were in scripture at all. He goes off into an argument very easily answered, that the Abrahamic covenant included all Israel according to the flesh, and that every member of a Jewish family was in right of birth a member of the Jewish Church—hence the privileges of the theocracy merely as a temporal institution. must be what were sealed by circumcision; and he wonders that any one would identify such a church privilege—if it is to be called one—with a privilege of Christ's institution, and of the Gospel church. But there stands this stubborn assertion of Paul, which we do not wonder that a Baptist looks at with his closed eye, and a new proselyte, in his haste, argues as if he had forgotten,—that circumcision was a seal "of the righteousness of faith." Aye, and worse for you still, he adds—"that he might be the father of all them that believe, that righteousness might be imputed unto them also." Now, here are children—unconscious children—admitted to the seal of grace; admitted as subjects of a sacrament which is explained by Paul (Col. 2) to

foreshadow the great spiritual regeneration, as the writer of the pamphlet admits—for as to baptism being literally declared to be the New Testament substitute for circumcision, it is not of any consequence in our argument with him, whether he admits this or not—yet excellent divines and critics, and whole churches, have held this to be the meaning of Paul. It is enough for us that the spiritual circumcision of Christ, or regeneration, is declared to be the import of the rite; and so the apostle connects that Jewish ordinance, both with justification (Rom. 4) and with sanctification here. And if there be any force in a Baptist's argument that the water of baptism, as signifying a spiritual change, cannot rightfully be administered to an unconscious infant, the reasoning will conclude against an appointment of the All-Wise God, referring to the same blessings, and ordained by his statute to apply to children as well as adults.

It is a consequence of the opposite argument,—and we wonder that our Brantford friend does not shrink from such a consequence—that the Israelitish people were not in their collective character a spiritually privileged people—children as well as parents—by their national relation to God. Talk of the theocracy as you may,—and we know they are not all Israel who are of Israel—still if there was any meaning in that nation being called a holy nation—the inheritance of the Lord, and his treasure; if there was meaning in their being called to avouch him as their God in covenant—having God nigh to them, and being nigh to him in such a peculiar sense that Gentiles by contrast are said to have been far off, aliens from the commonwealth of Israel, and strangers to the covenants of promise—we say that far more must have been meant in being children of Abraham and children of the covenant than mere participation in outward and political privilege. And all we seek at present to conclude is, that if circumcision meant such a great spiritual blessing, though not identical with it, just as baptism is not regeneration but a sign and seal of it; a valuable privilege not of the mere Sinai covenant, but of the covenant of grace, was recognised as belonging to the Israelitish child; and in circumcision a certain relation to the covenant was solemnly affirmed. And, if so much belonged to an Israelitish child by its relation to the ancient church, there is surely nothing unreasonable in signifying by the administration of baptism our appreciation of the federal, external at least, holiness of a child born within the Christian church, and enjoying from earliest infancy benefits and opportunities very different indeed from a heathen state. Is it nothing

that God has said he is a God to the believing parent and to his seed? Is it nothing that this promise can be pleaded in the child's behalf?—nothing to be cast prayerfully on Jehovah's care, and dedicated in hope to his service? It is no just reason against recognising by a solemn sign and seal this privilege of the child born within the visible church, that we are not certain, in the case of every infant, of its possessing the spiritual blessing signified; whereas in the case of the child born into an Israelitish family, the privilege, it may be alleged, was common and universal, of an interest in the Abrahamic covenant. You mean, of course, in the temporal blessing, and national; for you so understand that covenant as merely assuring a worldly benefit. Now we deny both your premises, here. Interest in every temporal blessing of the covenant was not sure to every son of Israel. How many never possessed the land, for example! And again, we deny your implied assertion, that certainty of salvation is essential as a condition of the dispensation of baptism, whether of the adult or infantile subject of the ordinance. We go by credible profession in the case of the former; and why not by the general encouragements in the promise, and by the relation to the church as a holy seed in the case of the latter? It is mere assumption, again, to urge that an ordinance of such import cannot confer any benefit if administered to an unconscious recipient: what reason is there to doubt its power as an incentive to faith and to obedience in after years, when the import of the hereditary privilege shall have been understood, just as other privileges possessed by birth, or obligations contracted in nonage, are every day recognised by the man and the citizen? Though the sacrament does not always seal salvation, does it signify nothing? The child has an interest in the promise—has opportunities, and probabilities for salvation—which the believing parent may well be encouraged to accept the seal of, both for his own excitement to paternal duty, and for the excitement of his infant seed in subsequent reminiscences of such early dedication.

The Swiss Church says in its Confession: "By the symbol of Baptism God separates us from all alien religions and peoples, and consecrates us to himself as his own. We in baptism confess our faith, and are taken bound to obey God, to mortify the flesh, and to walk in newness of life; and so are enrolled in the sacred army of Christ, that through our whole life we should war against Satan, the world, and the flesh. Besides, we are baptised into the one body, the Church, that we may enjoy fellowship with all its members. We condemn the opinion that the infants of believers are not to be baptised. For according to the Gospel, their's is the kingdom of God, and they are in

the covenant of God;—why, then, should not the sign of God's covenant be given to them?"

The Saxon Confession speaks similarly. So the famous Heidelberg Catechism also: "Are infants ever to be baptized? 'Omnino,' (By all means;) for since, equally as adults, they belong to the covenant and church of God; and since to them, as well as adult persons, pardon through the blood of Christ and the Holy Spirit (the producer of faith) are promised, they are by baptism to be engrafted into the church of God, and separated from the children of unbelievers, just as under the Old Testament was done by circumcision, for which the substitute is baptism under the New."

The manner, next, in which the New Testament positive law is dealt with in the address before us, has as little in it that is either formidable or novel. The author of the address, like many before him, dwells on the frequency with which faith and the profession of it are connected in the Gospels and Epistles with admission to Baptism. We all allow this. But so is salvation itself, in more numerous passages, connected with faith and confession. The general rule is laid down just in such language as was most natural, when the Gospel was in the first instance being addressed to unconverted Jews and Gentiles—adults, of course. But you might as well reason that, because the general phrase is, "He that believeth shall be saved"—ergo, the female believer has no saving interest secured by such promises! The commission of Christ to the Apostles is here quoted as it has been a thousand times; and for the thousandth time and one, we must reply, it is not decisive of the question of infant baptism in the slightest degree. Nay, by Mark xvi. 16, "He that believeth and is baptised shall be saved," you would, by your process of reasoning, cut off the child from the hope of salvation, as well as from the right to baptism. We insist that the command to disciple and baptize all nations, gives the rule only in general terms; but so far from excluding children, it no more decides against their right than it would have done had the command been, "Go and disciple all nations, circumcising them," &c. (instead of baptize). Would any one have doubted that the infant was included, though the commission had run otherwise in the very terms in which it now stands?

We give a like answer to the plea attempted to be founded on other current phrases of the New Testament. We are told that, because they who are baptized are said to "have put on Christ"—language expressive of an intelligent act,—therefore it is adults only who are supposed to be the subjects of the ordinance. This would equally prove—contrary to what is admitted on all sides—that children had never been circumcised; since the apostle distinctly

tells the Galatians that as circumcised persons, they were debtors to do the whole law, that is, had unconsciously contracted this debt! Nor does Peter's expression—also quoted here—that “baptism is the answer of a good conscience,” &c.—prove anything to the point whatever. The apostles were reminding Christians what their profession in baptism implies; and it is alike applicable whether their dedication to God has been by themselves or by others. In the case of the latter—the children—it implies what though unconscious of at the time, they are instructed in afterwards, that it is their privilege and duty, in all reason, to recognize. And, after all, the very adults addressed in these passages are supposed to require to be instructed and reminded of the import of the ordinance. So weak is the reasoning that baptism can in no case be legitimately administered where a knowledge of its import at the time was impossible!

We might follow the course of the argument attempted in the second and less important department of the subject—the referring to the mode of administering baptism. Of course our Brantford brother contends that sprinkling is not baptism; that the Greek word *baptize* means “immersion,” and immersion only. We know not what Lexicons were “within his reach” and consulted by him. But we must deny his assertion that the term is so restricted in its import. Has he seen Suicerus?—one of the fullest on ancient Scripture and ecclesiastical language,—or Scapula, or Leigh, or Schlessner? Has he consulted Ridgley, or Doddridge, or Bloomfield, or the systems of Hill, Dick, or Wardlaw? These, and a host of others, versant as well in the philology as the theology of the matter, deny what our zealous convert to new opinions so confidently affirms. What if some admit (for none of us contend that any one mode, is exclusively appointed) that in early times immersion or dipping was more common—as Whithy, Hill, and Conybeare? Mr. Alexander should know that others who have devoted much attention to the question have concluded it was not so, and could not be so. Our friend at Brantford, we see, claims Chalmers also. The truth is, he held the question of the *mode* indifferent, while he decidedly maintains the scripturalness of Infant Baptism itself (See *Preflections on Hill*, p. 399). A Baptist might perhaps claim Priestley, too,—who, yet while observing a want of positive evidence of persons being in very early times baptised by sprinkling, candidly acknowledges that where multitudes were baptised, it probably must have been so—and as to the *word*, plainly admits that “baptism certainly does not always imply a dipping of the whole body in water.” On the privilege of infants, he is clear that they were from the beginning admitted to the rite, remarking,—and Lightfoot gives a similar opinion,—that the well known usage of the

Jews in baptising, as well as circumcising, whole converted families, including children, made any particular statement on this head by the apostles, especially to Jews, superfluous. A recent American writer (Dr. Armstrong), after arriving at the conclusion that we cannot determine, with absolute certainty, whether sprinkling, pouring, or immersion, was the mode of baptism practised in the days of the apostles, asserts that immersion is the least probable of the three; and that to translate the Greek word “baptize” in the word of God by the English words to *dip* or *immerse*, or in any other language, by words corresponding to “dip” or “immerse,” is to mis-translate the Word of God.” It is a pity that the people who listened to this address do not all understand Greek, but we almost venture to say that a little comparison of the English version itself on such passages as Mark 7, 4, Luke 11, 38 (where the word “washed” is “baptized”) and Acts 1, 5—might go far to convince the English reader of what we can assure him the above lexicographers and divines hold;—that washing, or the application of water otherwise than by immersion, is often meant. Just so, our reformed standards rest in very general definitions of the *mode*—the application of water to the body being the thing essential. And considering the frequent improbability of means of immersion being at hand, or having been at hand in the houses of the baptised in primitive times, we must agree with a writer above mentioned, in his decision, strongly as it is expressed, that “to require immersion in order to admission to the Church of God, is to infringe upon the liberty wherewith Christ has made his people free—to teach for doctrine the commandments of men.”

