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For the Presbyterian

Church of Canada.

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

Vol. XVI.

TORONTO, JUNE, 1860.

No. 8.

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PRESBYTERY OF HAMILTON

An adjourned meeting will be held at Hamilton, on the second Wednesday of June, at 10 o'clock, A. M. Intimation is hereby given to all Kirk Sessions within the bounds, that this Presbytery Roll will be made up at the meeting on the above-mentioned day, and that the name of no ruling Elder will be placed thereon unless a commission in his favor is laid before the said meeting.

JAMES MIDDLEMISS, *Pres. Clerk.*

MEETING OF SYNOD.

The annual ordinary meeting of Synod will be held in Knox's Church, Hamilton, on the second Wednesday of June, (13th) at half-past Seven o'clock. The opening sermon will be preached by the Moderator for the past year, the Rev. Professor Young of Knox College.

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 Hamilton, on the second Wednesday (13th) 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 also requested to forward to the Synod, the necessary certificates and extracts with reference to such students of Divinity, as may be proposed for being taken on trials for License.

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

Presbytery Clerks are also directed to report specially to the Convener of the College Committee, with reference to the examination of Students.

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

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

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

Digest of Synod Minutes.

THIS Volume is in course of preparation, and will be published by the next meeting of Synod, if not sooner.

Ministers and others will please note that this is not an abridgement of the Synod's proceedings, but a systematic arrangement of its whole legislation, by which its decision on any topic may at once be ascertained.

The Volume will contain a Historical Introduction and an Appendix of useful forms.

The price will be *One Dollar*, and the profits, if any, after the payment of necessary costs, will be devoted to the Aged and Infirm Ministers' Fund.

Presbytery Clerks are especially invited to take an interest in the circulation of this Digest. Not more than 120 subscribers have yet been received. The Editor, the Rev. Alex. F. Kemp, Montreal, will be glad to receive further names.

WILL SHORTLY BE PUBLISHED,

A MANUAL OF THE CONSTITUTION and Procedure of the Presbyterian Church, by the Rev. Alex. F. Kemp.

MEETING OF SYNOD.

Ministers and Elders of the Presbyterian Church of Canada, requiring accommodation at the ensuing meeting of Synod, are requested to forward, their name and address to

JAMES WALKER, Esq.,
or WILLIAM CHISHOLM, Esq.,
Hamilton, C. W.

Notices of Recent Publications.

CAROLINE PERTHES, THE CHRISTIAN WIFE—condensed from the Life of Frederick C. Perthes. By Mrs. L. C. Tutthill. New York: Robert Carter & Brothers; Hamilton: D. McLellan; Toronto: J. C. Geikie.

We sometime ago noticed the "Life of Frederick C. Perthes," a most interesting and instructing work. The character of Perthes was greatly influenced by his wife, who was a woman of superior intellect, and of sincere and active piety. It is the object of the present volume to present the example of Caroline Perthes for the consideration and imitation of others. It is a book which may be safely recommended to our readers as one calculated both to interest and benefit them.

BLIND MAN'S HOLIDAY.

MANION'S SUNDAYS.

New York. R. Carter & Bros. Sold by D. McLellan, Hamilton, and other Booksellers.

These volumes form a part of the series of works published by Carters in their Fireside Library. They are entertaining and useful works which may with confidence be put into the hands of the young.

QUENCH NOT THE SPIRIT. By Newman Hall. New York: R. Carter & Brothers.

We have had the pleasure of recommending several of the works of Newman Hall, published during the last few years. The present little volume, consisting of twenty-eight chapters, contains many most important lessons on the influences of the Spirit, and the danger of quenching the Spirit. We earnestly trust it may be read with profit by many.

THE SUNDAY SCHOOL DIAL.—An Illustrated Religious Paper for Children. To be published at Owen Sound twice a month. 30 Cts. a year.

We have received the Prospectus of the above named Sabbath School Paper, and from a perusal of it expect to see a useful

and interesting paper. The first number is to be issued on the 1st July. The Proprietor has apparently counted the cost, and is prepared to give time and means for the establishment of an Evangelical, unsectarian Children's Paper suited for Canada. Our space will not allow us to give the prospectus in full. The following are the terms, viz:

For a single copy—30 Cents per annum.
11 copies to one address, . . \$3 00
22 " " 6 00
33 " " 9 00

Orders to be addressed to Mr. William Smith, Editor and Proprietor, Owen Sound, C. W.

ROSALIE'S LESSONS.

A CLUSTER OF FRAGMENTS FROM THE TREE OF HEAVENLY WISDOM.

WHY WAS I LEFT? OR, HE HATH DONE ALL THINGS WELL.

These are three nice little books published by the Board of Publication at Philadelphia. They consist of of simple tales, well fitted to instruct as well as entertain. Some of them are beautifully illustrated.

REASONS OF MY FAITH. By Rev. F. H. Marling. Toronto: J. C. Geikie.

This is a brief but clear statement of the grounds of a Christian's faith. By inquirers it may be read with great profit, presenting as it does, the truth of the Gospel in an intelligible, clear and convincing manner.

THE UNITY OF THE HUMAN RACE.—A Lecture delivered before the Young Men's Chris. Association at Belleville, by Rev. W. McLaren Belleville: Printed at Chronicle Office. For Sale by D. McLellan, Hamilton; J. Durie, Ottawa; R. A. Becket, Belleville; H. Allan, Cobourg; and other Booksellers.

The subject selected by Mr. McLaren for a Lecture before the Young Men's Christian Association is one not merely of interest in a speculative point of view, but of great practical importance. It becomes all the more important from the views which not a few have of late put forth on the subject, views at variance with the plain teachings of the Word of God. Mr. McLaren has furnished us in his Lecture with a brief but comprehensive statement of the arguments in favor of the human race. Our space will not allow us to give anything like an outline of his Lecture. He first seeks to ascertain the doctrines of the Bible on the subject. He afterwards brings forward the testimony of science as interpreted by the most eminent and reliable scientific men. He concludes by replying to some objections which are urged against the unity of the race.

We recommend the Lecture as containing a good summary of the arguments on this important subject.

A NATION'S RIGHT TO WORSHIP GOD.—From the Princeton Review for October, 1859. Cobourg: H. Allan, and sold by other Booksellers.

This is an able and reasonable pamphlet which we commend to our readers. The sub-

ject to which it refers will be found discussed at some length in a communication in another column.

PRESBYTERIAN WORKS

FOR SALE BY
JOHN DOUGALI,
Bookseller and Stationer,
56, GREAT ST. JAMES STREET,
MONTREAL.

Table with 2 columns: Title and Price (s. d.). Includes 'SHAW on the Confession of Faith', 'Confession of Faith', 'PATERSON on the Shorter Catechism', 'KING on the Ruling Eldership', 'HILL'S Practice of the Church Courts', 'Cook's Styles and Procedure of the Church Courts'.

—ALSO—

Carter & Bros. Publications, and a large stock of miscellaneous Books, which Ministers and others are invited to call and examine.

A discount allowed to Ministers.
Sabbath School Libraries at \$2 50, \$3 \$5 and \$10 each and every Sunday School Requisite.

SERMON PAPER.

36, Great St. James St.

KNOX COLLEGE—BURSARIES.

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

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

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

III. A Gaelic Bursary of £5, open to students of the Theological classes, for the best Essay on "The Duty of Prayer and the Encouragements to the performance of this duty."

IV. A Gaelic Bursary of £5, open to students of the Preparatory classes, for the best appearance at an oral examination.

The Essays to be given in to the Secretary of the College Senate on or before the first of December.

The Essays must be correctly and legibly written, and with mottos on the title pages instead of the names of the authors.

By Order,

Toronto, 17th April, 1860.

NOTICE—WIDOWS' FUND.

Notice is hereby given that at a meeting of Committee on the Widows Fund, held at Toronto on the 26th ult., it was agreed to propose the following alterations in the existing regulations, with reference to the admission of ministers to the privileges of the scheme.

PRESENT REGULATIONS.

The Regulations, as adopted by the Synod, are as follows, viz:

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall

pay in addition to the regular rate, 10s. for the first year, 20s for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next following their ordination or induction.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

PROPOSED REGULATIONS.

1. Ministers shall be admitted to an interest in the Fund on the following terms, viz:—(those under the age of 35, shall pay annually \$8; those who are 35, and under 40, \$10; 40, and under 50, \$12; 50, and under 60, \$24.

No minister whose age is 60 or over shall be admitted.

Ministers falling into arrears shall pay in addition to the regular rate \$2 for the first year, \$4 for the second year, and \$6 for the third year, but failing for four years, they shall forfeit all claims in connexion with the Fund.

2. The 1st November in each year shall be the period for the payment of the annual rate.

In the case of entrants into the ministry, who may desire to secure an interest in the Fund previous to the 1st November, immediately following their ordination and induction, they may be admitted on the following terms, viz: if their ordination or induction has been within six months of the 1st of November, they shall pay one half-rate; if their ordination or induction has taken place six months or more before the 1st November, they shall pay a full rate for that year. In no case shall any have an interest in the Fund until payment has been made. Ministers who shall not avail themselves of the benefits of the scheme within four years of their ordination, cannot be admitted afterwards.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer, (except in the case of infirmity or old age,) have an interest in or right to the benefits of the Fund; always providing that one-half of the amount paid by him into the Fund, shall be returned.

4. Any minister who may have, according to the provision of the foregoing regulation, ceased to have an interest in the Fund, and have received back one-half of the amount paid by him into the Fund, and who may again, on resuming his connexion with the Church as a Pastor, Professor, or Missionary, desire to have an interest in the Fund, may be admitted on repayment of the amount withdrawn, together with the amount of rates from the time he ceased to have an interest in the Fund until again connected with it; or he may be re-admitted at an advanced rate, on payment of the sum withdrawn only.

The sixth of the existing regulations, it is proposed to cancel, as being now embodied in the second of the proposed regulations.