We have just touched the last head of the subject requiring notice—the historical argument—whether of the apostolic or post-apostolic time. It is treated in this address, just as we should expect. The argument on the side of Infant Baptism has always been, that the style of the New Testament, in referring to the baptism of households,—as of Lydia, the jailor of Philippi (Acts 16), or of Stephanas (1 Cor.), is quite suggestive of the baptism of children, and even infants. This interpretation is as old as Ignatius (Epis.),—and it is the more reasonable when the recorded facts are taken along with the address of Peter to the people of Jerusalem (Acts ii. 39), which could not fail to be understood by Jewish converts to the Gospel, as recognising the interest of children in the covenant of grace, according to the ideas familiar to the Jew. The onus certainly lies on the opponent of infant baptism to bring proof of the abolition of this privilege of the holy seed—(the apostle expressly calls them holy)—which privilege it is hard to think, without positive proof, is discontinued under the Christian economy,—an economy rather to be expected to enlarge a believer's privileges than to narrow them. How does our Baptist friend meet this? He holds to it

that children are in none of the primitive instances expressly mentioned,—and he goes into a speculation on the families of the jailor and of Lydia as minutely and confidently, almost, as if he had the census roll of the cities of Philippi or Thyatira before him—arguing the improbability of infants being included in either of these households. Of course he argues from the “word being spoken to all in the house,” or the “believing and rejoicing of the whole house,” that the families were composed exclusively of grown persons. We are tempted to make a mirthful reply to a like this. Only see what we should make by a like rule of some other passages. They have been justly told that on the same principle we might argue, when all of Lydda and Saron saw him and turned to the Lord, (Acts 9,) that these places presented the anomaly of a population without infants; or when the apostle enjoins on the Thessalonians that if any one (*is G*) would not work, neither should he eat, therefore babes were to be starved. It is just in such terms as we might expect a religious, professing family, to be spoken of, that Lydia's household is described. Acts proper to the adult portion of them are mentioned; but not to the exclusion of those who could not consciously join in these acts. Yet on grounds so frivolous as that Lydia was of Thyatira—*from home*, of course, at Philippi—and that “The brethren are mentioned as seen at her house”—we are to suppose that these grown brethren constituted her household. No wonder that Dr. Wardlaw has said on this, it is reasoning compared with which the thread of the spider is a very rope or cable! And it is vexing to hear a Baptist thus tempted to diminish the fruits of the apostles' labour—and limiting “the brethren” at Lydia's house to her adult children. Might we not rather reason, from Lydia's request, made in her own name, that the apostles would come and abide at her house,—added to the fact that the baptism of her children is mentioned as in her right—(“she was baptised, and her household,”) that she was the head of a family, mostly under age? At any rate, her household were different, in all probability, from the brethren met at her dwelling, on an occasion so fitted to convene the disciples as the apostles' leave-taking.*

Finally, the post-apostolic history is scarcely looked at. Of course, our young convert to anti-pædo baptism is so confident in his discoveries of scripture law and practise, that authorities and precedents go for little with him. But, though we as much as Baptists are ready to say, “To the law and to the testimony.” &c., there are questions,—and this is one of them,—in which to ascertain the general voice of antiquity is highly important. But it is undeniable that the testimony of the earliest centuries, as well as later, is with us that the earliest and best of the fathers give

* It has been said, there were no children in the family of Lydia; for when Paul and Silas were released from their imprisonment, they entered into the house of Lydia; and when they had seen the brethren, they com-

unexcepting suffrage and verdict in favor of Infant Baptism—most of them, too, agreeing in holding it to be the exact counterpart of circumcision. Irenæus, Justin Martyr, Gregory, (Naz.) Cyprian;—all attest the universal practice. Origen and Augustine vouch in express terms that it had come down from the apostles. Nor does Tertullian call it an innovation, even with his peculiar views of the ordinance. Nay, the Pelagians of Augustine's time, in the 5th century, did not question the universal observance and apostolic origin of the baptism of infants, though it was their interest,—speaking of them as a sect who denied original sin,—to have denied the authority of such a practice, if they could.

Surely, as has been justly argued, if infant baptism had not been sanctioned by the apostles, we should have found some one at least among the many churches of primitive christianity resisting its introduction. There is no such record.

'forted them, and departed.' We are here informed, it is alleged, that the family of Lydia were 'brethren,' who were capable of being comforted by Paul and Silas at their departure—Now, let the reader observe the wonderfully slight ground on which this argument rests. It is simply this, 'They saw these brethren in the house of Lydia,—therefore they were Lydia's family—and Lydia's family only!' Surely, compared with this, 'the spider's most attenuated thread, is rope, is cable.' The reader, to be sure, must be quite aware how preposterously absurd it is to suppose, that any persons should ever come into a man's house, except the members of his own family! and especially when a common friend is there, about to take a last farewell, whom none of course could have any wish to see! Seriously, is it inconceivable that the converts at Philippi should have met in the house of Lydia? Is it very improbable that they should have been there at a season so interesting—waiting the result, and engaged in prayer for the suffering preachers of the word, like those who met for this exercise, in the house of John Mark, on behalf of Peter?—or that they should have convened there for the purpose of taking farewell of Paul and Silas? Let the reader further observe, what an improbable and heartless supposition is involved in this argument:—a supposition which no one surely would willingly admit, unless necessitated by an express declaration—namely, that Lydia and her family were the only converts, except the jailor and his, made during Paul's stay at Philippi. But this is not only contrary to all probability; it is opposed to obvious fact.

"Are we to suppose that Paul and his associates remained at Philippi 'many days,' (ver 12, 18,) at a time, too, when God was so remarkably blessing the labours of his servants, 'always,' as the apostle himself expresses it, 'causing them to triumph in Christ, and making manifest the savour of his knowledge by 'them in every place,' and that the entire product of their preaching for that time in the chief city of Macedonia, was one family?—for the jailor's was at the close of their stay, and arose from very peculiar circumstances. I refrain from saying what I think, of the argument that requires such a supposition to support it. But still further. From the manner in which the apostle writes to the church at Philippi, it appears evidently to have been, from the first, a numerous and flourishing one. Let the reader consult the following passages of that epistle—chap. 1—7, i. 30, ii. 12, iv. 3, iv. 15, 16."—*Wardlaw on Baptism.*

THE STATE OF RELIGION—REVIVAL MOVEMENTS.

From various quarters interesting intelligence reaches us as to the progress of the Gospel and the revival of religion. The following we gather chiefly from the *News of the Churches* and the *British Messenger*:—

LONDON.—Vigorous measures are adopted both by denominations, and otherwise, for extending the means of grace among the poor and promoting the spiritual interests of the population generally. Open-air preaching is resumed all over the metropolis, and in the suburbs. Special means are employed in the eastern districts of London. Garrick Theatre, and other places, have been hired, and on each Sabbath afternoon a number of devoted men and women go from house to house visiting the people, conversing with them and inviting them to the public services.

It is an interesting fact that a large number of persons, male and female, from different districts of the metropolis, have thrown themselves heartily into this work. They always hold preliminary meetings for special prayer, and then go forth and invite passers-by, as well as poor householders, to attend the different places which have been opened. After the services, they engage in conversation with anxious inquirers, who are frequently very numerous.

The Woolwich youths, and other juvenile converts, assist in these east-end services. The rough and noisy boys, whom it has been found necessary to exclude from the theatre special services, are thus gathered together, and blessings from above have fallen on a goodly number. The following is a copy of "An Invitation" distributed extensively every Sabbath afternoon in Whitechapel. It may be useful in suggesting a similar means of usefulness in other places:—

AN INVITATION.

"Dear Friend,—Do you love Jesus who died to save you? Are you looking forward with joy to the time when you shall see Him in all His glory? Is your immortal soul safe for heaven? Dear reader, just ask yourself, Can you answer yes to each question? If not, why not? Delay no longer. Jesus is ready and willing to receive you; and His blood cleanseth from all—yes, all sin. You, yourself, dear reader, are most affectionately invited to hear more about Jesus Christ, at the Special Services, held in the large room, George Yard, High Street, Whitechapel, every Sunday evening, at a quarter-past eight."

The midnight mission still goes on. As the result of the operations it is stated that from 500 to 600 females have been reclaimed since the movement was commenced.

Attention is also given to sailors by the agents of the British and Foreign Sailors' Society, and other institutions. At a service on board an American vessel 400 persons came on board, and addresses were delivered. The Rev. Mr. McCarthy, secretary of the Naval and Military Bible Society, had addressed, with the best results, from 6000

to 7000 sailors in her Majesty's fleet at Plymouth. During the last three years 100 000 Bibles had been distributed among soldiers and sailors.

Mr Reginald Radcliffe is employed in evangelistic labours in the eastern counties. At Norwich the rector presided at a meeting of from 2,500 to 3,000, of whom 1,200 remained for conversation and prayer.

Mr Spurgeon's ministry, it is stated, has been greatly blessed in connection with the quickening of dead souls, and the checking of prevailing sins.

The Wesleyans are also making vigorous efforts to extend their cause in London, and to promote vital religion. The Rev. Mr. Arthur and the Rev. C. Prest are very actively engaged in this movement.

The Bishop of London labours diligently, not only preaching in Westminster Abbey and other places, but addressing young men in Warehouses, &c.

SCOTLAND.—In Scotland revival meetings are still largely attended in many places. In Edinburgh, and to a still greater extent in Glasgow, special means are employed for awakening and impressing the careless. In Glasgow a very general work of revival seems to be going on. Many of the ministers of the west-end congregations have taken part in the work, and given the use of their churches for meetings. Mr Furlong and Mr Durean Matheson, from Huntly, are aiding in carrying on the work.

ITALY.—Gavazzi continues to preach and lecture regularly. He is opening a school for the instruction of priests abandoning the Romish Church, and another five times a-week for adults of the population. A Franciscan monk has been preaching Scriptural sermons during Lent to large congregations.

SWEDEN.—In Sweden a more tolerant and Christian spirit is slowly becoming manifest among the churches. The bitterness of party contests is being supplanted by the growth of more catholic feelings, and a more enlightened public opinion. According to the new law, Dissenters forming religious communities are forbidden, under a severe penalty, to preach their peculiar doctrines elsewhere than in their own chapels. The Baptists have, in consequence, agreed not to form new churches, but for the present, at least, to use the greater freedom allowed them in association with the National Church. On the other hand, many Christians belonging to the Establishment have agreed to hold fellowship with the Dissenters so long as they avoid proselytism. The late rescript of the King, allowing of the marriage of Baptists not formally charged with apostasy from the National Church, and by presumption, therefore, members of it, has been extensively taken advantage of. From one of the central districts it is stated that "the increasing spiritual earnestness which prevails at present among the common people is such as to strike even occasional visitors. In some places the awakening has been so wide-spread that opposition has for a time, almost wholly disappeared. In one village, all the inhabitants, without a single exception, appear to be seeking after salvation."

The Swedish Mission in LAPLAND is producing fruit. In a land where the Bible was almost unknown it now circulates largely, and classes are formed for consti-

secutive reading and study. Schools have been established, which are growing in usefulness; missionary and provident societies prosper; temperance associations have removed many obstructions; and in working meetings the women have been gathered to learn new arts and industry.

Editorial Items.

WATERDOWN AND WELLINGTON SQUARE.—The Rev. James Findlay has been inducted into the pastoral charge of Waterdown and Wellington Square.

PRICEVILLE, &c.—The Rev. Charles Cameron has been ordained and inducted as Pastor of the congregation of Rocky Saugeen, Priceville and Artemisia. This is an extensive and important district, on which we doubt not Mr. Cameron's labours will tell most beneficially.

WEST GWILLIMBURY AND BRADFORD.—The Rev. C. McKerracher has accepted a call to West Gwillimbury and Bradford.

THE MEETING OF SYNOD.—The attendance, both of Ministers and Elders, in Montreal, will, we trust, be large, and from the liberal terms of the steamboat companies, we anticipate a large concourse of the members and friends of the Church, from all parts of the Province. We trust there will be much prayer, both on the part of those who may go, and on the part of those who remain, that a special blessing may rest on the meeting of Synod, and on the Union then to be consummated.

THE RELIGIOUS ANNIVERSARIES.—May is the month for the anniversary meetings of the various Religious Societies, both in England and in the United States. We regret to observe that in both countries there is a decrease in the revenues of several of the Societies. This was to be expected in the United States, where everything, for the time, is in a state of disorganization. The British and Foreign Bible Society still advances in its noble cause.

COLLEAGUE TO REV. DR. CANDLISH.—Steps are being taken by the congregation of Free St. George's Church, Edinburgh, to obtain a colleague for Dr. Candlish. The Rev. Mr. Dykes of East Kilbride is unanimously selected.

THE UNITED STATES.—Intense excitement still continues in the United States. Both sides are mustering their forces, and a collision may soon be anticipated. In the meantime, everything is at a stand.

The General Assembly of the Old School Church has just had its meeting at Philadelphia. We have not received full accounts. There were about 40 delegates from the South—a larger number than had been expected. The Rev. Dr. Backus of Baltimore Presbytery was called to the Moderator's chair.

DEFERRED ARTICLES.—We regret that several articles in type have been deferred on account of want of space. Some Presbytery Reports were received too late.

CAMPBELLFORD.—The new church lately erected at Campbellford was opened for public worship on Sabbath, 19th ult. The Rev. A. Topp of Knox's Church, Toronto, preached in the morning and afternoon to very large and attentive congregations. It is most creditable to the congregation that they have succeeded in erecting such a place of worship. We are glad to hear that through the liberality manifested on the present occasion, as formerly, the expenses have been very nearly, if not entirely liquidated. We congratulate Mr. Alexander, the worthy pastor, on his success, and hope he may soon have an equally suitable church at Percy.

THE TRI-CENTENARY OF THE SCOTTISH REFORMATION.—We have received, just before going to press, a copy of a work entitled "The Tri-Centenary of the Scottish Reformation; or Three Centuries of Calvinism and Presbyterianism in Scotland," by the Rev. Alexander McLean, of East Puelinch. We have not been able to peruse the work, but we have examined it sufficiently to warrant us in bearing very favorable testimony to its excellency. It contains a well written review of the history of the Reformation, and traces the effects of it in the subsequent religious state of Scotland. Mr. McLean wields a ready and vigorous pen, which has already done good service to the cause of Protestantism. His present production is well timed, and will, we trust, prove useful.

ACT WITH REFERENCE TO CONGREGATIONAL PROPERTY.

The following is the Act with reference to the holding of property by congregations of the two Churches now to be united. We may observe that the tenth clause was added while the Bill was before the Legislature.

An Act respecting the Union of certain Presbyterian Churches therein named.

WHEREAS the Moderators of the Synods of the "Presbyterian Church of Canada," and "the United Presbyterian Church in Canada" respectively, by and with the authority of such Synods, have, by their petition, stated, that the Presbyterian Church of Canada and the United Presbyterian Church in Canada, have agreed to unite together and to form one body or denomination of Christians under the name of "Canada Presbyterian Church;" And for the furtherance of this their purpose and to remove any obstruction to such Union, which may arise out of the present form and designation of the several trusts or Acts of Incorporation by which the property of the said churches and of the several Congregations connected with the said Churches respectively, are held and administered or otherwise, and for the better administration of the said Trusts, the said Petitioners have prayed for certain Legislative provisions to be made in reference to the property of the said Churches and other matters affecting the same in view of such Union: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. As soon as the said Union takes place, all property, real or personal, now belonging to, or held in trust for, or to the use of any Con-

gregation in connection or communion with either of the said existing Churches, may thenceforth be held, used, and administered for the benefit of the same Congregation in connection or communion with the united body, under the name of the Canada Presbyterian Church, or any other name the said Church may adopt.

2. Provided always, that where the Trust Deed or conveyance under which any property is held by or for the use of, or in trust for any congregation in connection or communion with either of the said existing Churches, sufficiently provides for the case of such a union as that agreed upon as aforesaid, and stipulates for any consent thereto by such congregation or the members or adherents thereof, or by any specified proportion of such congregation or the members or adherents thereof, nothing in this Act shall be construed to affect the right of such congregation or the members and adherents thereof, in such behalf.

3. The names of "the Presbyterian Church of Canada" and "United Presbyterian Synod in Canada, (the latter being the said United Presbyterian Church in Canada) mentioned in the Act of the Provincial Parliament, sixteenth Victoria, chapter two hundred and sixteen, and intitled: *An Act for the relief of the Presbyterian Church of Canada as regards the keeping of Registers of Baptisms, Marriages and Burials in Lower Canada,*" shall be taken and understood respectively to apply to the said united body as soon as it shall have been formed, and all the Provisions of the said Act, and all other Acts of the Provincial Parliament applicable to the said Churches respectively, whether in Lower Canada or in Upper Canada, shall equally apply to the said United Church so soon as the said intended union shall have been effected.

4. For the relief of certain of the said congregations so in connection or communion with the Churches aforesaid in this Province, whose deeds of trust heretofore executed, or Acts of incorporation heretofore obtained, made no provisions for the filling up from time to time of trusteeships vacant by death, removal from the Province, or resignation of trustees, and whose property is held under a conveyance to the Trustees and their heirs, or to the Trustees and their successors or otherwise, any such congregation may, from time to time, meet together, upon notice by the Minister, from the pulpit, or at the requisition in writing, of any ten persons entitled to vote as hereinafter mentioned, (notice of the day, hour and place of such meeting, in either case, being first publicly made in the church or place of meeting for public worship on two Sabbath days next before such meeting shall be held,) then and there by a majority of those present, and entitled to vote, to elect and appoint new trustees in the room of such trustees as shall have removed from the Province, resigned, or died, and thereupon the property of the congregation shall *ipso facto* become vested in such newly elected Trustees, and their successors to be appointed as aforesaid shall have full power and authority to hold and administer the trust or corporate property of such congregation; Provided, always, that the said newly elected trustees shall be members in communion with the said united body, and those entitled to vote, where there is no provision on the subject as aforesaid, shall be all persons who are members in communion with the said congregation and Church.

5. In case of deeds made to Trustees for congregation in connection or communion with either of the said Churches more than twelve months ago, but not registered within twelve months after the execution thereof, such deeds shall nevertheless be valid if they have been registered before the passing of this

Act, or if the same are registered within three months after the passing of this Act; but this enactment shall not give effect to such deeds against subsequent purchasers or mortgagees for valuable consideration without notice, who have registered or shall register their conveyances or mortgages before the registration of the said deeds to Trustees.

6. Conveyances heretofore made in Upper Canada to trustees and their successors for the use of a congregation in connection or communion with either of the said churches, shall be deemed valid conveyances in fee, notwithstanding that the heirs of the trustees are not named, and notwithstanding that the manner of appointing successors is not provided in such conveyances.

7. Trustees or other administrators of corporate or trust property of any congregation in connection or communion with the said united body may, with the consent of the congregation, or of a majority present of those entitled to vote at a meeting convened to consider the matter (as provided either by their trust deeds, or by section number four of this Act, for the election of trustees in case of vacancies, as the case may be) mortgage, sell, or exchange any real estate belonging to, or holden for the use, or in trust for the said congregation, for the purpose of repairing or securing the debt on any building thereon erected, or of erecting other or more suitable churches, manses, or glebes, or schools, in any other locality that they may deem best, or of purchasing other and more suitable churches, manses, glebes, or schools; Provided nevertheless, that such mortgage, sale or exchange, be first sanctioned by the Presbytery under whose care such congregation is placed, and not otherwise, and provided further, that in Upper Canada this clause shall only apply where the deed of trust or Act of Incorporation contain no provisions for mortgaging, selling, or exchanging for the purpose for which such mortgage, sale, or exchange is desired.

8. All other property, real or personal, belonging to or held in trust for the use of either of the said Churches, either generally or for any special purpose or subject, shall from the time the contemplated union takes place, and thenceforth belong to, and be held in trust for, and to the use in like manner of the united body.

9. But all such property, real or personal, as is affected by this Act, shall in all respects, save as aforesaid, be held and administered as nearly as may be in the same manner and subject to the same conditions as provided by the Deeds of Trust, Acts of Incorporation, or other instruments, or authority under which the same is now held or administered.

10. Provided always, that nothing in the present Act contained shall be construed to impair or in any manner affect any rights or claims of the Church of Scotland or of the Presbyterian Church of Canada in connection with the Church of Scotland, or any congregation or any member or adherents of any congregation of the said Presbyterian Church of Canada in connection with the Church of Scotland, to any property acquired before the formation of the Synod of the Presbyterian Church of Canada, or to any other property whatsoever.

11. This Act shall be deemed a Public Act.

ARRANGEMENTS FOR THE UNION.

The Committee appointed to make arrangements for the services at the consummation of the Union of the Presbyterian Church of Canada and the United Presbyterian Church in Canada, met, at Montreal, on the 1st May, Mr Campbell in the Chair, and unanimously

agreed to recommend the following Programme:—

1. That the Moderator of the respective Synods shall continue to hold office till the Union.

2. That the two Synods meet together at 6 o'clock, P. M., on Thursday the 6th of June.

3. That both Moderators presiding, the senior Moderator shall open the meeting with praise, reading the Scriptures and prayer.

4. The Clerk of the United Presbyterian Synod shall call the Roll of that Synod, the Members answering to their names.

5. The Clerk of the Presbyterian Church of Canada shall call the Roll of that Synod in like manner.

6. The Clerk of the United Presbyterian Synod shall read the minute of Synod appointing the Union to take place.

7. The Clerk of the Presbyterian Church of Canada shall read the corresponding minute of that Synod.

8. The Clerk of the United Presbyterian Synod shall read the Articles of Union; the members of both Synods standing up.

9. The Moderator of the Presbyterian Church of Canada shall then declare that in terms of the Articles of Union now read, said Synod and Church now unites with the United Presbyterian Synod and Church, under the name of the "CANADA PRESBYTERIAN CHURCH."

10. The Moderator of the United Presbyterian Synod shall make a similar declaration.

11. The Moderators of the two Synods shall then shake hands, as also the members of the Synods.

12. The Moderators shall then, in the order of seniority, sign the Articles of Union, to be witnessed by the two Clerks.

13. The Senior Moderator shall then declare, that the Churches being united under the name of the Canada Presbyterian Church, the first Synod of the said Church is now constituted in the name of the Lord Jesus Christ, the King and Head of the Church.

14. The Junior Moderator shall then give out the 122 Psalm, 6 verse, and offer prayer, after which he shall give out the 100th Psalm, L. M., and call upon the Rev. D. Inglis to pray.

15. The Moderator shall then be elected. The two retiring Moderators shall introduce him, and occupy seats on his right and left.

16. The two Clerks shall be appointed as Joint Clerks, their special duties to be afterwards regulated.

17. The Moderator shall then deliver an opening address.

18. Psalm of Praise.

19. Address by the Rev. R. Ure,—"On the duty of Union among the Churches of Christ."

20. Psalm of Praise.

21. Address by the Rev. Dr. Ormiston,—"On the advantages which may be expected to flow from the Union of Christian Churches, and the spirit in which such Union should be carried out."