Of course it will be understood that the graduated scale of rates will only apply to those who shall hereafter become connected with the Fund, and not to those already connected with it.

REMOVAL OF OFFICE.

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

The Record.

TORONTO, JUNE, 1860.

THE ENSUING MEETING OF SYNOD.

The annual ordinary meeting of Synod will be held D. V. at Hamilton, and in Knox's Church there on Wednesday 13th inst., not on Tuesday 12th, as inadvertently stated in last Record. (See page 26 of Printed Minutes.)

On application to the Officers of the Grand Trunk Railway, the privilege has again been granted of return tickets, both to Elders, and to Ministers, who are not already in possession of Clergymen's tickets. We shall send a ticket to the address of the Minister of every Congregation on the line of railway, whence Elders would have to travel by the Grand Trunk Railway to Synod. It will be understood that this ticket is for the *Elder*. Should any Minister not be in possession of a ticket, it is requested that he communicate *immediately* by letter or telegraph with the Synod Clerk, who will forward the requisite document. Favours of this kind are not granted by the Great Western Railway.

Important business will no doubt occupy the attention of Synod. We may properly suggest the importance of much earnest prayer on the part both of Office-bearers and Congregations, that the blessing of God may be vouchsafed to the Synod, and that every thing may be done with a single eye to His glory.

THE WORK OF REVIVAL.

Almost every religious paper from Britain contains some intelligence of an interesting and pleasing character. So extensive is the movement, that it is scarcely possible to give any minute details of the progress of the revival in the various places where it is manifested. Not to speak of Ireland, in many places of which a real work of revival is still advancing, we might speak of the revival in Wales. In a recent paper it is said :

At no period in modern times has the principality of Wales been visited with such a refreshing from the presence of the Lord as during the past fifteen months. The population of the principality is not far from a million of souls, of whom more than 200,000 were previously connected with the different evangelical churches. Since the beginning of 1859, this aggregate has been increased by from 30,000 to 35,000 converts. Over 25,000 persons have united with the Welsh Calvinistic churches, and thus far instances of backsliding are very rare, though many of the converts had previously led very irregular lives. In Denbigh, 421 have united

with the different churches. In Cwm Ystralytn, a small and quiet neighborhood, where, a year ago, there were only 21 members in two churches, 110 have been added. In Holyhead, a growing town of 800 or 900 inhabitants, 139 have been added to the various evangelical churches. In Bethesda, 1,600 have made a profession of religion. The good work is still in progress, and in the increase of temperance and morality, as well as in the other fruits of the Spirit, gives evidence of its genuineness as a work of divine grace.

In Scotland, too, the work is advancing in various quarters. We copy the greater part of an article on the subject from *Evangelical Christendom*, which will, we are sure, be read with interest by many of our readers :

Such a general awakening has never been experienced in Scotland. It has embraced the Shetland and Orkney Isles, until lately famous for the cold "moderatism" of their ministers and the religious impassibility of their inhabitants, the remote and almost forgotten outer Hebrides and the scattered population of the northern Highlands. It has spread over most of the towns and villages on the east coast, and has produced signal effect on the fishing population. It has been powerfully felt in the west and south-west, especially among the miners and colliers, and is now slowly, but visibly, permeating Glasgow, Edinburgh, and other large centres of population, and innumerable small towns and villages in the country. In some villages and in districts in the thinly-peopled islands, there is scarcely a house in which some of the inmates are not deeply moved. Congregations are generally largely increased, and prayer meetings are thronged, nightly meetings for prayer and instruction are held in very many places, ministers are worn out by crowds of earnest and importunate inquirers, hopeful conversions occur in large numbers, and hundreds of communicants have been repeatedly admitted to the Lord's table on a credible Christian profession. The Lord's day services and the other religious meetings are chiefly remarkable for the solemnity which pervades them, as if the worshippers were conscious of the presence of the Invisible, and also for the eagerness with which they seem to drink in offers of mercy and direct doctrinal and practical instruction.

In the Shetland Islands the churches are crowded, and regular prayer meetings are held, and earnest inquiry is being made by very many after salvation. In Lewis and Harris the work is of a remarkable character.

The most apparent of the Scotch awakenings, and which merit the name revival in its popularised sense, are occurring in the fishing towns and villages on the east coast, and at Musselburgh and Newhaven, near Edinburgh. In a few of these places we recognise some of the distinctive features of the Irish revival, the agonising cry for mercy, the conviction of sin so intense as to prostrate the physical powers, and the arrow of alarm piercing the heart suddenly while the individual is pursuing his ordinary avocations. We recognise also the "joy unspeakable," the brotherly love, the missionary spirit, and the immediate abandonment of every questionable practice. The fishing villages contain the rudest and least educated of the Scotch population—men destitute of secular and religious knowledge—hence, a certain amount of manifest excitement is easily accounted for.

In these towns and villages the whole population has been moved. In some places the crews of boats have been simultaneously affected while at sea, and have returned to shore anxiously seeking salvation. In others the anxiety has been so great, that the boats were

laid up till the fishermen had found relief from the terrible convictions which had seized them. In others, a horn sound led through the village has called men, women, and children daily to prayer. Prayer is held in the fishing boats. The agony for sin is intense, and when those convicted are brought to Christ, they show an intense desire to lead others to the same resting-place. In the North, in about thirty small towns and villages between Aberdeen and Inverness, a quite, gradual awakening is producing most satisfactory results. These districts were the strongholds of "moderatism," and neither the Free Church nor the United Presbyterian Church has yet been able to overtake their spiritual destitution. The people are well-educated, and have a fair amount of doctrinal knowledge, but they have been characterised by coldness and apathy. Within the last six months a marked change has come over them, perceptible to all who knew the district. Warmth and life, the spiritual appreciation of truths beforetime only intellectually received, denote the working of the Holy Spirit and the descent of a rich blessing.

In such a brief sketch, anything like detail is impossible, and our space would hardly suffice even for a catalogue of the names of places in Scotland in which the Holy Spirit is unmistakably working. Not a day passes without intelligence of some fresh shower of blessing upon a hitherto dry soil. So much earnest prayer is offered and such noble evangelistic agencies are at work, that we believe that the present religious interest, great as it is, will shortly be regarded as "the day of small things." Much of human imperfection will, doubtless, alloy the work, and many hopeful conversions will turn out spurious, but the revival is likely to be one of the most satisfactory on record, for the sobrieties of Presbyterianism oppose a barrier against extravagance, while its orthodox teachings are a sure antidote for the seductions of error. While we take this somewhat sanguine view of the Scottish Revival, we deprecate all exaggeration of its results, or even any detailed estimation of them, in this early stage of the movement. It is a fact that hundreds and thousands have been admitted into the Churches on a credible profession, but we have no warrant for stating that all these are true converts. We believe that a frown rests upon those who attempt to number the chosen Israel of God, and would rather say with Joab, "Now the Lord thy God add into the people how many soever they be . . . but why doth my Lord the King delight in this thing?" The number of conversions, as in all former times, is comparatively small, and, to speak of the Revival anywhere as "a day of more than Pentecostal mercy" is a dangerous hyperbole, leading in some cases to scepticism, and in others to bitter disappointment.

What effect should such tidings produce in us? Gratitude to God for such manifestations of His power and grace, is one feeling which should be produced. Just as Barnabas, when at Antioch he saw the grace of God, was glad, so should we be glad when we hear of what the grace of God is doing in other lands. An earnest desire for such a revival, and an earnest pleading with God for his reviving grace should also be the result. Let us not read the intelligence as unconcerned strangers, but as those who need such a revival, and who are encouraged to seek it. Let it be the earnest desire and prayer of all, that we may see in our own land such glorious results as those which are taking place elsewhere. Let it be our

prayer,—Awake! awake! O arm of the Lord, as in days of old, and as in former years.

REV. MR. CHINIQUY AND HIS PEOPLE.

Our readers are aware that Mr. Chiniquy and his people have been received into the Communion of the Presbyterian Church (O. S.) The Presbytery of Chicago, to which they are attached, lately appointed a Committee to visit the settlement, and make a personal inquiry into the condition and circumstances of these French Colonists. The Committee have discharged the duty laid upon them, and have published a statement setting forth the real condition in which they found their brethren, and appealing in their behalf to the friends of truth and of humanity. The committee in their printed statement and appeal say, "The case is a new and unparalleled one, in the history of the Church in this country. We have not seen bodies of people, numbering thousands, in their organized capacities of families and churches, renouncing Romanism, becoming eager readers of the Bible, and proclaiming themselves Protestant.

"They are too, in some sense, a foreign element, speaking a strange tongue, but thereby bound to one another, and to more than 150,000 other inhabitants of the United States, and to six times that number still in Canada; and through the whole million of French-speaking Catholics, the effects of this movement are thrilling with every day's intelligence. All this strange spiritual movement is complicated with a distressing famine, occasioned by a second year of failure in all the staple crops of a people just starting in the work of opening their homes in a new country. No industry, no frugality could avail under the circumstances to carry them through the waiting and laboring time for another harvest. Winter would come, hunger would come, women and children must have clothing and bread—or die. Therefore farms were mortgaged, cattle and horses, necessary to make farming possible, were mortgaged or sold, and the proceeds consumed in sustaining present life. They could do nothing else. But this was not enough. The time was too prolonged. Then went up the cry of distress which thrilled through the heart of the nation, and the response began to come in the various forms of charitable relief. When this had brought present mitigation, the impression was sought to be made that the representations of the sufferings of the people were unworthy of confidence, and cautious friends were persuaded, that perhaps they could get along with what was already furnished.

"But the difficulty was, there were too many, and the time till anything could be grown out of the earth was too long, and the people had no effectual way of helping themselves, and neither hungry stomachs nor hungry creditors would wait. Clothes would wear out, especially when they had to be worn without change, and provisions could bear being eaten but once."

The Committee point out what may be done in enabling these people to help themselves. It is suggested that means should be supplied for the erection of places of worship, about ten of which are required for the accommodation of these who have now left Popery for the Bible, and also for the establishment of a high School at St. Anne, and other Schools at other points.