22. Psalm of Praise

23. Address by the Rev. R. Burns, D. D.,—"The Church of Christ a living Church."

24. Address by the Rev. Jas. Skinner,—"A Revival of the Church a means of converting the world."

25. Prayer by the Rev. Thomas Wardrope.

26. Doxology and Benediction by the Moderator.

*It is hoped that the prayers will be brief, and have special reference to the Union; also that the addresses will not occupy more than twenty minutes each.

PUBLIC MEETING ON MISSIONS.

A Public Meeting, having special reference to Missions, will also be held on Friday Evening, beginning at 7 o'clock. The Moderator presiding shall open the meeting with praise and reading the Word. Prayer, by Rev. J. Scot.

1. Address by Rev. J. Jennings, D. D.,—"On Home Missions."

2. Praise,

3. Address by Rev. A. Topp,—"On the Mission Fields of the World."

4. Praise.

5. Address by Rev. R. F. Burns,—"On Missions to the Roman Catholics."

6. Praise;

7. Address by Rev. Mr. Cavan,—"On the reflex influence of Missions on the Church"

8. Prayer by Rev. Dr. Thornton.

9. Doxology and Benediction, by the Moderator.

W. TAYLOR, D. D., } CONVENERS.
ALEX. F. KEMP, }

SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND.

The Synod of the Presbyterian Church in England was opened on Monday evening in the Presbyterian Church, Canning Street, Liverpool. The retiring Moderator, the Rev. P. S. Miller, of Newcastle-upon-Tyne, preached a fervent and impressive discourse from the Epistle to the Hebrews, 6th chapter, 11th and 12th verses. After the benediction the Synod was constituted with prayer. The Rev. Mr. Blyth was unanimously called to the Moderator's chair.

DEATH OF THE DUCHESS OF KENT—VOTE OF CONDOLENCE WITH HER MAJESTY.

Before the close of the proceedings, a committee was appointed to draw up an address of condolence with her Majesty on the occasion of the recent death of the Duchess of Kent.

COMMUNICATION FROM THE UNITED PRESBYTERIAN CHURCH OF AMERICA.

A letter to the Moderator and other members of the Presbyterian Church in England was read, signed by P. Bullions, Moderator, and James Prestly, principal clerk of the United Presbyterian Church of North America. It stated that the Church was formed by a union of the Associate and Associate Reformed Churches; that the basis of this union was the Westminster Confession of Faith, with a deliverance of the Church exhibiting more fully and clearly the view of the United Church in relation to the civil magistrate *circa sacra*, the Catechisms, larger and shorter, the form of Presbyterian Church government, and the Directory for the worship of God. As a Church, the letter stated, they had no connection with slavery. They had a General Assembly, with 4 subordinate Synods and 42 Presbyteries, about 60,000 communicants, 425 ministers, 60 probationers, and 100 students of theology. They had also three theological seminaries and three colleges under the care and control of different Synods.

The Clerk of Synod (Mr. Duncan) moved that a committee be appointed to prepare a

reply to the letter. Dr. McCrie, of London, in seconding the motion, showed that this Church had been excluded from the slave-holding States on account of their opposition to slavery, the ministers having been expelled so soon as they broached this subject. Without giving up any of their fraternal connection with their older Presbyterian brethren in America, he thought they should convey to the church such an expression of their friendly feeling as to show that they sincerely sympathised with them in the position which they occupied, and were disposed to regard them as brethren in the Lord.

REPORT OF THE SCHOOL COMMITTEE.

Dr. Lorimer read the report of this committee, which stated that the revenue had somewhat declined during the last year, and that the committee had been obliged to reduce their grants, and in the case of Woolwich to discontinue the grant altogether. In no case, however, had the grants been reduced below £10, and fortunately for the Woolwich school it was now so strong as to be able to dispense with this kind of help. The committee regretted that no new schools had been established during the year, for they regarded the new schools as the best auxiliaries of the old, and believed that from the moment when the school system ceased to grow, it was marked by a gradual but sure decline. The committee would be glad to receive applications for new schools, and in connection with this part of the subject Dr. Lorimer interpolated the fact that the congregation of Mr. Lunnie (Birkenhead) had undertaken to erect, at their own cost, a new building for schools, and that £700 of the £1000 required had already been raised. In the country districts the report stated that the want of schools was very much felt, and it particularly drew attention to the deficiency of scholastic provision for the children and youth of the church. At present the children of the humbler families were almost the only portion of the youth who were taught in schools thoroughly imbued with Presbyterian principles, whereas it was quite as important that the boarding, and grammar, and classical schools should be also leavened with the same influence, for this would most materially increase the strength of the Church. The report also dwelt on the importance of establishing evening classes for working men, and institutes for the middle classes.

Mr Johnson (treasurer) read the statement of accounts, which showed that the year commenced with a balance in hand of £311, 6s. 8d., that the amount received from 9 associations was £103, 3s. 3d.; from 48 collections, £178, 19s. 6d.; and from interest, £3, 2s.; total, £285, 4s. 9d. Of this sum £278 had been spent in grants to 25 schools; expenses of Queen's Square, £38; printing, &c., £7, 16s. 7d., leaving a balance in hand of £278, 4s. 10d. This amount, however, was augmented by some contributions received since the preparation of the committee's report.

Mr W. Ferguson (of London) moved the adoption of the report, particularly dwelling upon the importance of having a numerous staff of certificated masters, and of carrying out the views of the committees by increased liberality to the school system.

The Rev. Dr. Anderson seconded the motion.

After a considerable amount of discussion the motion for the adoption of the report, and the appointment of a committee for the ensuing year was put and adopted.

THE AGED AND INFIRM MINISTERS' FUND.

The Rev. Mr. Paterson brought up a report on the state of this fund. It stated that subscriptions to the amount of £2011 had been promised, and recommended that the money should be vested in three trustees; that the parties entitled to claim upon the fund be ministers of the Church who should have held office in the Church for at least ten years, and who from ill health, or old age had become permanently incapacitated for the discharge of ministerial duty; and that the minimum allowance should be £10 a-year, and the maximum allowance £30 a-year.

Dr. Hamilton moved, and the Rev. Mr. Millar seconded, the adoption of the report; and, at the suggestion of the Rev. W. Ballantyne, the report was generally approved, but the rules were ordered to be printed and taken into consideration at a future diet.

THE STATE OF RELIGION.

The Rev. P. L. Millar made a communication on this subject. He said the progress of religion in several congregations was of a quiet, but deep, earnest, and hopeful character. He instanced several congregations in which great progress had been made; and he suggested that the brethren present who had witnessed the works of grace, either in their own congregations or in other parts of the vineyard, should tell the Synod what they had seen.

The Rev. W. Chalmers, of London, gave some account of his ministrations in the Britannia, Victoria, and Surrey Theatres of London; and instanced, as an index of the state of feeling amongst the masses of London, that at the close of the services in the Victoria Theatre on one occasion, upwards of 1200 or 1400 persons, out of a congregation of 3000, remained for more private and individual conversation with the ministers as to the state of their souls. Mr Chalmers dwelt upon the importance of these services in connection with the bringing out of religious talent possessed by the lay portion of their congregations.

APPOINTMENT OF AN HISTORICAL COMMITTEE TO THE SYNOD.

An overture from the Presbytery of London on this subject was read by the Clerk, who stated that it was deemed an important matter to appoint a committee to collect such records and manuscripts as still existed amongst many old families, and in the archives of public bodies, bearing upon the history of the Presbyterian Church.

The Rev. Mr. Wright, of Southampton, seconded the motion for the sustaining of the overture, and remarked that the county of Devonshire contained many most valuable materials for a history of the Church.

After some conversation, it was agreed to sustain the overture, and to appoint a committee.

OVERTURE ON THE FORMULA.

The Clerk reported that five Presbyteries approved, and only two disapproved, of the

overture respecting the explanation to be attached to the 23d chapter of the Confession of Faith. It was therefore declared to be a law of the Church.

The Rev. Mr. Clelland, of the Isle of Man, feared that the overture involved a change of principle, or at least that a civil court might positively declare such to be the case.

The Clerk explained that the matter had now passed the Synod, and could not be rescinded except by re-opening the question in Presbytery, and preparing another overture.

OVERTURE ON THE APPOINTMENT OF A GENERAL SECRETARY TO THE SYNOD.

The Rev. Mr. Paterson, of Manchester, seconded by Mr. Ferguson, of London, moved the appointment of a clerk to the Synod, recommending Mr. Duncan. After a discussion, the motion was sustained.

REPORT ON HOME MISSIONS.

The Rev. W. McCaw, of Manchester, convener, read the 17th annual report of the committee on this subject, which stated that the area of operations had been considerably widened, and that a large measure of success had attended their operations. Every year witnessed some good effect in the consolidation and extension of the Church. Two new spheres of labour had been undertaken during the year, one at Carlisle, and the other at Exeter. There was a very interesting mission field in Liverpool, which the Canning Street congregation had carried on without any aid from the mission; and one of the oldest congregations in Cumberland, Haltwhistle, which had been almost extinct, had been revived, and promised to attain a measure of strength.

Mr. R. Barbour, Manchester, treasurer, read the statement of accounts, which showed the total receipts to be £1027, 17s. 10d., and the disbursements, £759, 3s. 11d.

The Rev. P. L. Millar moved a resolution adopting the report, thanking the convener, committee, and treasurer, expressing unabated interest in this branch of the Church's work, and instructing the deputation to the Free Church of Scotland and the Irish Presbyterian Church, to bring the claims of the institution specially before these Churches, and to solicit their sympathy and aid.

The Rev. James Clelland, Douglas, seconded the motion.

The report was then agreed to.

THE SYNOD FUND.

Mr. George Duncan (London) read a report on this subject, which showed an expenditure during the year of £207, 19s. 8d., and receipts to the amount of £194, 8s. 7d., leaving a balance due to the treasurer of £13, 11s. 1d.

The motion of Mr. J. C. Stevenson, approving of the report, was ultimately agreed to, and an overture proposing certain alterations in the management was declined.

DEPUTATION FROM THE FREE CHURCH OF SCOTLAND—DR. BEITH ON THE PRESENT CONFLICT.

The Rev. Mr. Millar introduced the deputation from the Free Church of Scotland, which consisted of the Rev. Dr. Beith,

who has filled the office of moderator, the Rev. Mr. McLauchlan, of Edinburgh, General Anderson, and Mr. Charles Cowan, of Logan House, formerly M.P. for Edinburgh. He said he was sure that the Synod must look upon such a deputation as an expression of the interest that Church felt in them, and of the desire which they had to reciprocate at all times those feelings of sympathy and attachment which the Presbyterian Church in England must ever cherish towards them.

The deputation then addressed the Synod consecutively.

The Rev. Dr. Beith spoke at considerable length on the present conflict in Scotland in reference to the power of the civil court to review the decisions of the Church.

The Rev. Mr. McLauchlan said what they wanted was to maintain the purity of the Christian Church. They wanted no drunkards, they wanted no discreditable men in their Church; and he put it to any Christian man whether that was not an equitable and a Christian object. They wanted more; they wanted protection in securing the purity of their Church. If they were to have any Church discipline at all, what kind of discipline was it to be if it was to be carried on under the terror of an action for damages?

General Anderson and Mr. Cowan having also addressed the Synod,

The Rev. W. Chalmers moved a resolution welcoming the deputation, expressing the satisfaction with which the Synod had listened to the reports given by them of the continued prosperity of the Free Church of Scotland, returning thanks for their addresses, and requesting them to convey to the Free Church the assurance of its warmest sympathy and strenuous support on the subject in which she had again been honoured of God to take the lead for upholding the purity and vindicating the liberty of the Church of Christ.

The motion was agreed to.

DEPUTATION FROM THE IRISH PRESBYTERIAN CHURCH.

The Rev. Mr. Menealey, of Belfast, and Mr. Sinclair, elder, were then introduced by the Rev. P. L. Mular; and both addressed the Synod at considerable length.

The Rev. W. McCaw, of Manchester, moved a resolution congratulating the deputation on the condition of the Presbyterian Church in Ireland, and expressive of sympathy with the revival.

The Rev. J. R. Welsh seconded the motion.

THE MILLWALL AND EXETER APPLICATIONS FOR ADMISSION.

The Rev. Mr. Duncan, the Clerk of the Synod, introduced an application from the London Presbytery for the admission of the congregation now assembling in Millwall Church to be connected with the Presbyterian Church in England. The congregation was a small one, but it was made up principally by Scotch families, the heads of which were skilled artisans. The station had been in existence for several years; but owing to the manner of ministerial supply, there had not been the progress made it was presumed a settled ministry would promote, as the population of the district was for the most part thoroughly Scottish.

The application was agreed to.

The Rev. W. Wright introduced the Exeter case. The rev. gentleman said—The building occupied was built some years ago for the use of persons who, disgusted with the Puseyism which pervaded the churches in Exeter, had resolved to form a Free Church congregation; that experiment, however, had failed, as had others made by other bodies, but now there was every prospect of success.

In reply to Mr. Pattison, Mr. Wright said that there was an organ in the Church at Exeter, and that it had been played during the public worship conducted there.

THE ORGAN QUESTION.

Mr. T. C. Paterson (Manchester) wished to ask the Rev. Mr. Wright certain questions as to the charge at Exeter.

In reply, Mr. Wright stated that the beneficiary interested in the property was the widow of the late Mr. Whitechurch, who purchased the church, and that the present trustees were perfectly competent to make a transference of it either by sale or lease; but Mr. Wright firmly declined to answer the question whether Mr. Barbour, when he heard of the organ being in the church, wished to withdraw his grant, and whether Mr. Wright had promised that the organ should be discontinued. To answer such questions without Mr. Barbour's presence or consent, Mr. Wright deemed would be a breach of that honour and propriety with which private correspondence ought always to be treated, and at the time in question the correspondence with Mr. Barbour was essentially private. Mr. Wright stated, in answer to further questions, that Mr. Mitchell, the minister, who had received notice to quit, was not the first minister, but that the original minister belonged to the Church of England. He had no knowledge of the reasons why Mr. Mitchell had received notice, nor did he think they affected the present application. Mr. Wright declined to answer the question whether many of the congregation left with Mr. Mitchell; but stated, in reply to a further question, that there were 285 sittings let at the present moment.

Mr. Cousins, a deputy duly authorised by commission to attend the Synod to state the particulars of the case at Exeter, stated that after all the places of worship in Exeter where the Gospel was preached were filled, there were 30,000 of the population for whom there was no accommodation. Before Mr. Mitchell received the notice to quit, to which reference had been made, two or three previous ones had been given. On the testimony of a city missionary, there was more good being done at Christ Church than at any other place in the city. For some time past there had been conversions every Sunday. There was also a good Sabbath school. As to the organ, which had been alluded to, that was no pet object of his; he would not give the one tenth part of a penny to support that instrument; but the congregation in question was not in a position to relinquish the organ, and he thought it rather a hard case that they must not have the sound of the Gospel trumpet unless on the condition of the organ being silenced. Mr. Cousins had been in several Presbyterian Churches, and his impression was, that the singing there was not such as to be attractive, or even acceptable, to the

people at Exeter, as the most insignificant place of worship in that city had either an organ or harmonium, or some other instrument; but his opinion as to organs was, that all instrumental music was merely to guide and assist the human voices, not to drown or supersede them. At the church in question the singing was so hearty as, for the most part, to render the organ inaudible; but the Exeter people could scarcely believe it possible to conduct the psalmody in public worship without assistance from instruments; and, as he thought it was expedient to conciliate the people in order to do them spiritual good, he would recommend the Synod to sanction the application without making the relinquishing of the organ a *sine qua non*.

In reply to questions Mr. Cousins stated that the congregation was aware that the organ question might cause some opposition in the Synod, but they placed the Gospel first and the organ afterwards. (Hear, hear.) The tenure of the lease by the congregation expired at the close of this year.

Mr. Wright, in answer to questions, stated that when he began to conduct worship in the church he made no arrangement whatever for the disuse of the organ; and further, that the congregational income was nearly £250 per annum, which, when the rent (£100) and current expenditure (£50) were met, would leave £100 towards the supplement of a minister.

Questions being exhausted, the House proceeded to discuss the propriety of granting the application.

The Rev. T. C. Paterson, in addressing the Synod, said it had transpired in the course of the debate on this case that the organ was constantly used in the worship of God in Christ Church in Exeter; and as the use of instrumental music had been positively forbidden, he thought that the Synod should not sanction the admission of the congregation while the laws of the Church were constantly violated. Mr. Paterson closed with the following motion:—"Sustain the reference from the Presbytery of London in the case of the congregation of Exeter; but, inasmuch as the Synod has learned that an organ is being used in their public worship, appoint a commission to inquire into all the circumstances of the case, and to deal with the congregation with a view to the bringing of their worship into conformity with the laws of this Church, as declared by the Synod at its meeting in Manchester, in 1858; and on the commission's being satisfied thereon, that the congregation be admitted; the commission to report to the next meeting of Synod; and that the following constitute the commission." [Names read.]

Mr. Gordon Brown (Liverpool) seconded the resolution.

Mr. Hunter, elder, Cheltenham, said that three years ago the application of the church he represented was refused on account of the organ. That instrument was silenced in order to obtain admission, and he thought, if the Synod received the application from Exeter on other conditions than those imposed upon the people at Cheltenham, his friends would feel themselves aggrieved.

The question was adjourned to receive a report on Foreign Missions.

FOREIGN MISSIONS.

The Rev. W. Ballantyne read the report of the committee on this subject. It con.

gratulated the Synod upon the opening to China which had been assured by the recent treaty of Tien-tsin, and upon the fact that fourteen years' experience upon the Chinese field, gave the missionaries of this Church a great advantage, which doubtless would be used wisely and well. With the exception of Messrs. Swanson and Mackenzie, who had arrived at Amoy (their destination), the Church had not yet sent out any new missionaries, though they hoped to do so, as the mission never was more efficient and promising than now. Never did the manifold tokens of the Divine favour vouchsafed to it eul in a more marked degree for the grateful thanks of the Church at home, and for sustained and greatly enlarged exertions on its behalf. The committee recommended that the mission to the Jews at Corfu should be discontinued, and that Mr. Charters should be employed as a Jewish missionary in some other field. Referring to India, they expressed their regret that they had not been able to send out a mission to India in terms of the resolution of last year. They submitted a plan for the formation of a native Christian agency, including the maintenance of three vernacular schools in the rural districts of Bengal, the preliminary expense of which would be £1000, and the permanent expense £350 a-year. The former sum had already been provided by one friend, and the permanent expense was not only promised, but a guarantee would be given for its continuance so long as the mission was established; so that the entire sum needful for setting up such an evangelistic agency was at once provided for, and the Church was now invited to open and direct that agency for the extension of the believers' kingdom and the salvation of perishing souls in a land having so many claims upon its sympathy and help as India.

The Rev. J. D. Burns moved that the report be adopted.

The Rev. Mr. Millar seconded the motion, which, after an interesting address by Behari Lal Singh on the nature of Mohammedanism and the trials and difficulties connected with missionary labours among the Mohammedans of India, was agreed to.

THE EXETER CASE AND THE ORGAN QUESTION.

The discussion of this subject was resumed, when the following motion by the Rev. Mr. Chalmers was agreed to:—

“That the Synod sustain the reference from the Presbytery of London, in the case of the congregation of Exeter, and remit the case to that Presbytery, with instructions to urge upon the congregation of Exeter the importance of bringing their public worship in closer accordance with the general usage of this Church, and with full powers to sanction the congregation as a settled charge, provided they agree within a reasonable time to abandon the use of instrumental music.”

The Synod then adjourned at a quarter to 12 o'clock until 10 next morning.

APPLICATION FOR THE SANCTION OF A CHARGE IN CARLISLE.

The Rev. Mr. Burns read an overture from the Cumberland Presbytery, praying the Synod to sanction the congregation in the above city as a regular charge. The population of Carlisle was stated to be 30,000,

10,000 of whom were Scotch, consequently there was a large field.

The Rev. Dr. Lorimer moved that the application be admitted.

The resolution being seconded, and the Synod being satisfied as to the sustentance of the minister, it was agreed to.

PROVISION FOR AGED AND DISABLED MINISTERS.

The rules of this society were read and approved. These rules provided for suitable trustees being appointed; for the Synod by its own vote to pass every claim from persons being ministers of this Church for, at least, ten years, none others being eligible; that the minimum allowance be £20 per annum, and the maximum £30. The rules were adopted, and collections for supplying funds were fixed.

REPORT OF THE GENERAL SECRETARY COMMITTEE.

The Rev. J. C. Paterson, Manchester, the convener of this committee, brought up the report, which was to the effect that the committee had conferred with the Rev. Mr. Duncan, who had consented to accept the office if elected to it.

The Synod received the report, and formally appointed the Rev. Mr. Duncan to the office referred to.

DEPUTIES TO OTHER CHURCHES.

The Synod having called for the report on deputies to other churches, it was read by the Rev. Wm. Ballantyne. The recommendations were, that the Moderator, the Rev. Wm. Ballantyne, and Messrs. Alex. Gillespie and James Watson (London), and Robert Lockhart (Liverpool), form the deputation to the Free Church of Scotland; and that the Moderator, the Rev. D. Mackenzie, and Messrs T. P. Dadd (Hexham), and W. Ferguson (London), elders, be deputed to visit the General Assembly of the Irish Presbyterian Church. As the Clerk of Synod was about to visit Canada, the committee on bills and overtures recommended to the Synod that he be appointed the deputy of the Church to the Synod of the Presbyterian Church in Canada, and that he receive a brotherly letter from the Synod to the Churches in America holding the Westminster standards. Agreed.

REPORT ON UNION.

The Rev. Dr. McCrie brought up the report of the committee on this subject. It appeared that a conference between a deputation from this Church and the ministers of the United Presbyterian body had been held. In that conference the difficulties of union were freely discussed, but, as they passed under review, those difficulties appeared to become fewer and smaller. The report recommended a deputation from this Synod to that of the United Presbyterians, shortly to be held in Scotland. It was thought by the speakers on this subject that the union of two bodies, holding so much in common, would enable them, in conjunction, to present to the English public an aspect well calculated to further the interests of Christ's cause. The report was adopted, and the Rev. Drs. Hamilton and Anderson (ministers), with Messrs. Gillespie and Bruce (elders), were appointed as the deputation.