The Presbytery of Chicago had lately a meeting at St. Anne, on which occasion a congregation of a thousand persons at least assembled. Many were unable to be present in consequence of the want of decent clothing.

The Committee state that the suffering has not been confined to the French Colonists, the local Committee having extended assistance to more than one hundred families of American born citizens.

The case of these interesting people should awaken deep sympathy in the minds of all. They have peculiar trials. We observe it stated that they have been exposed to great trials from the efforts made by certain parties to unsettle their minds on the subject of baptism. The Board of Publication has commissioned four Colporteurs, who are all of French or Canadian origin, to labour among the French settlers in Northern Illinois, and we trust such means will be blessed for their establishment in the faith.

We ought to feel a deep interest in Mr. Chiniquy and his people. We know not what an influence their movements may exert on their brethren in Lower Canada. We believe these movements are already telling on the French Canadians. Let us earnestly pray that the time may be hastened when our fellow countrymen, so long kept in midnight darkness as to spiritual things, may be brought into the glorious light of the gospel.

THE STATISTICAL RETURNS.

We trust Presbytery Clerks will be able to forward in time, to the Convener of the Committee on Statistics, full and correct returns from the Congregations within their several bounds.

We regret that in the blank Schedules sent to Congregations, the query as to the number of Deacons was, in some way or

other, left out. We trust that, where it is possible, Ministers will yet supplement the return.

There is great difficulty felt each year in obtaining full reports in sufficient time. We trust that there will be an endeavour made by all parties concerned to have the return as full and accurate as possible.

TO A CORRESPONDENT AT KEMPTVILLE.—We have not been in the habit of answering such questions as those sent to us by a subscriber, nor do we think that any good would be done by occupying space with the discussion of such points as those he refers to. But if he will send his name and address, we shall have pleasure in giving him written answers to his queries.

REV. W. KING.—The Rev. W. King, after spending some months in Ireland, Scotland, and England, in behalf of the Buxton Mission, came home with Mrs. King in March last. He has again gone to Britain to finish the work which he was unable previously to overtake. Dr. Burns has accompanied him. Mr. King, has remitted on account of the Mission premises at Buxton £350 sterling. He has also obtained a grant from the Mission Board of the Irish Presbyterian Church of the amount of £150 per annum, for aid of the Mission. In this, as in other grants made to the Church last year, we have the best evidence of the friendly feeling as well as of the liberality of the Church in Ireland.

PARLIAMENTARY COMMITTEE ON WESLEYAN MEMORIALS.—The Parliamentary Committee on the Wesleyan Memorials, with reference to the University endowment rose without adopting a report. It is understood, however, that a majority of the Committee were opposed to the claims of the Wesleyans.

ANNIVERSARY OF UPPER CANADA BIBLE SOCIETY.—The Anniversary of this Society was held on the evening of the 23rd ult. There was a large attendance, and the proceedings were interesting. The receipts showed a very considerable increase during the year.

ITEMS OF INTELLIGENCE.

PATAGONIAN MISSION.—This Mission has again met with a sad blow, in the massacre of all the crew, save one, of the Mission Brig, "Allen Gardiner." While worshipping on shore, on the Sabbath, they were attacked, and cruelly killed. The party formed only a branch of the Patagonian Mission, and brethren connected with the Mission are still willing to persevere, if sustained by friends at home.

REV. DR. CANDLISH.—The health of the Rev. Dr. Candlish has been in a delicate state for some time. An opportunity has been afforded for his going, for a short time, to the Continent; and in consequence of this, he has resigned his appointment as a Commissioner to the General Assembly.

PRESBYTERIAN CHURCH IN UNITED STATES—**GENERAL ASSEMBLIES.**—The annual meetings of the General Assemblies in the United States, have recently taken place.—The Old School Assembly was held at Rochester. We shall notice, in our next, some of the proceedings.

GENERAL CONFERENCE OF EPISCOPAL METHODIST CHURCH.—The General Conference of the Episcopal Methodist Church, was held lately in Buffalo. We have not seen, as yet, a full account of their proceedings. It was understood that the subject of slavery would be brought up.

RELIGIOUS ANNIVERSARIES, NEW YORK.—The Religious anniversaries in New York have been lately held. They have been largely attended, and the proceedings have been interesting. The Receipts of the American Tract Society have fallen off. The newly organized Tract Society at Boston (Anti-Slavery), has received, in all, \$67,600.86, and has published upwards of five millions of pages of Tracts. The American Bible Society has an addition of 51 new auxiliaries, and has received \$135,956.92, being upwards of \$20,000 over the previous year. In connexion with the American Sunday School Report, it appeared that 2091 new Sunday Schools had been established, embracing 83,278 children, and 14,225 teachers. The sales amounted to \$234,416.82, and the disbursements of the Missionary department, were \$82,937.65, making the total operations of the Society, for the year, \$317,374.47.

MAY MEETINGS IN LONDON.—The May meetings have been held this year with all the usual spirit and success. The receipts of several of the societies, especially of the British and Foreign Bible Society, have been larger than in former years. The Bible Society's receipts amounted to the large sum of upwards of £161,000, and its circulation for the year, was —

CALLS, INDUCTIONS, &c.,

WELLINGTON SQUARE AND WATERDOWN.—The Rev. W. McIndoe has been released from the pastoral charge of Wellington Square and Waterdown, in consequence of circumstances which render it necessary for him to return to the mother country.

Previously to his leaving his congregation, they unanimously adopted a resolution, expressive of their deep and heartfelt regret at the necessity of the step Mr. McIndoe was taking; while, in the circumstances, and believing that Mr. McIndoe was acting conscientiously in tendering his resignation, they did not feel at liberty to offer any opposition to his removal.

NORTH AUGUSTA.—The Rev. Archibald Lees has been ordained and inducted as

Pastor of the congregations at North Augusta, Farmersville and Beveley. His field is an extensive one, but there is a prospect before him of great usefulness. This is the third new settlement within the bounds of the Presbytery since last Synod.

COLLINGWOOD.—The Rev. Samuel Young has been inducted as Pastor of the congregation at Collingwood. The services were conducted by Professor Young and Rev. John Gray.

MARKHAM.—The Rev. Julius Straus has been ordained and inducted as Pastor of the congregations at Markham. The services were conducted by the Rev. W. Gregg, who preached and presided, and the Rev. Principal Willis, who addressed minister and people.

MOUNT FOREST.—The Rev. D. McLean received a call to be Pastor of the congregation at Mount Forest. This call he has accepted.

SOUTH BRUCE.—The Rev. Alexander McKay has been ordained to the pastoral charge of the united congregations of South Bruce and Greenock.

MEETING OF ENGLISH PRESBYTERIAN SYNOD.

The annual meeting of the Synod of the English Presbyterian Church took place this year in Sunderland. It was opened on Monday evening 16th April, by a sermon preached by the retiring Moderator, the Rev. Mr. McCaw of Manchester. The Rev. P. Miller was elected Moderator. Several important matters engaged the attention of the Synod.

SCHOOL REPORT.

There are at present 46 day Schools connected with the Synod, attended by 6,072 scholars, exclusive of Chelsea, where there is a school although not reported. The number of teachers is 53, of whom 28 are certificated teachers, the number of pupil teachers is 51, and the amount of Government aid is £1,395.19 annually. The collections and subscriptions for the past year were £314.

HOME MISSION REPORT.

In connexion with this scheme, the sum of £907 was raised, being an increase of upwards of £262. The object of this fund is to foster mission stations, and to aid weak congregations. The report was received.

FOREIGN MISSIONS.

There are now in all seven Missionaries connected with the Synod in the Foreign field, four of these being Ministers. In this work the Synod is aided by friends in Scotland, £800 being collected in Scotland during the past year. Three of the Missionaries have been provided from the same quarter. The whole receipts were, including a balance of £689.4s. 3d. from last year, £2922.19s. 5d. The principal sphere of operations is China. The report was received and adopted. The Committee was instructed to send

to India a Missionary, to labour in connexion with the Free Church Missionaries, until the Synod shall be in circumstances to establish a full Mission Staff.

COLLEGE REPORT.

From the College Report it appeared that the number of Students in the Divinity Hall was 14. Three Scholarships had been obtained, two of £40, and one of £20 each, for three years. A young Nestorian from Kurdistan had attended during the past session. The income for the past year was £960.10s. 7d. being slightly less than last year.

REV. DR. CHEEVER.

An Overture from members of Synod, requesting the Synod to express sympathy with Rev. Dr. Cheever, and their deep regret at the coldness of several American Churches in regard to Slavery, was brought forward. Several members suggested difficulties in the way of the action proposed by the Overture, and ultimately it was withdrawn.

DEPUTATION FROM THE IRISH PRESBYTERIAN CHURCH.

The Deputation from the Irish Presbyterian Church consisted of the Rev. W. Canning, Coleraine; the Rev. Mr. Macready, Saintfield, and Messrs. Bellas and Pattison, Elders. These deputies in succession addressed the Synod. They gave interesting statements with reference to the progress of the Church and the revival which had lately taken place. On the motion of Rev. W. Steel, the Synod conveyed to the deputation their thanks, and their desire for the prayers of the Irish Presbyterian Church, that the blessing with which they had been visited might be extended to England.

STATE OF RELIGION.

Many interesting statements were given in connexion with the Report on the State of Religion. The Rev. Dr. White gave some particulars with reference to a revival in his congregation. He himself had visited several places in Ireland where revivals had taken place, and at the communion he had a Minister, from Ireland and a convert. Meetings held in his Church had been largely attended. While previously there was only one prayer meeting attended by about 50 persons, there were now three each week attended by about 400. The work had also extended so that in the course of the preceding week, there had been a very remarkable work of Revival in Liverpool.

DEPUTATION FROM FREE CHURCH.

The deputies of the Free Church, viz: Rev. Dr. Cunningham, Rev. Mr. Bruce Cunningham, Mr. G. F. Barbour, and Bailie Johnstone of Edinburgh, severally addressed the Synod. A vote of thanks was unanimously passed.

UNION WITH U. P. CHURCH IN ENGLAND AND WELSH CALVINISTIC CHURCH.

Rev. Dr. McCrie gave in the report of the committee on union. It stated that there had been correspondence on the subject of union with the U. P. Church, but that no great progress had been made towards actual union. The difficulties arose principally from the proximity to the Churches in Scotland, from which they had severally sprung, difficulties in regard not merely to pecuniary support, but to Ecclesiastical intercourse. There had been also correspondence with the Welsh Calvinistic Methodists. They

found a very large amount of similarity in regard to doctrine and discipline between the Presbyterian Church and these Calvinistic Methodists. But the great obstacle to union was the use of the Welsh language, not only in their ministrations in Wales, but in the proceedings of their Church Courts, and in the aversion of the people to any change in this respect.

VAUDOIS CHURCH.

The Synod appointed Mr. Hugh Matheson of London, and the Rev. Mr. Duncan, Clerk of Synod, to visit the Vaudois Synod at the approaching meeting at Latour on the 21st May.

THE CARDROSS CASE.

The Synod adopted a resolution expressive of their sympathy with the Free Church in reference to the Cardross case.

TRICENTENARY OF THE REFORMATION.

On the 19th April, the Synod proceeded to the celebration of the Tricentenary of the Reformation in Scotland. After devotional exercises, conducted by the Moderator, resolutions were moved and seconded, having reference to the important event which took place in Scotland three hundred years ago. The speakers in connexion with the several Resolutions were, Rev. Dr. Paterson, Rev. Dr. Munro, Rev. Dr. Cunningham, Rev. Dr. McCrie, Professor Lomner, Rev. Dr. Hamilton, and Rev. Mr. Inghs of Manchester. In closing an eloquent address, Dr. Cunningham said: "In conclusion, he would just say two things. One was, that he thought it would be no difficult matter to show that, in surveying the history of the Christian Church in the last two centuries, they could find abundant materials which might rationally satisfy them that they had no reason to be ashamed of their Calvinism and their Presbyterianism. (Hear and applause.) Whether they attempted to trace the history of speculative discussion and the various variations and fluctuations which it had undergone, and the various attempts which had been made to grapple with these great fundamental principles of the Reformation,—often by very able, skilful, and ingenious men; or whether they attempted to trace out the history of the practical results of Calvinism and Presbyterianism, in so far as they had been adopted, and contrasted them with the injurious results which followed from their denial and neglect,—he thought that on all these grounds they could make out very satisfactorily, not only that they had no ground to be ashamed, but they had more and more ground for believing, by way of presumption and probability, that this was indeed the truth of God, taught in his Word, imposed upon his Church, and fitted and intended to be most largely and beneficially, as the instrument in his hand, the means of effecting the highest and most important results. The other thing was one which he would not like to abstain from saying, although he was at the same time aware that it trenched upon points where there was some room for misconception, and where there might be a measure of jealousy and suspicion. He believed that Calvinism and Presbyterianism, in their great leading and fundamental principles, as they characterized and distinguished the Reformation as a whole, and especially of the Scottish Reformation, and without going minutely into points on which intelligent and honest Calvinists dif-

fered from each other, offered a fair and adequate basis for the harmonious union of the Christian Churches. (Loud applause.) He knew that statements of this kind were sometimes considered as savouring somewhat of what is called loose and latitudinarian views. He had no doubt that particular Churches had been placed in circumstances, in regard to truths of comparatively minor importance, and on which intelligent Calvinists and Presbyterians might not inexcusably disagree, in which it was their imperative duty to make a decided stand at all hazards for these truths, subordinate though they were. This, however, was a question of circumstances. It was usually a question of the fair construction of God's providential indication, but apart from this special interposition of Providence, and upon general grounds, universally applicable to all circumstances, what they were called upon to give forth as an indispensable and universal term of union or ground of division—which was the same in substance—was just an honest and intelligent profession of Calvinism in doctrine and Presbyterianism in government. His conviction was, that, apart from these special indications of God, that an honest, intelligent, and cordial agreement upon the great doctrines of Calvinism, and the fundamental principles of Presbyterianism, ought to be ordinary and generally adequate grounds for the harmonious union of the Christian Churches,—not merely for the recognition of other Churches as sister Churches, but for their being substantially bound together in one. (Loud applause.) Even might stand in the way of this; but he believed it to be a great general truth. He believed that ordinarily, apart from special cases, there was some ground for blame or censure somewhere, when Churches brought, in God's providence, into close contact with each other, bound together in an honest and intelligent profession of the principles of Calvinistic and Presbyterian doctrine, were not now united. (Loud applause.) It might be sometimes difficult to say where the blame lay—(laughter)—but he believed that this ought to be set forth as a great general truth, to be pressed upon men's attention, to be insisted upon, apart from special circumstances, as one which they ought to take into their very serious consideration, which would produce its appropriate fruit. He believed this to be the grand common ground of Protestantism; and he was very much impressed with the fearful mischiefs which had been produced by the disagreements and contentions into which the Reformers fell among themselves. (Hear.) There was nothing more sad and deplorable—not even in the history of Popery itself—than the extent to which, upon points of minor importance, the Reformers quarrelled among themselves, and laid the foundation of contentions and divisions, which in the course of one single generation arrested the whole course of the Reformation, and had left professing Christendom up to this day in substantially the same condition, so far as concerned the respective strength of the two parties, as they were at the period of the first Reformer. (Applause.) There was nothing more melancholy and deplorable than the renewed tokens, which presented themselves from day to day, of the fearfully strong tendency in human nature to get into contentions and divisions upon matters of

that kind, and thereby to tend so largely to frustrate the great ends for which the Church of Christ was established,—ends which they were bound by the most solemn obligations to aim at. He did not feel himself warranted in abstaining from adverting to this one great lesson, which the Reformation so plainly and so palpably taught. No man could look back upon the Reformation without seeing that this was one lesson which it was fitted to impress upon them, and which they ought not to neglect or disregard. They were specially called upon not to neglect or disregard the lessons which a survey of the last 300 years taught them, and especially they ought to do all that they could to combine all who held the head, who loved the Lord Jesus Christ, who maintained right views of the way of salvation, and of the organization of the Church, in one league against their common enemies of infidelity and Popery." (The Principal resumed his seat amid loud applause.)

TRI-CENTENARY CELEBRATION OF THE DEATH OF MELANCTHON.

In the May number of *Evangelical Christendom*, we find a graphic account of the celebration of the tri-centenary commemoration of the death of Melancthon, which took place at Wittenberg, on the 19th April.—The Prince Regent of Prussia was present, and many leading men from the several Universities. After the usual service of the Prussian Church, a sermon was preached by Dr. Lehnerdt, of Magdeburg, General Superintendent of the Province of Saxony, from the text: "Remember them who have the rule over you; who have spoken unto you the word of God; whose faith follow;" &c.—Thereafter there was a procession, the laying of the foundation stone of a monument, and other interesting services. The whole appears to have drawn forth much interest throughout Prussia and most of Germany.

Communications, &c.

"A NATION'S RIGHT TO WORSHIP GOD."*

In the controversy regarding the Civil Magistrate, much has been written concerning his duty and power; but the *Right of the nation*, as such to worship God, and consequently the *Liberty of the nation*, as such to do so, has been by many overlooked.

A nation is not a mere aggregate of individuals, it is an organic unity, possessing, (distinct from the character or action of any individual,) a character and vital power of its own. The British, American, French, Russian, Turkish nations are quite distinct as nations. They exist as nations; they act as nations; they have a character as nations; they are responsible as nations; they

* A Canadian reprint of an article from the *Princeton Review* of October 1859. Published by Henry Allan, Colburg, C. W., and for sale by J. C. Geikie, and J. Campbell, Toronto; D. McLellan, Hamilton; and Booksellers generally. Price 12½ cents.

rise or fall, suffer or prosper as nations; they deal with one another as nations; and all this quite irrespective of the acts or character of the individuals who compose them.

As every nation has a distinct religious character of its own, so it has a distinct religious character. We speak now of facts. There never was a nation which had not a distinct religious character; there is not one now without such, and, we may add there cannot be one. A nation will either be Pagan, or Mohammedan, or Popish, or Christian Protestant, or Jewish. Men will worship something, and so nations will have some kind of a religious character; it is vain to attempt to prevent it, without first eradicating the religious principle from the breast of man.

Now a nation as such has a right to maintain its distinctive character; to take the necessary steps to prevent the loss of that which makes it a distinct nation. This is the law of self-preservation, applicable as certainly to societies as to individuals. And the nation has a right to do this, despite the injury which individuals may suffer from its acts. In all physical improvements, in proclaiming war or peace, in internal and international legislation this principle is acted upon. The interests of the nation, as a nation, not of individuals, is the rule of action; and individuals who suffer, must submit, or endeavour constitutionally to get the act amended, or leave the nation.

In Christian Protestant nations there are certain institutions on which their peculiar distinctive character depends. Among these are, swearing by the Christian's God in Courts of Justice, the Sabbath, Monogamy, the Religious liberty of individuals, &c. Take these away, and the nation would no longer be distinguished in its religious character from Popish and Mohammedan nations. But it is the right of a Protestant Christian nation to maintain these institutions in their integrity, and to hand them down to coming generations as a nation's birth-right. Nor should the nation be deterred by the cry of a few aliens, or of a few individuals who do not possess the character of the nation, from maintaining her own distinctive character. If they cannot live amid our institutions let them leave, but it is contrary to sound principle to make a nation stop in order to please a handful of aliens.