It was agreed that the meeting of Synod next year should take place on the second Monday in May, in Regent Square.

After disposing of some other matters—including a gratifying report on the College, which stated that the average attendance of students during the last session had been eight—it was announced that the business had terminated, and the Synod was dissolved in the usual form.

REV. DR. TAYLOR'S CLOSING LECTURE.

IN DIVINITY HALL OF UNITED PRESBYTERIAN CHURCH.

We subjoin the concluding portion of Dr. Taylor's closing lecture, closing not merely a session, but closing the connexion of the respected Professor with the church in this country. We earnestly express our best wishes for his future happiness and usefulness.

“The entire number of Students who have attended the Hall during the nine years of my Professorship has been 39. That includes the 9 who attended during my first session in 1852, the 10 who attended during the present session, several whose Theological Education was partly conducted in Scotland before they came to this country, and also a considerable number who, I regret to say, have laid aside the study of Divinity, and betaken themselves to other pursuits. The number who have been licensed is 16; of these, 12 are now Ministers of the Church; 2 others are under call; while 4 are at present ready to make application for license. It is a painful fact, and one which indicates that there is something unsound in our system, that the Church does not furnish an adequate supply of Ministers. I am not aware, however, that the deficiency is to be traced directly to the Hall. I do not know of any British Presbyterian denomination which presents easier terms of admission to the office of the Ministry, or which gives greater aid and encouragement to Students; nor can it be alleged that those educated here are generally unsuccessful in obtaining appointments. It is a fact that whatever may be said of their attainments, they are quite as acceptable to the people as those you have received a much more lengthened and expensive education at home.

With regard to the ‘Fund for Aiding and Encouraging Students in Divinity’, the idea of which, I believe, originated with myself, I feel great pleasure in saying that it has been eminently successful. I trust it has been judiciously managed by the Committee; and I feel confident it has been highly advantageous to the Hall. Our Church, I think, has done itself great credit in this matter, though a considerable proportion of the Congregations have stood entirely aloof. Two individuals also have most generously contributed £10 apiece, for several years, and were prepared to continue their contributions. No means for raising this money have ever been used, but of the most simple and unexciting kind, yet wherever the Minister has shewn himself cordial, the people have liberally and handsomely come forward. It is sometimes complained that our people are niggardly in their contributions for religious objects. My direct experience of them relates almost entirely to

this fund; and I feel bound to bear most unequivocal testimony in their favor. That testimony too, is the more valuable, as the contribution made, was not for the immediate object of securing preaching for themselves, but for advancing the cause of Education, and assisting to provide a supply of Ministers for the denomination at large. No application has been made to any Congregation, oftener than once, yet we have always had abundance, and there is a considerable surplus to be handed over to the Synod. Our plan has been to give an Exhibition of £10 to each Student applying for it, trusting to every one's honour to make no application unless necessary. The entire sum expended during the six years the scheme has been in operation, is £536.* One individual licensed has most creditably refunded the Exhibition he received; and several who have received Exhibitions, but have not gone forward to license, are regarded by the Committee and by many others, as bound in honour and integrity, to return what they have received, † unless, indeed, they intend still to apply for license.

There are many topics connected with Theological Education, which it would be natural, on such an occasion as this, to take up; and on which a few remarks might perhaps profitably be made. But I have no heart to say a word on such subjects. The close of the Session, though it relieves me from considerable labour, has always had a saddening and depressing effect on my mind; and, this year, it may easily be understood, the weight is tenfold greater than usual. Not to advert to the termination of my Professorship, which concerns chiefly myself, I am persuaded there are others who will heave a sigh, when they reflect that, in a few minutes, the Divinity Hall of the United Presbyterian Church will be amongst the things that were. We confidently indeed look forward to better days, and anticipate that the contemplated union will be attended with great advantages in regard to the training of our students. Yet from the constitution of the mind, changes, and especially extinctions, even though they be expected to be productive of good, naturally awaken feelings of a melancholy and painful description.

In taking leave of the students, I beg to remind them that they will now be classed with those who have had training in another institution, where superior advantages are enjoyed. It is not to be expected that our men should be in all respects quite equal to those who have had the benefit of three distinguished Professors, instead of the one humble individual who now addresses you. But though the advantage of numerous and eminent instructors is not to be overlooked, it is a gross delusion to imagine that the proficiency of students depends exclusively, or even mainly, on that. Far more is to be traced, under God's blessing, to their own diligence and assiduity; and I confess I shall be ashamed, and withal, somewhat disappointed, if my old pupils are found manifesting on the whole any marked inferiority. I trust that they will meekly and humbly, and in a kindly, brotherly spirit, take their place in the college, and will strive by intense application on their own part, and earnest and respectful attentions to the instructions of their Pro-

fessors, accompanied with fervent prayer to Him who above teaches to profit—that by all this, they will strive to bear themselves creditably during their preparatory course; and that at the close they will come forth workmen who need not to be ashamed, rightly dividing the Word of Truth. I sincerely, affectionately, and solemnly bid them farewell. I commend them to God, and to the word of His grace. The Angel which redeemed Jacob from all evil bless the lads!

On withdrawing from the place in the service of the church I have been honoured to occupy, I beg to be allowed to say that if any imagine that I have an overweening conceit of the manner in which the duties of the office have been discharged, they are very widely mistaken. I entered on these duties with a good degree of diffidence, and now, at the close, I see much to look back on with humiliation and regret. I desire to be thankful to my brethren for their indulgence, and implore the forgiveness of God through the merits of the Saviour. If, in retiring, I might, in a few words, offer a humble legacy to the church. I would venture, in the first place, earnestly to recommend that, in the arrangements to be made for the education of students, security should be taken for that education beginning at the beginning, and being regularly and thoroughly conducted. It is not necessary, in my opinion, that the structure be reared to a very great height, though, of course, the higher the better; but it is essential that the foundation be solid. If I can in any degree judge, it is simply preposterous to begin building near the top of the wall, when all beneath is nothing but mud. Secondly, I would warmly entreat that sufficient, indeed ample time, be allowed for all the branches to be cultivated. I by no means plead for an absolutely, but only for a relatively, lengthened course. If the time must be short, let the demands be proportionally limited. Exclude all that is of secondary importance, and insist only on what is essential. Fear the man of one book, says the old Latin adage. On the same principle, I say, Fear the man of one department—a department in which he is master. Fear him much rather than the man of many departments, in all of which he is a mere smatterer.

And now may the God of all grace, for whose countless mercies we desire to render the most humble and hearty thanks, continue to vouchsafe his richest blessings. May those excellent youths who have been here receiving instruction, prove, under his gracious influence, good and able ministers of Christ, and at the close of a happy, honoured, and fruitful pastorate, receive from the Chief Shepherd, the glorious ananathine crown. May the distinguished men to whom the tuition of our students will be committed, be blessed with a double portion of the Spirit of our Master, and thus be made successful instruments in training a numerous, learned, faithful, and zealous ministry. May the two denominations about to be united enjoy abundant peace and prosperity. May the holy Catholic Church shake herself from the dust, arise, put on her strength and her beautiful garments, and prove fair as the moon, clear as the sun, and terrible as an army with banners. And may the knowledge of the glory of the Lord cover the earth as the waters cover the seas!

Missionary Intelligence.

IRISH PRESBYTERIAN CHURCH.—The accounts from the Missionaries are, on the whole, encouraging. Dr. Glasgow writes recommending the establishment of a mission at Ahmedabad, where it would appear there is opposition from English (Parsi) Christianity. The Rev. H. Pestonji has had the privilege of receiving two of his countrymen into the church—a father and his son.

From Beyrout the following letter has been received from Rev. S. Robson, who is well qualified to speak of the condition and prospects of that unhappy country.

Beyrout, 28th March, 1861.

The plan which the commissioners drew up for the future government of Syria has been rejected by the Great Powers. The Porte was of course opposed to it; and France took the ground that the country belonged to the Sultan, and that foreign powers had no right to interfere with the government of it. France, however, holds that by existing treaties, the Porte has conceded to foreign powers a right to interfere to a certain extent in the affairs of Lebanon. The other "Powers" have acquiesced in these views, and their commissioners have been instructed to limit themselves to the arrangement of a new scheme for the government of Lebanon. Thus all Syria, except that "goodly mountain," is to be left absolutely to the Turks, to govern or misgovern as they please. In the fearful massacres of Sidon, Hasbeiya, Rasheiya, Deir-el-kamer, and Damascus, and in the devastations and murders which spread so widely over the surrounding regions, we have the results of the recent management of the Turks, and if they are left to themselves hereafter, the state of Syria will really be worse than ever. I make this assertion deliberately and with a full knowledge of the circumstances. Even as regards Lebanon, the commissioners are restricted to forming a plan on the basis of that of 1841 which produced, as its natural fruit, the destructive war of 1845, the deplorable events of last year, and many an evil in the interval between 1845 and 1860.

It is understood that the commissioners have agreed on the scheme for Lebanon, and that it only remains to settle some of the details with Fuad Pasha. It is expected that two or three weeks will suffice for this, and that the commissioners will leave the country in April, and the French Army in May or June. For my own part, I much doubt whether the French will be so easily got rid of; but the conference in Paris has probably decided the question ere this.

On the 9th instant, 248 Druzes were put on board a Turkish steamer and sent into banishment in Tripoly. I know not for what period they have been banished, but I am quite satisfied that ere long they will begin to return as they find opportunity and means to pay their expenses. Amongst them is not one chief or leader, nor prominent man. This is all the punishment which Fuad Pasha has inflicted on the perpetrators of the massacres in Lebanon?

As soon as the melting of the snow left the road over Lebanon open, parties of

* At first a few Exhibitions of £11 were given. † still in all.

Christians began to leave Damascus for Beyrout almost daily. Probably more than a thousand persons have already arrived. It is nearly nine months since the massacre; it is more than eight months since Fuad Pasha came with a fleet and army and unlimited authority; it is more than seven months since the French troops landed; and it is more than six months since the commissioners arrived. But instead of seeing the Christians returning to Hasbeiya, Rasheiya, and Damascus, in confidence and hope, we see those who had hitherto clung to the ruins of their homes, making their escape to Beyrout. Yet the professed object of fleets and armies, Pasha and Commissioners, was to punish the criminals and indemnify the Christians for their losses, re-establish them in their homes, and provide for their future safety. The coming of the French army obliged the Turks to stop the massacres which otherwise would most probably have been repeated in other cities; but with this exception, neither that army nor the commissioners have effected anything for the restoration of the Christians to their former seats, for the punishment of the guilty, or for the establishment of peace or good government in the country. These statements really appear incredible, and yet they are the simple and notorious truth, and the explanation of the whole affair is plain enough. Each of the Great Powers chiefly interested—Turkey, France, England, and Russia—has a policy and objects of its own, and with all of them the interests and well-being of the poor Christians in Syria, are neither not an object at all, or only a very secondary one. England, indeed, sincerely desires the good of the Christians and the prosperity of the country, but she has also other objects in view, much more extensive and important than these. France, it seems to me, is labouring to keep the country in such a state as will either justify her in prolonging her occupation indefinitely as she has done in Rome, or will render fresh disturbances inevitable, and so afford her an excuse for occupying it again at an early period. All here who feel interested in the prosperity and peace of the country, are bitterly grieved and disappointed at the result of the intervention, negotiations, and occupation of the country.

The greater number of the Christians of the Lebanon have returned to their villages; but if the new scheme for the government of the mountain shall come into operation, new outrages and atrocities will certainly and speedily follow. What will become of the Christians of Hasbeiya, Rasheiya, and Damascus, I know not. The two former places are abandoned by them, and those still remaining in the latter are now coming to Beyrout. The French lead them to believe that it is unsafe for them to remain in Damascus, and urge them to go away. The Russians seem to recommend the same course. And if we judge the Turkish authorities by their acts, they also now wish to get them away. The motives of these three parties can be conjectured, but I need not occupy space in explaining them. It might be very well to remove the Christians from Damascus if they could be put elsewhere, in a position to support themselves and live in safety; but to bring them to Beyrout to lodge in crowded Khans, depend on alms, and pass their time in idleness and misery, is a lamentable proceeding. Is Damascus

to be made a purely Mahomedan city? Doubtless a few poor remnants of its Christian population will still cling to it unless they shall be swept away by another massacre. But in some of the adjacent villages there will be Christians no more, while Syria remains under its present rule. During twelve hundred years of Mahomedan domination, a Christian light survived in those villages—feeble indeed and flickering, and often dimmed and diminished by oppression and persecution, yet never wholly overwhelmed; and now in our day, in the middle of the nineteenth century, and amid the loudest hosannas in praise of toleration, liberty, and advancing civilization, we have seen that ancient Christian light extinguished in blood.

So hopeless does the future of Syria now appear that the chiefs of several of the most important mercantile establishments in Beyrout already talk of abandoning the country in despair. If this is the feeling of intelligent and energetic men in Beyrout, what will be the condition of the interior of places like Damascus?

A power higher and mightier than that of the kings of the earth has determined, and clearly foretold in the Bible the downfall of the Mahomedan empire, and every attention made to bolster it up, or reform it, seems only to hasten its inevitable doom.

We cannot yet attempt to resume our work in Damascus. I intend, if the Lord will, to go there next week and see for myself the state of matters. But at present I contemplate only a visit, and I shall not take my family with me. Nearly all our converts are here, and I have more and more useful work here among them and others than I could at present find in Damascus. A short time longer will perhaps enable us to see our way more clearly; and I hope to learn something while staying in Damascus.

ENGLISH PRESBYTERIAN CHURCH—CHINA.
—In the annual report presented to the Synod, the following is given as the result of operations at Pechuia and Bay-pay:—

At Pechuia and Bay-pay, from May, 1854, to Dec. 1860, baptized in all,	77
Of these there have died.....	13
gone to Singapore.....	2
been excommunicated.....	2
Names still on the roll.....	60
Of these, under suspension.....	5
in full communion.....	55
The five under suspension belong, four to Bay pay, and one to Pechuia	
Bay pay was at first an out-station from Pechuia, as Khang-khan is now an out-station from Bay-pay. All the Khang-khan members have been baptized at Bay pay, just as at first many of the Bay-pay members were received at Pechuia. Thus the total number of adults baptized at Pechuia from the first is fifty, and at Bay-pay twenty-seven; but those who are still on the roll connected with the three stations, are,	
Pechuia.....	25
Bay-pay.....	29
Khang-khan.....	6
Anhai.....	7
Total on the roll at these four stations....	67
Three of the Anhai members were baptized on the last Sabbath of the year.	
At our fifth station, Emung-kang, we have as yet no members to report, as the place has	

been opened so very recently, and the nucleus of a congregation there exists of members of the Anhai church, under the care of our American brethren.

“ Since these returns were made up, the Pechuia church has, on the 31 of January, met with another loss in the departure of the mother Bulletin. She was a woman of most decided Christian character, and her end was peace.

“ Out of the sixty-seven members, seventeen have been baptized in the year 1860. Pray that this may be only the earnest of more abundant grace in the year now begun.”

Writing still later, on the 23rd of January, Mr. Douglas says,

“ Last Sabbath I baptized one man and three women at Anhai; the average age of the four is 69. The old man is father of one of those last baptized; one old woman is mother of two of the first-fruits; the other two old women are from a village nearly a mile from the chapel; during the week of special prayer three old women had been regularly present every day. These three women are the first baptized at Anhai. In the afternoon the death of the Lord was showed forth for the first time in that region; the eleven Anhai members, along with the assistants, and the Christian boatmen, made up a little company.”

If these things are evidences of a work of grace, they are proofs that the word of the Lord is having free course, and being glorified in the distant and to which this Church has had the privilege of sending it; if they are sure signs that the hearts of the Chinese are open to the appeals of the Gospel and yearning after the peace which the Gospel conveys, they are more than a recompense for all that this Church has expended on its missionary undertakings, and they are as certainly stimulus to its renewed exertion, as they are to its eye of faith, the cheering harbingers of the time when all China will be the Lord's, when its vast influence of intellect and conscience, of art and literature, and law, and manners, will be pervaded and sanctified by pure and undefiled religion.

We quote the following missionary items from the *British Messenger*:

INDIA.

Societies and committees in all parts of the country are organizing a special fund for the relief of the sufferers in the north-west provinces of India, where millions are encountering the horrors of famine. The details received are of a most harrowing kind.

“ The dire calamity,” says one missionary, “ which now prevails in Travancore has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity of prompt and decisive action on the part of the Government more apparent. In South Travancore, the distress has reached its height; and we have it on authority that we are unable to question, that parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighborhood of Coltur, a fine boy, about seven or eight years of age, was offered for sale by a poor woman for eight chucgrums, or four annas and a half. Travandrum; we are informed, literally swarms

with the the miserable poor, and, despite the greater efforts of private benevolence, many are dying daily from starvation."

The Wesleyan missionaries at Bangalore have been cheered by the baptism of a convert from Mahometanism. It is stated that he was first led seriously to think of the claims of Christianity at the time of the mutiny, when side by side he saw in contrast the fruits of the two religions—the pride, cruelty, and lust of the one, in conflict with the patient and heroic virtues of the other. There is also encouraging news of the progress of the gospel in the native army, Bibles have been purchased, conversions have taken place, and the change of faith has been publicly professed without risk.

In this connection, also, it is pleasing to note that in CEYLON the native Christians are exercising an influence more decided than in preceding years. Several cases of conversion are reported, which have resulted through the instrumentality of conversations held among neighbours and fellow-workmen.

In BURMAH, the Karen Mission prospers. There are among them 120 stations or churches. Lieutenant-colonel Phayre, the Commissioner of Pegu, who has recently made a tour among the mountain tribes, says:—

"At each village there is a teacher and a school. The teachers are generally young men of the tribe; the village teacher is not in all cases an ordained minister, but he it is that conducts the public worship, and is also the schoolmaster. In each village a church is erected, and the school is held in the same building. At those villages which I have visited, these mountain places of worship were neat wooden buildings, with a house adjoining for the minister or teacher. All are built at the expense of the people, and the teacher is entirely supported by the same means."

In view of the recent events by which the populous provinces of China have been laid open to missionary enterprise, the Baptist Society proposes to send six additional men into the field. Peking and Nankin, the two capitals, will soon become the scene of Christian toil. In the latter city not an idol temple can now be found; opium and tobacco-smoking, as well as spirit-drinking, are forbidden; and eighteen places have been opened for worship. Two missionaries of the Baptist Society have been already directed to commence a mission there, or wherever it may be found practicable in that locality. From Chefoo, Mr. Edkins reports that he has received substantial encouragement; two converts have been baptized, and are engaged in teaching their countrymen the truths they have newly discovered.

The London Society has broken new ground in POLYNESIA. The natives of Lifu have cordially welcomed the missionaries sent out from England, and the report of their first year's labours affords an earnest of future and enlarged success. They found the French priests in possession, and endeavoring by threats to coerce the people into submission.

"We have not," writes one of the brethren, "yet formed a church, thinking it better to institute preparatory classes, from which we intend selecting such as we may

deem proper persons for church-fellowship. You will be pleased to hear that there are upwards of a thousand inquirers on this side of the island. Nearly all of these were such before we came here. They have cast away their stone idols, are no longer guilty of polygamy, and I would not, I believe, do anything which they knew to be wrong."

The news from SOUTH AFRICA is important. Mr. Baldwin, a distinguished hunter and traveller, had penetrated to Victoria Falls, being the second white man who has looked on their grandeur. He appears to have run some risks in the excitement of the sight, and was taken captive by the natives, who thought him insane, but rescued by the timely and unexpected arrival of Dr. Livingstone with his party. The doctor had discovered Lake Shirwee, ninety miles long, and another lake, which, from description, must be 300. In the neighborhood rises a table mountain twenty miles in length; the surrounding country is salubrious, and good for cattle; cotton is grown in great quantities by the natives, and all tropical productions thrive. Any doubt as to the fate of the missionary party among the Makololos is removed. From Linyanti Mr. Price had returned with the orphan children of the Heumores; and, after a perilous journey, and losing his wife by the way, had reached Lake Ngami. The veteran Moffatt, with his accustomed energy, had started in search of the missing brethren; but, on the twelfth day after his leaving Kuruman, happily received news of their safety.

From WESTERN AFRICA we learn that hopes are entertained of peace at Yoruba, through the intervention of the British consul, but nothing definite has yet transpired. The war was proving indirectly a means for the advancement of Christian influence. The sympathy felt for the natives in their distress, and the benevolence which has rescued many from hunger and want, have inclined them to lend a readier ear to the truth. Like Him who, by miracles of beneficence, commended his message of love, the missionaries and their converts have been active to illustrate their faith by works of kindness.

The king and chiefs of Creek Town have entered into an engagement with the British consul to abolish, in their territories without delay, the practice of inflicting punishment on the innocent in place of the guilty, and to use their influence to effect its abolition in the whole region of Old Calabar. According to the old custom, if a man broke a law of which the penalty was death, he might substitute another (an innocent person) in his room; he might give a slave to be slain, or buy one expressly for the purpose. If a slave killed a poor man, some man equal in rank with the man killed must be put to death in his room; the death of the slave was not enough; in every case the satisfaction must be complete. This barbarous practice, yet one not without a deep significance, is now abolished.

Leaving far behind these regions of the sun, we find the Moravian missionaries labouring in GREENLAND amid the Arctic snows with unfailing energy. The details of their journals present a variety of incident. A patient faith, and a vivid apprehension of the value of the individual soul,

sustain them in toils the fruit of which is not always apparent. The rigours of the climate surround them with perpetual dangers, and sometimes invest their work with the interest of romance. It is a remarkable circumstance, and one which occasions anxiety, that the annual migration of seals is now much later than was the case twenty or thirty years ago. Hence, the early freezing up of the inlets, by which the fish are constrained to take a more seaward course, is followed by great distress among the Esquimaux. Regarding the spiritual state of the congregations in Greenland, the reports are marked by a more cheerful tone, but there appears to be no striking facts of an encouraging character to communicate."

Proceedings of Presbyteries, &c.

PRESBYTERY OF OTTAWA.

This Presbytery held its ordinary meeting in the city of Ottawa on the 7th, 8th and 9th of May. The unfavorable state of the weather caused the absence of some Ministers and Elders. There were present nine Ministers and five Elders.

The opening sermon was preached by Mr. McEwen.

Mr. Gourlay obtained leave of absence for a few Sabbaths, as he expressed a desire to be present at the meeting of the General Assembly in Philadelphia.