But it may be objected that on these principles, Pagan, Popish, Mohammedan, and Jewish nations, ought to maintain their character, even to the prejudice of Christian Protestant individuals living among them. As a matter of fact they do and have ever done so. Nor do we complain. Christianity goes among them as an alien, willing to suffer, only seeking, under great disadvantages, to proclaim the gospel, until such time as the leaven of truth shall have made the nation Christian. Christianity does not disguise it, her object is to overthrow the existing character of non-Christian nations, but not by any other influence than the spiritual leaven of God's truth. Christianity asks no favour, she expects persecution, and if persecution become too hot for her, the Great Author of that religion, tells his followers "to leave that nation or city and flee to another." We willingly grant to all other nations what we claim for a Christian Protestant nation, the right to maintain their own religious character, and

we only ask for Protestant aliens there, what we are willing to grant to all aliens among us, all religious and civil liberty which does not interfere with the rights of citizens and with national institutions.

But do not these principles interfere with individual liberty? All government is the limitation of individual liberty. No society could exist either Ecclesiastical or Political, were an unlimited individual liberty obtained. Such a state of things is anarchy. Trial by jury limits individual liberty; the laws against incest limit individual liberty; the laws concerning property and contracts limit individual liberty; in fact all law and government is a limitation of individual liberty. True liberty is only freedom to act within certain limits laid down by the constitution of the nation under which we live; and in a Christian Protestant nation that constitution is based upon the word of God.

In all this there is no *Erastianism*, no subjection of the Church to the control of the state, no union of state and church, nay not even a recognition of the church, as a church, by the nation. We speak only of the right of a nation to adopt a scriptural constitution and to carry out that constitution, notwithstanding the dissatisfaction of a few Infidel and Popish aliens.

In the little pamphlet, the title of which forms the heading of this article, these principles are very fully discussed in their bearing upon the American nation. A Christian patriot on the look-out sees "breakers ahead." The present indifferentism to all religion, too prevalent in the United States, he sees fraught with evil. Political corruption and want of principle; the abolition of the Sabbath as a public holy day; the subversion of sound education; the spread of Mormonism, the free-love system and other such abominations, he shows to be the legitimate consequences of the present course of national action. The author is not an alarmist, but a thoughtful observer, and when he lifts the voice of warning we would do well to listen to what he says.

The pamphlet sets very clearly forward, freed from old country prejudices, the great principles for which the Presbyterian Church of Canada contends, and which she thinks are of vital importance, as matters of testimony at the present time, viz: The revealed will of God a nation's guide, and the duty of a Christian nation, through the civil magistracy, to carry out Bible principles in its national acts.

We commend a careful perusal of the little book to the readers of the *Record*.

THE TRUE CHARACTER OF THE WESLEYAN MEMORIAL.

In my last communication I took a brief glance at the Memorial. I purpose to enter now into a more full examination of it.

In order to understand the real character of the Memorial, it must be observed that it is woven out of the exposition which the memorialists have given of the University Act of 1853,—that this statement of the objects proposed by the Legislature in passing the Act is essentially erroneous,—that the erroneous elements form the main elements in the whole tissue, and that they become erroneous, not from any lack of thought or attention, but, as I suspect, from an excess of skill. Nay more, the erroneous elements which form the main basis of the appeal have no shadow of foundation in

the Statute, not the breadth of a hair. Another document had to be used before the memorialists found it possible to exercise their skill. Nay, more that document itself had to be left behind after it had served its purpose as a guide to other quarters. Then from regions remote, the memorialists returned with views enlarged, and the only difficulties with which skill had to contend, were such as these,—to walk past all the sign-boards which told them to stop in their journey and proceed no further, and to pass through all the locked chambers in the whole Statute, as if ignorant of the fact, that the Legislature had any knowledge of such a useful invention as lock and key, and to be able to do such things without bringing any damage on the honour of the memorialists, or doing any harm to the sacred cause with which they are associated. This I think must be pronounced a dangerous effort of skill, dangerous to those who practise it and dangerous to the best interests of the community at large.

I proceed to quote the opening passage in the memorial.

"That the Legislature in passing the Provincial University Act of 1853, clearly proposed and avowed a threefold object. First, the creation of a University for examining candidates, and conferring degrees in the faculties of Arts, Law and Medicine. Secondly, the establishment of an elevated curriculum of University education, conformable to that of the London University in England. Thirdly, the association with the Provincial University of the several colleges already established, and which might be established, in Upper Canada, with the Provincial University, the same as various colleges of different denominations in Great Britain and Ireland are affiliated to the London University,—placed as they are upon equal footing in regard to, and aid from the state, and on equal footing in regard to the composition of the Senate, and the appointment of examiners."

The first and second, I pass with the single remark that the two are in reality one, or might to advantage be placed under one general head. It forms a leading part of the functions of the University Senate to establish the curriculum. This is the standard for examination, and for conferring degrees and honors. The University Senate, it may be observed, is simply the high Court of learning, and we are not to forget that the proper work and business of that Court is given correctly by the memorialists, both here and in other parts of the document. At the close of what, in my copy of it, I mark as the sixth paragraph, they describe University powers as follows:—"with power to prescribe the curriculum, to examine candidates and confer degrees, in the faculties of Arts, Law, and Medicine;" So that, they and I agree in thinking, that in order to make the first division complete, it should embrace the curriculum that stands by itself in the middle, and thus room will be left for making distinct divisions of objects and relations which they have strangely crowded under the third head. The third head gives us the association or affiliation of the Colleges with the provincial University. (1.) Now what is the nature of this relation? What does the affiliation of Colleges to the University secure to them? Simply this, certificates from the head of the College may be presented before the University Senate, or Court of learning, and these place the young men who pursued and completed their studies in the Colleges in a position to undergo examination for degrees, or honors. The University Senate examines the certificates, and then proceeds to examine those who brought them, or in whose behalf they were sent, and then rewards the meritorious. There the matter ends. The University has nothing to do with the Colleges in

other respects, nor have the Colleges any thing to do with the University, nor with one another in other matters. The only equal footing to which affiliation entitles any College, whether the affiliation be with the Toronto University or with the London University in England, is simply that of giving equal formal value to their certificates. It is wholly a paper footing and certainly blank paper, and College certificates are different matters, and are not to be bound up together. Now, the memorialists have actually done this. Let the reader look to the quotation given above under the third point viz: "the association of the Colleges, &c.," and he will find them placed on equal footing in regard to aid from the State, and on equal footing in regard to the composition of the University Senate. Now these are all distinct things.

(2.) The Colleges if they stand on equal footing in regard to aid from the State, are then in a new relation. They have to do with the State in that case. Their face is towards the State asking aid, and the face of the State is towards them bestowing it. Where is the University here? It is plain, things have changed in this case from what they were when we found the Student placing his certificate before the University Senate.

When the Student places his certificate in the hands of the University, that is affiliation. But the College stretching her own hand to receive the aid which the State may have promised her is something different. Let each of these relations keep their circles to prevent something worse than mere confusion of thought. In affiliation, the College is the associate of a Court of learning. In the other, she is connected with the public Treasury.

(3.) When the Colleges are placed on equal footing in regard to the composition of the Senate, they are in a relation different from either of the other two; they are at this time neither before the State for aid, nor are their Students before the Senate with certificates in their hands. The Colleges themselves are now actually in the Court, and they are the Court itself. Let this relation too have its own circle, and keep within that circle. Logic has her laws as well as Geometry, and these laws we find disregarded in that mad dance of relations which we find behind the grand association of the Colleges, now fronting the University, then the State, and then back again into the University, not to stand before it, but to be in its very centre. This reel among the relations will not do. It is the most objectionable dance that has ever come from foreign ports.

But this is not the only thing that is wrong in the famous *thirdly*. They suppressed Lower Canada. Let the reader look to the quotation again, and try if he will find Lower Canada Colleges among those connected with the provincial University. Now if there is any meaning in the adjective "provincial," we might naturally expect to find the Colleges of Lower Canada affiliated as well as those of Upper Canada, and so they certainly are by the Statute which these clever men were professing to show. I will quote now from a trust-worthy authority, viz, the Statute itself; the colleges affiliated are described as follows: "All Colleges in Upper or Lower Canada, incorporated by Royal Charter, or by Act of the Parliament of this province, or of either of the late provinces of Upper or Lower Canada, and also such other Institutions corporate or unincorporated, as now are or shall hereafter be established for the purposes of education within this Province." And the sole purpose for which they are affiliated is given as follows:—"All persons shall be admitted as candidates for the respective degrees of Bachelor of Arts, and Master of Arts, to be conferred by said University of Toronto, on satisfying the Chancellor, vice Chancellor, and members of the

Senate by proper certificates," that they have in any of the Institutions described in the above quotation, completed their course of study according to the curriculum appointment by the University of Toronto. This shews all that affiliation to the University secures. It is a legal arrangement by which the bearer of certificates from a College is placed in a position to take his trials before the University Senate. This privilege is extended to Lower Canada as well. It is also given to Medical Schools, and Law Schools, over the whole province East and West. And if Medical and Law Schools in Great Britain, France, Germany, &c., should happen to have branches in Canada, they also, it would seem, are affiliated. The University endowment would be widely scattered, if affiliation once got hold of it. But the Legislature understood business habits, and the country does so better than to bind a bundle of certificates, and a bundle of Bank notes into one parcel. Why was Lower Canada suppressed? What was passing in the mind of the writer of the document when he was thus clipping away at the Statute in his exposition? What conference was taken about this point in the large executive committee, consisting of nearly one hundred of the most experienced members of their body, appointed "to prepare the memorial?" The Conference had a perfect right to bring their College scheme before the Legislature, and before the Country. If I should happen to disagree with them, I would take my stand upon the merits of the case at once. (And I shall come to that in the course of time.) But I do not hesitate to say that the framers of the memorial have interfered with principles which cannot be allowed to be interfered with. I ask them to give a distinct answer to the question why was Lower Canada struck out? Why was not the expression, "this province," put in as the Act itself does in the beginning of the section (17th)? I pause for a reply. In my next farther questions will be put to the memorialists.

Yours, &c.,

EXAMINER.

To be Continued.

DEATH OF A STUDENT.