The Session Records of Aylmer and Ottawa were attested.

The Committee appointed to visit Tarbolton, in conjunction with brethren of the U. P. Church, reported favorably of the state of matters there, and the anxiety of the people to be supplied with ordinances without delay.

Mr. McKinnon was continued Moderator till after meeting of Synod.

The report of the commission appointed to visit Pembroke was again considered. After considerable discussion, the Presbytery agreed simply to receive the report and note its contents.

The following contributions to the Presbytery's H. M. Fund were acknowledged:—Ottawa \$40; Bristol \$7 50; Beckwith \$10 50; Russell \$10 30; Lochaber \$5; Cumberland \$4 67; Wilson Settlement \$4. Aylmer \$2 50; McNab \$3.

Several payments were ordered to be made for missionary services.

The committee appointed at last meeting to confer with parties in Bearbrook, Cumberland and Russell, in reference to a partition of labor, and Mr. Whyte's resignation of the last-named place, gave in a verbal report. They agreed to do nothing to disturb existing relations, but to meet, as far as possible, the wishes of parties by supplementing the services of the present pastors by missionary co-operation.

Mr. Geggie, minister of Dalhousie, resigned his charge on account of ill health.

The Presbytery, knowing the circumstances, at once accepted of the same, without going through the form of citation. The Presbytery also recorded their deep sympathy with Mr. Geggie, and agreed to represent his case to the Committee on "Aged and Infirm Ministers."

The Presbytery resolved to hold a special meeting in Pembroke on the first Wednesday of July, to investigate an important case of discipline, and Mr. Fraser was appointed to preach there on the Sabbath preceding, and to cite parties and witnesses.

Mr. Bauld, the missionary, was appointed to Wakefield till the meeting of Synod.

The Presbytery resolved to make an individual effort to raise the sum of \$80, to pay their share of the arrears due to Mr. Melville from Pembroke, and Mr. A. Irving engaged to do something in Pembroke to relieve or assist the Presbytery.

A reference from the Session of Osgoode and Russell on "Promiscuous Dancing" was disposed of by the following motion submitted by Mr. D. Wardrope:—"That the Presbytery receive the reference, and, having seriously considered the same, agree to declare that, in the opinion of this Presbytery, dancing and all kindred amusements are discountenanced by the Word of God, as being altogether opposed to the spiritual progress and prosperity of the church."

After the transaction of some private matters, which are not yet fit for publication, the Presbytery passed the following resolutions on the several remits of Synod.

1. Nomination of Moderator. On motion of Mr. Fraser, seconded by Mr. D. Wardrope, the Presbytery agreed to nominate Mr. R. Ure, of Streetsville, as the next Moderator of our Synod, and to recommend Dr. W. Taylor, of Montreal, as the first Moderator of the United Synod.

2. Overture on Examination of Students. The Presbytery at once and without discussion, agreed to oppose the establishment of a Central Board, or any organization by which the functions of Presbytery may be superseded.

3. Overture on Changes in Widows' and Orphans' Fund. The Presbytery, by a majority of votes, agreed to express approval of the proposed changes. The views of the minority were that the changes should not be "retrospective."

Dr. Cairns, by letter, applied to have his name added to the Presbytery roll, as a Minister without charge. The Clerk was instructed to write that the Synod alone can entertain such a request.

S. C. FRASER,
Pres. Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Brock Street Church, Kingston, on the 7th and 8th May. All the Ministers and members of Presbytery, were present, and several Elders.

A large amount of business was transacted. The Convener of the Home Mission Committee of Presbytery reported, that this Presbytery had allocated to it by the Synod's Home Mission Committee for the summer, three missionaries, viz. Messrs. Kellough, Gillies and Patterson; that they had been labouring since their appointment till meeting of Presbytery as follows:

Mr. Kellough at Trenton and Consecon.
Mr. Gillies in rear Townships of Hastings, and Mr. Patterson at Ballynahinch and Harrowsmith.

In addition to the above, Rev'd. William Smart is laboring within the bounds, at the Lansdown Station. The allocation of Missionaries was agreed to be left in the hands of the Home Mission Committee.

Mr. Wilson reported that he had held a congregational meeting at Ballynahinch, in accordance with appointment of Presbytery, on Tuesday, 29th January, when the following were appointed managers of the financial affairs of the congregation for the ensuing year, viz.: Messrs. Daniel McKee, Robert Gibson, John Carruthers, Charles McArthur, and Thomas Lemon.

Mr. Gordon was appointed to dispense the Sacrament of the Lord's Supper, at Lansdowne Railway Station, at such time in June as may be most convenient.

Messrs. McLaren and Wishart, the Committee appointed to visit the back townships of the County of Hastings, reported that they had visited the townships of Tudor, Lake, Walliston, and Limerick, where they found a large number of Presbyterian families, by whom they were kindly received, and the Gospel preached by them attentively listened to; and they strongly recommend this field to be at once occupied by the Presbytery.

In accordance with the above recommendation, the Presbytery has sent one of its missionaries to labour in these townships.

The Treasurer submitted his annual statement of receipts and disbursements, on account of Home Missions, for year ending 11th April.

Balance on hand at last statement, ..	\$169.22
Received from settled congregations, ..	326.72
" " Mission Stations,	340.66
" " share of grant from Ireland. ..	27.10
	\$863.71

Disbursements.

Supply of Trenton & Consecon, ..	\$156.45
" " Ballynahinch & Harrowsmith,	209.55
" " Lansdown,	172.66
Catechist in Hastings,	40.00
Travelling Expenses of Ministers in Mission field, Postage, &c. ..	50.16
	623.82

Balance in hand,

\$234.89
Session Records were handed in from the congregations of Melrose and Roslin, Belleville, Brock Street Church (Kingston), Chalmers Church (Kingston), and Storrington & Brewer's Mills, and committees appointed to examine the same, reported them all as on the whole faithfully and correctly kept. Statistical and Financial Returns were handed in from all the congregations within the bounds, and steps taken to deal with several defaulting congregations in arrear for stipend. The clerk was instructed to prepare and forward to the proper quarter an abstract of said returns for the Synod.

Mr. John Aull, student under the care of the

Presbytery, being present, presbytery had conversation with him on his studies, and expressed satisfaction with his progress.

The Convener of the Presbytery's Colportage Committee presented a Report, which was received.

The Presbytery agreed to nominate Mr. Alexander F. Kemp, Minister of Gabriel's Street Church, Montreal, for the Moderatorship at the next meeting of Synod. The Presbytery recommended that a special collection be taken up in all the congregations of the bounds, to defray expenses connected with next meeting of Synod. Presbytery considered the overture on examination of students, and resolved—

That while the Presbytery approve of a Central Board, for the examination of students, if properly constituted, do nevertheless disapprove of the overture in its present form.

The Presbytery took into consideration the overture on the Widows' and Orphans' Fund, and after mature deliberation agreed to approve of Regulation No. 1, and No. 2 with the exception of the words in the last clause, "Ministers who shall not avail," &c., the following to be substituted—"Ministers who, within one year of the ordination, do not avail themselves of the benefit of the fund, shall not be admitted until they have paid all the annual rates due from the period of their ordination, with legal interest on the same. No. 3 approved with the exception of the last clause—"Always providing," &c., the following to be substituted—always provided that the whole amount paid by him into the fund shall be returned without interest. No. 4 approved with the following alteration, that the words "one half of" be expunged.

The foregoing regulations are approved of with the alterations proposed above, with the understanding that the changes made shall not affect the rights of those at present in the fund.

The Presbytery held a conference, respecting the state of religion within the bounds.

Presbytery adjourned to meet in Montreal, with permission of Synod.

A MACALISTER, Pres. Clerk.

Notices of Recent Publications.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR APRIL, 1861. Philadelphia: Published by P. Walker, 521 Chesnut St. Rev. A. Kennedy, London, Agent for Canada West.

This excellent quarterly contains, as usual, a number of valuable articles. The first is on 'The Physical Training of Students'—a subject not sufficiently attended to, either by teachers or students. Then follows a very able article on the 'Mode of Baptism,' in which the writer brings out very strong proof, both more direct and presumptive, in favour of the very generally received mode of baptism by affusion or sprinkling. The succeeding articles are on 'Covenant Education'—Rawlinson's Herodotus—'The Apostolic Benediction,' and 'The Church and the Country.' This last article will no doubt be read with great interest in the United States. The main object of the article is to show that, even should there be a political separation of the Northern and Southern States, there need not be a separation of the Church, in the North and in the South. The writer is of opinion that such a separation is not necessary, and is not desirable. 'The North needs the South, and the South needs the North.' Should a separation take place,

slavery would be a controlling element to them, and the North would 'succumb to a fanatical anti-slavery spirit.' Such is the opinion of the writer, who, nevertheless, admits that if the Southern States finally separate, the probability is that the Church will be disrupted too. The writer, who we presume is Dr. Hodge, reviews the state of feeling in the country, North and South, and strongly condemns secession. The recognition of the right of secession, in his view, destroys their national life. In view of the approaching meeting of the General Assembly, the writer counsels that the slavery question should remain as it is.

THE AMERICAN THEOLOGICAL REVIEW. Edited by Rev. H. B. Smith, D.D., Prof. in the Union Theolog. Seminary, N. Y., aided by Prof. Hitchcock, and other able contributors.

New York: W. H. Bidwell, 5 Beekman St. Sold by John Durie, Ottawa.

This is the first number of the *American Theological Review* which we have had an opportunity of examining. It has been published, however, for two years; and has met with constantly increasing favor. It is particularly devoted to articles on Theology and Practical Religion; ecclesiastical and political discussions being excluded from its pages. Philosophy, Science, and General Literature, receive attention, so far as they bear on the evidences and authority of Christianity. The following is a list of the articles in the number before us, (April, 1861):—Ambition, by Professor E. Pond, D.D.; Slavery among the Ancient Hebrews, by Dr. Nicolizner, of Copenhagen; Roth's Address on Melancthon, translated by the Rev. N. White; The Old Testament in the New, by Rev. L. Whiting; Christian Zeal, by Rev. S. D. Clark; The New Latitudinarians of England, by Prof. A. B. Smith; The Sinaitic Manuscript. These, it will be observed, are all interesting and important topics, and are well handled. The next to last is an able critique on the *Essays and Reviews*. The *Review* contains three other departments, viz: Theological and Literary Intelligence, Literary and Critical Notices of Books; and News of the Churches and of Missions. These departments appear to be well attended to. On the whole, the *Review* is one which, from its comprehensiveness, and the general ability of its contents, is well worthy the attention of ministers and others.

The price is \$3 a year, 25 per cent less to missionaries and theological students.

THE GOLD THREAD—A Story for the Young. By the Rev. N. McLeod, Glasgow.

New York: R. Carter & Bros. Sold by D. Lellan, Hamilton.

This is a very delightful book for the young. Its object is to instruct and benefit the young, and teach them to hold fast to duty through all the temptations and trials of life.

THE HAVEN AND THE PRIZE. By the Author of 'Memorials of Captain H. Vicars,' &c. &c.

New York: Carter & Bros. Sold by D. McLellan, Hamilton.

This book is of the same general character

as the other works which she has written. It gives an account of some of her efforts in behalf of sailors and soldiers, and of the important results that followed these efforts.

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A. F. KEMP,
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