RED RIVER, March 27th, 1860.

DEAR SIR:—A lovely and pleasant light has just disappeared from our horizon, to rise in a higher and holier sphere. Mr. Donald Fraser, well known to you as a student of Knox College, has been removed from amongst us. This event—at once sad and joyful—took place at his father's house here, on Thursday, 1st inst., at 10 o'clock A. M. Mr. Fraser was in his 26th year, having been born June 3rd, 1834. Endowed by nature with a most affectionate and amiable disposition, he was beloved from childhood by all who knew him; and it only required the sanctifying influences of divine grace to form in him a character of greatest loveliness—and these were not withheld. The child of pious parents, he was the subject of many prayers, and of much careful christian instruction in the family circle.—In addition to this he enjoyed the inestimable blessing of faithful and prayerful Sabbath School training; and to the earnest appeals of his teacher, the late Rev. J. Maccallum, he traced his first deep religious impressions—impressions, which, fed and deepened by the word and providence and Spirit of God, issued in a christian character such as it has very rarely been our happiness to see.

But his life was to be one of much trial and affliction. In 1848, while still a boy at school, he was seized with a disease in the

right hip-joint, which, after various changes and interruptions during the long period of twelve years, at last carried him to his grave.

After many months of most painful suffering, he was able to return to school in 1850, but much enfeebled and lame for life. He now commenced the study of Latin and Greek under the care of Mr. (now Rev.) T. Cochran, and some months later was kindly taken under the tuition of Mr. Recorder Thom, under whose able and thorough instructions he was well grounded, and made good progress in these languages.

The writer of this notice first became acquainted with him in 1851, and the following year had the great satisfaction of receiving him into full communion with the Presbyterian Church of this place, of which his father and brother are worthy elders.

In the summer of 1853 he had recovered a large measure of health and strength;—and after much prayerful consideration, resolved to enter on a course of study for the ministry; and accordingly leaving Red River on the 2nd of June, he, along with Messrs. Matheson and Ross, accompanied the writer to Canada, where all arrived in safety on the 11th of July; and Mr. Fraser matriculated as a student of Knox' College, Toronto, on the 15th of October, following.

During that and the three following sessions, he attended the classes of that institution, as also some of those of University College, of which he was an occasional student. His vacations were spent with a pious aunt in West Guilimbury—now no more—and there he occasionally addressed with much acceptance the assembled people, commending himself to all both by the scripturality of his remarks and the evident spirituality of his mind.

At college he was distinguished for his more than ordinary abilities; for his diligent application to study; and, above all, for his deep and steady, yet gentle, cheerful, unobtrusive piety—making him a favorite both with professors and fellow-students. In the last of these sessions—1856-7—his health again began to give way, and his attendance at college was consequently much broken. In the summer of 1857 he again returned to his native home, never to leave it again.—By this time his old disease in the right limb began to show itself afresh; running sores broke out in various parts of it, and his general health began seriously to decline. No medical skill could arrest the progress of the fatal malady;—sometimes, indeed, it seemed to abate its virulence for a season, and then his friends would entertain cheering hopes of his recovery: and he would joyfully join us at church or prayer-meeting, and take part, greatly to the delight of the pious and warm-hearted amongst us. But again his pains would return, and though he often rallied, each attack left him weaker than the preceding, until the beginning of January last, when he was prostrated on his bed, and scarcely ever rose from it again. His last illness of seven long and painful weeks he bore with true christian patience and resignation—no murmur ever escaped his lips—and his blessed Lord was very gracious:—no grievous temptation was ever allowed to buffet him; his faith and hope never wavered for an hour. The Saviour seemed always near. He was much in prayer and meditation on the word; and to all who came to visit him, as well as to the mem-

bers of the family, he spoke most earnestly and affectionately of the great concerns of eternity, sweetly commending to them the Saviour whom he himself trusted and loved. As his end approached, his hope and joy became brighter and brighter. He seemed to be in the land of Beulah, and visions of coming glory seemed to dawn upon his soul: About the midnight hour preceding his decease, he sang the 23rd Psalm, 4th to 6th verse—"Yea though I walk in death's dark vale," &c., &c., with clear voice and with a rapture of ecstatic joy, which filled those present with amazement, and made some of them say they had never heard singing till then.

A short while before he breathed his last, he took an affectionate farewell of all present, and then composed himself to meet the great change. His mind was now carried away beyond the things of time. Twice over he was heard to exclaim, "Oh! the blessedness of eternity!" "Oh! the blessedness of eternity!"—"Oh! how I long!" "Come, Lord Jesus, come quickly." On the passage being quoted, "Fear not, for I am with thee," &c., he replied quickly, and in the manner of strongest, sweetest confidence, "I do not fear." Life was now ebbing fast—the last moment had come—and lifting up his clasped hands as in prayer, he exclaimed, "I am going to glory!" and sweetly fell asleep in Jesus.

In his early death we have another instance of God's mysterious providence in removing from the world so many of those who seem most fitted for usefulness in it.—But we feel that he has had his mission and fulfilled it. In him we have seen realized much of the meekness and gentleness of Christ.—We have seen the blessedness of always abiding in him. We have seen a marked instance of glorying in tribulation, and a practical exemplification that tribulation worketh patience, and patience experience, and experience hope; and now we are sure that he realizes the condition of the glorified ones described in the text from which we strove on the following sabbath to improve the occasion:—"These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

J. B.

LETTER FROM MISSIONARY SOCIETY OF NEW COLLEGE, EDINBURGH.

We have received the following letter from the former secretary of the Knox College Missionary Society, with a request to publish it. We willingly comply with this request, believing that it will be interesting not only to the students, now scattered throughout the country, but also to many others.

NEW COLLEGE, EDINBURGH,
March, 1860.

DEAR BRETHREN:—We are again reminded by the rapid approach of the close of the session, that it is time for us to renew our intercourse with distant friends. As of old we have to express our feelings of interest in your welfare, and our hope; that in every sense, especially in that which is the truest and highest, you are in a happy and prosperous condition. With regard to ourselves,

we have not much that is extraordinary to communicate. The period of the session which has elapsed has not been marked by anything external, the narration of which would be likely to prove at all interesting. We have had, as always, many addresses from honored servants of the Lord; some of them actively and successfully engaged at home in winning souls; some of them, also, who have spent honored and useful years in those countries, which, more pre-eminently, are still "the dark places of the earth." Such addresses are never without their fruit; and even when no fruit can be traced at the time, we have every reason to believe that the bread thus cast on the waters will yet be found, even though it should be after many days. At all events it is impossible that the sympathies of those who know anything of the value of the truth in their own experience should not be called forth towards those who are perishing for the lack of knowledge, by so many powerful appeals on their behalf. We know that there is always the greatest danger of feelings evaporating in mere excitement, more especially when the action to which they are intended to give rise is surrounded by so many difficulties, and necessitates so much self-denial as in the present case. It is a danger which nothing but the indwelling power of God's spirit can ever obviate. And this is a truth to which we all have need of becoming daily more alive. Many, indeed we believe most of our members are engaged as formerly in Home Mission operations, and this we have all encouragement, to hope is both of present benefit, and may serve as a preparation for active work in the Lord's cause, whether in Christian or in heathen lands. Besides we have to record with some measure of gratification and we trust of thankfulness, that within the last few months no fewer than four of our number have left their native land to declare among the heathen the unsearchable riches of Christ. We are all aware that this is but a small number out of so many. We are all aware that if we had truly attained to the selling of all that we have to buy the pearl of great price, the proportion of those devoting themselves would be far greater. Still we would desire to be grateful that even such a number of our members have obtained faith to enable them to resign for love of souls and decline for the Redeemer's glory all the comforts and attractions of a life at home. May this prove indeed but a day of small things compared with that which shall come after it. And that it may be so not only amongst us but in every similar institution; we trust that you and we shall alike unite in more hearty and persevering prayer than we have ever yet known, for a large outpouring of that Spirit who alone impart all powerful love and faith. We think that amongst ourselves there is a greater and a growing appreciation of prayer. We hope it is the same with you. Truly, the want of such an increased appreciation—inexcusable at all times—would at present argue an amount of dearth and coldness scarcely compatible with spiritual life at all. Making every limitation that can be made, surely no one whose heart is in any degree right with God, can doubt that in an altogether unusual measure the Holy Spirit has been manifesting His power in many lands. And if there be one lesson which all the phenom-

ena of this great revival are calculated to impress, it is that of the power of earnest and believing prayer. May you and we, and all who are servants of the one Divine Master, learn that lesson more and more; for assuredly we are far enough from realizing the truth of that wondrous saying,— "Whatsoever ye shall ask in prayer, believing, ye shall receive." We feel, that in such times as these, those who, like us, aspire to the office which, when rightly estimated, is seen to be the highest that the world contains, have a far more than ordinary need of prayer, that only channel by which we can draw out of the wisdom and the fulness that are in Jesus Christ. These are indeed times of rich and gracious joy and blessing, but they are all the more times of the deepest responsibility. We have, it is true, reason to be thankful that ours is the prospect of being called to work in fields that seem ripe already to the harvest. But let us not forget that as the harvest is the season for which all others are the preparation, so it is that in which the most incessant toil and the most watchful care is demanded of the laborer. In so far as it depends at all on human agency, it depends on us, and on others in a like position, whether what we have seen so recently shall be an isolated and in explicable fact in the record of the Church, or only the commencement of an energy and a hoiness and devotion hereafter to become normal in her history. We need not expect that God will increase, or even continue the blessing, if it is not received in that true spirit of thanksgiving which will prompt men to take advantage of it. Let us beware how we come to imagine that now the Spirit is to work so mightily that the need for human effort will be superseded. There is, perhaps, little danger of any of us formally avowing any such belief; but there is a danger of our acting as if we cherished it. We feel, too, that there is a danger on the other hand of our being used, perhaps, as instruments in saving souls, and being lifted up with spiritual pride, as if by our own might and our own power we had done this great thing. Should we fall into such a snare, will not God in mercy to us as well as in justice, cause this work to cease from prospering in our hands? But how can we tell all the dangers to which we are exposed? These we know, in part, are past number; and doubtless there are ten thousand others which are mercifully covered from our eyes. Into every snare that surrounds our path, we are at such a season as the present, in double danger of falling. In proportion to the importance of the work in which we are engaged, is the need of humble and wary walking.

We know that you will not imagine we are setting before you in any fancied spirit of superiority, as if it were ours to warn and to instruct all others. We speak of them only because we feel them all ourselves; not indeed as we ought, but yet in some degree. And we speak of them because we expect you to sympathise with us in the matter, and because we know that in proportion as our sympathies are drawn out towards one another, so will our prayers ascend for one another; and so shall we receive that heavenly wisdom which alone can save us from every foe,—that humble, childlike faith which will keep us near the Saviour, following Him step by step in the path of duty,

and therefore the path of safety. There are few of our number but can testify that during the summer preceding the present session they were themselves witnesses of a more or less marked and special attention to the kingdom of God; and we need not tell you that almost every corner of Scotland is represented amongst us. We trust that when we again leave this institution to return for a time to our homes, it will be to see this work mightily increased and deepened. And is there not much reason to believe that throughout the whole earth the Lord's work is about to be increased and deepened in a way that has not yet been seen? It is true that every generation nourishes a hope that it is destined to see wonderful things; and in some degree we may perhaps be the victims of this delusion. Yet there is throughout the Church of God just now a wide-spread hope that He is about to show some token of his favor, of which the New World and the Old have in the last two years beheld, is but the first fruits and the earnest. It is a hope which many, various, but mutually corroborative considerations appear to justify. But if so, will not new enemies also start up, which it will be our lot to encounter. If we are to receive new favors we may expect new foes. There never is a great development of good but there is some corresponding one of evil. There never is a war without a counter war. Such is the arrangement which God in his providence has always made; and we have no reason to expect an exception now. Would that we could thoroughly learn the lesson that even at the best this life is one of warfare and of trial: Never—not even when all things are most prosperous may the Soldier of the Cross lay aside his arms or furl his banner. Whenever he gets an addition to his strength, he meets with a new enemy to try it. He gets the strength just because that new foe has to be overcome, and the increased bitterness and difficulty of the conflict is just to drive him to seek renewed aid from the Captain of his salvation. It is so with individuals, and it is so with the whole body of the faithful too. If the Church is largely blessed and prospered, it is by way of preparation for a coming trial, which in its time will pave the way for a still richer blessing.

There remaineth a rest for the people of God, but it is not in this life; it is not to be enjoyed till death's gloomy portal has been passed, and that state has been attained where,—most blessed of the Christian's hopes!—"we shall be forever with the Lord." This brethren, you know as well as we. But it is not out of place for us to speak to you of the danger and the difficulties which seem to be before us as individuals and as representative members of the body of Christ; even as we desire that you in your turn would counsel us in brotherly kindness and Christian wisdom. So shall we both to some extent fulfil the command to exhort one another while it is called to-day; and by so much the more as the day may seem to be approaching. May even this letter be the means of stirring up both us who send and you who receive it, to more enlarged thoughts of the Great God our Saviour, and more continual clinging to the personal Jesus, whereby alone we shall be enabled to meet and to vanquish every enemy that can possibly arise, because, in that case, greater shall he be that is for us than

all they that be against us. What can we say more! We would conclude in the words of the great apostle;—"Finally, brethren, pray for us." You cannot tell, nor can we tell ourselves how much need we have. Oh! that all of us felt that need more! and oh! that amongst all the followers of the Lord there was such a fellow-feeling that we should pray from the heart for one another. Few of us may ever meet on earth, but what matters distance of place for a few short years, if there be this community of Spirit—this "membership one of another," finding its appropriate expression in earnest supplication even for those whose faces we have never seen in the flesh, and may we not forget that there is a Love set before us to the full contemplation of which we have never yet risen. How often must we ask ourselves the question—"Do we really expect an immortality of endless and uninterable bliss with Him who has redeemed us with his own blood?" Surely if we did, our souls would not be so dry, or our hearts so idle as they are! Yet verily these things are so. There is a crown of righteousness laid up for all those who love the appearing of the Saviour.

Animated by this glorious Hope, may you and we, wherever our lot in life is cast, work together and pray together, so that the time may the more speedily arrive when even of this sin-blighted earth it may be said, that "its sun shall no more go down, neither shall its moon withdraw itself, for the Lord shall be its everlasting light, and the days of its mourning shall be ended."

Yours in Christian fellowship,

ANDREW CHURCHTON,
President,

WILLIAM MILLER,
Secretary,

New College Missionary Society,
Edinburgh.

IMPROVEMENT OF CONGREGATIONAL PSALMODY.

(We insert this communication, knowing it to be written by a friend, who feels warmly interested in the improvement of the Psalmody of the Church. But we by no means second his proposal in regard to the posture to be assumed in singing. Even in apparently small matters, we prefer adhering to the good old ways of our fathers.—To innovation, even in the mode of conducting the service of the sanctuary, we are opposed.—EDITOR.)

Sir:—In connexion with the progress of the Presbyterian Church of Canada, I beg to call the attention of yourself, and others, to the subject of Psalmody and Praise in the public worship of the Sanctuary. It has occupied the attention of the parent churches in Britain for sometime; more especially since the memorable disruption. Meetings have been held, and classes formed, under the sanction and approval of the General Assembly, and much good has been done by encouraging the young to give attention to the principles and practice of sacred music. Vocal music is the highest kind of music; and is to be, we have reason to believe, the great employment of the heavenly state.—It is to be feared, however, that too little attention is paid to its cultivation and improvement. In seasons of revival, it is usually more heartily engaged in; and is, no doubt, the

means of arousing and cheering the Christian traveller in his Zion-ward journey. In connection with this, I think it is worthy of the serious consideration of the Church, whether standing, during public worship, is not only the natural, but more devotional and scriptural mode of praising God.

The Confession of Faith gives no definite rules respecting it, and there is nothing in the standards of the Church opposed to a change, which might be the means of advancing that spirituality of worship, so desirable in our public assemblies. We are commanded to serve the Lord with all our hearts, and give our bodies as a living sacrifice to him. How solemn to witness a congregation standing, and with one voice celebrating the praises of Jehovah! No doubt, some, from early habits and associations may be opposed to a change; but by a judicious arrangement in the order of the service, it would, in my opinion, soon be preferred. We see homage paid to earthly princes, by standing in their presence. How much greater homage is due to Him, by whom kings reign, and princes decree justice?

Hoping that the above suggestions may be received in the same spirit in which they are penned, and hasten the time, when, not only in the gates of Zion, but among all the dwellings of Jacob, the sound of melody and praise may be heard,

I am, &c.,

A PRESBYTERIAN.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.—INDIA.—In a letter, which appears in the May number of the *Home and Foreign Record*, Dr. Duff says:—"There never was a greater press for admission into our institution here, than now, notwithstanding the constantly increasing competition with which there is to contend. Daily about a thousand are present in the same edifice, through all the varied grades of education, from the lowest to the highest. To all of these, in ways suited to their varying capacities, the truths of God's Word are daily taught, along with the useful branches of knowledge. That out of all this, fruit of the highest kind will one day come, I am more confident than ever, from all I see and learn around me.

At Madras, Mr. Blake, a new missionary, had arrived in safety. Another missionary has also been sent to Nagpore, and new teachers to Bombay and Madras. At Bombay, more baptisms had taken place; viz: of a hospital assistant, who had been for some time inquiring after truth, and his eldest child.

At Puna, an addition was made to the native church, by the baptism of a man who had been receiving instruction for some time. He may be employed, it is hoped, as a Bible reader, or Colporteur.

IRISH PRESBYTERIAN CHURCH—INDIA.—

We subjoin a letter from Dr. Glasgow as published in the *Missionary Herald* for May. It will show the varying experiences of the Missionary, the sun shine and shade which often alternately pass over him. We may mention that the Mission at Borsud, formerly in charge of the London Missionary Society, has now been formally transferred to the Irish Missionaries.

Since my last writing to you we have experienced good, and have passed through at least one trial; and very interesting is the path along which God is leading us.

The convert, the Munshi Ali Akbar, whose baptism I report to you, is going on very steadily. He reads with me daily the "West

minister Confession of Faith" in Hindoo and English, and frequently chapters in the Persian New Testament. He puts questions respecting the doctrine of grace more pointed than I have heard put by almost any other native. I hope he may prove useful as a teacher or colporteur, but for a time I think it desirable he should be under daily instruction and in attendance of our morning worship and Wednesday evening prayer-meeting. He is a native of Kashawir, and came to us from the Northern parts, and of course, is only making some progress in learning Gujerati.

News partly very painful and partly more encouraging, have reached us from our dear friends who proceeded to Rappontana. I had lately, from the Rev. W. Shoolbred, a letter conveying the painful intelligence of the death of his colleague, the Rev. W. Steele, at a station called Ermpara, even before he had reached his destination. I had more recently a more circumstantial account from Dr. Wilson. I need not relict on the painful nature of this trial. We all feel it as if the departed had been one of our own number. I trust the U. P. Church, who sent him, will feel it only as a call to extend their efforts for that part of India. Dr. Wilson mentions an encouraging fact, that while some English politicians are trembling at the idea of missionaries entering those regions, as yet almost new to the gospel, Rajput chiefs are giving them a frank welcome. One of them detrays the traveling expenses to a large amount.

We have had at this station two visits, reminding us doubly of change. The Rev. A. Carhold and his family were a few days with us on his way home from the Borsud station; and the Rev. J. V. S. Taylor and Mrs. Taylor, on their way to that station. Both visits were refreshing. The latter proceeded, via Gogo. We had his entrance on his own field. I am thankful to learn from Mr. Montgomery, who made a tour to the station in the interim, that a number of persons are seeking baptism, and a number previously baptised are candidates for communion.

There is a young man here, a Hindoo, who seeks baptism. It has been withheld, in the exercise of Mr. Montgomery's judgment and mine, merely because we fear the law would hand him over to his father. He believes himself nineteen years of age, but there is no legal proof, as the Brahmanical custom is to hold, and if bribed, to withhold the documentary evidence of age. He speaks of making his escape either to Gogo or Borsud. I can only pray that God may open his way to liberty of conscience.

There is another young Parsee who, though not making profession, comes frequently to our prayer-meetings (English and vernacular), reads the Scriptures with us, and joins in prayer. The same is true of a teacher, and a few other individuals.

I find the general mission work and that of the Gujerati Bible very heavy on my hands, especially now in Mr. Montgomery's absence. I trust he will soon be able to return, which is all the more necessary, as the hot season is advancing. The Gujerati Bible is given in to the press up to the middle of the Book of Psalms.

Greatly do I sympathise with the Church in the removal of the late Rev. D. Hamilton.

PROGRESS OF THE GOSPEL IN TUSCANY.

My dear Sir, and Brother in the Lord Jesus, our Savior,— You have heard of the persecutions to which in past years we were subjected, stirred up very especially by priests of that Church which belongs to the Man of Sin, seconded by a Government which so little understood its duty as to satis-

fy the unchristian desires of those who invoked the name of Christ to persecute and imprison innocent men. It was considered a crime to read and to meditate in the Holy Word of God, and to worship God in spirit and in truth. You have heard of these persecutions, and have mourned with us. Now let us rejoice together in the Lord, that they have ceased with the fall of the Lorraine Government in Tuscany. — Now, it has pleased the Lord to give us wise and tolerant governors, who leave us free in the full exercise of our faith. They give us ample liberty to announce to our countrymen and fellow-citizens that "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." My countrymen listen willingly to the good news, that the blood of Jesus cleanseth us from all sin. Romish superstition is melting away in Tuscany like as the fog disappears in the horizon at the appearing of the sun. The true "Sun of Righteousness," the true light will shine, and dispel the darkness. Then it will arise like a bride adorned for her husband, and throw off the yoke of despotism, both political and religious. This Government has given free circulation to the Bible and in this short time thousands of copies have been sold. The gospel is preached freely in three different places in Florence; and in Pisa, Leghorn, and Pontedera, there are Evangelical churches beginning; and we may hope that soon other cities will follow their example. In many parts of the country also, there are believers who unite together to read the Holy Word of God. In Piedmont, besides the Waldensian Churches, there are also Evangelical or Italian Churches, at Genoa, Alessandria, Nice, and Turin. Our colporteurs, and those of Piedmont, have already disposed of a large number of Bibles.

In Parma, Modena, and the Legations, they have thrown off the yoke of their civil rulers, and they, together with Tuscany, have declared their union with Piedmont, and are resolved to maintain their liberty and independence, even with the sword, should the Court of Rome take up arms to oppose them. O ye, beloved brethren of England, unite your prayers to ours that the God of mercy may preserve to poor Italy the liberty which he has allowed them to taste, and that they may not be obliged to defend it with arms in their hands! O ye, pray, pray, with us that God may direct the men of your Government to raise voices in favor of Italian liberty, that the sad spectacle may not be renewed of the Evangelicals torn from the arms of their children, and thrown into miserable prisons, and there left to languish, whilst inquisitors, inaccessible to any feelings of pity, condemn them to a still more severe sentence! But no, the Lord will not withdraw His mercy from our Peninsula. He has rejoiced our hearts with a blessed ray of civil liberty, that this may be to us a certain pledge of spiritual liberty, by which He will redeem twenty-five millions of people who for so many centuries have been trodden down and oppressed by the ambition of a priest—the Pope of Rome. Accept, dear sir, respectful salutations and my Christian love, joined to that of my dear brethren, belonging to the Church of God in Florence, and believe me,

Your affectionate Brother in Christ,
SCIROZZE BARSALI
Evangelical Christendom.

PROGRESS OF CHRISTIANITY AMONG THE TURKS.— Our readers will, perhaps, remember the name of Philip O'Flaherty, an Irish convert from popery, who was afterwards a soldier in the Crimea. On his return home, he attended classes for some time, in Edinburgh, and is now in Constantinople, supported by the Free Church, in pursuance of an arrangement with the Turkish Mission Aid Society. Extracts from his letters are published in the *Home and Foreign Record*. He mentions the secession of ten thousand Turks from the Mohammedan faith. Their Sheikh appears to have read the bible at night, which he daily preached to his people; keeping them in the dark as to the source of his new doctrine. Since his banishment, the gospel has been plainly and undisguisably preached to them.

It is stated in the *Home and Foreign Record*, that since the receipt of Mr. O'Flaherty's letter, information has been received of the secession of thirty thousand Turks, who have renounced Islamism, and embraced Christianity, although in a crude and imperfect form.

Miscellaneous Articles.

THE PRESBYTERIAN POLITY—ITS ADVANTAGES.

Presbyterianism is a system of ecclesiastical order in combination with Christian freedom. While the people enjoy a free, unfettered choice of their own ministers, elders, and deacons, the submission required from them "to those that are over them" is only "in the Lord," for the Lord's sake, and in matters as relate to his will; even as children are called to "obey their parents in the Lord." To its office-bearers it assigns only a ministerial power, to administer the written laws of our great Lord and Master. And it decides cases of discipline by a majority of votes, after mutual deliberation and solemn invocation of his name, as the Wonderful Counsellor and Prince of Peace, of whom it is said, "the government shall be upon his shoulder."

According to this arrangement, it will be observed that the most perfect freedom, compatible with a state or society, is combined with the most perfect order and organisation. No individual member, however humble, can feel himself aggrieved without having the privilege of appeal; and, in cases of discipline, both ministers and members are tried by their peers. Our courts of review, being held in the face of day, are brought under the wholesome influence of public Christian opinion; and at the same time the members, met in the name of our Lord Jesus, the great Head of the church, to administer the affairs of his house, must feel the solemn responsibility resting upon them "to watch for souls as they that must give an account."

The system has been found, whenever it has been faithfully administered, to work well for the repression of error and scandal, for the extension of the church, for the mutual encouragement of her office-bearers, and for efficient co-operation against the common enemies of the faith.

Presbyterianism is based on the visible unity of the universal Church of Christ. Besides the invisible Church, composed of the redeemed company, chosen out of all lands, and united to Christ and to one another by the invisible bonds of life and love, we believe that the Scripture recognises the Church as a visible society, composed of all

who confess the name of Christ, and conform to the laws and institutions of the gospel. In this point of view, the Church of Christ may be "seen and known of all men; it is a city set upon a hill, and cannot be hid." Viewed under this aspect, too, it is not merely local or national, as the Jewish Church was, but catholic; that is, general or universal, embracing "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2.) Such is the society so frequently noticed in the New Testament as "the Church," of which Saul "made havoc," when he "persecuted the Church of God," "all that called upon the name of Jesus" (Acts viii. 3; ix. 14; 1 Cor. xv. 9); "the Church" of which Paul the apostle boasted of being "made a minister" (Col. i. 25); "the Church" to which the Lord added daily such as should be saved (Acts ii. 47); "the Church," in short, in which "God hath set apostles, prophets, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues" (1 Cor. xii. 28). And to this Church, visible and catholic, there appertains, we think, a visible unity; a unity admitting of external development, though the whole cannot be seen at once; as an army is one, though it may never be seen actually marshalled in the same field. It is "one body," "one flock," "one kingdom;" having this peculiarity to distinguish it from all earthly societies, that it is a visible body, flock, kingdom, under an invisible Head, Shepherd, King. Virtually, indeed, these characteristics of the Church are recognised by all true Christians. When we pray, "Thy kingdom come," we pray for the extension of the Church, visible and general; for we add that "His will may be done on earth, as it is in heaven." When a person is baptized, he is thereby admitted into the Church visible and general, and not merely into the particular Church in which the ordinance may be dispensed. When a man is set apart to the ministry, he becomes a minister, not only of the flock among whom he is called to labour in the word and doctrine, but of the Church universal; in which character he may preach the gospel and administer the sacraments "to every creature." And the obvious reason is, that our blessed Lord has been pleased to give the ministry, the oracles, and the ordinances of God, not to any particular Church, but to his visible Church universal, for the gathering and perfecting of his saints, to the end of the world.

Now, the bond of this external unity is the government of the Church. To deprive her of this would be to annihilate her as a society. No doubt it might leave a number of individuals calling themselves Christians, who might worship together; but wanting any visible bond of union, wanting any outward organisation, the Church of Christ, as a body corporate, would exist no more. She would have no tongue to assert her rights, no hand to lift in defence of her King; no means of making a joint public profession of his name as a society instituted by him, purchased by his blood, and government by his laws.

Our system of church-polity has this recommendation, that it furnishes an organisation for maintaining the unity of the visible Church under her one living Head. It "endeavours," at least, "to keep the unity of the Spirit in the bond of peace." As a

system of representation, it finds a striking parallel in the theory of the British constitution. As a system of subordination, it is exemplified in almost all corporate societies. And as a system of church-rule, it seems to grow, as by a natural process, out of the visible unity of the Church universal. Recognising particular churches as part of the great whole, it seeks to amalgamate them into one, and to give unity of counsel and community of action to the whole body. Not, indeed, that it anticipates a universal incorporation of Christians under the rule of one ecumenical council; but avoiding, on the one hand, the dangers of centralisation, and leaving it to churches in different lands to maintain their independent jurisdiction, it aims, on the other hand, at opening a fraternal intercourse and communion between these churches, as holding the same Head, and as members of the same body. Nor is this unity of Presbytery a mere nominal or passive amalgamation. It gives each congregation its share in the representation, the action, and the influence of the body. Clergy and laity, or, more properly, pastors and people, are equally represented in our church-courts. Thus our people, besides enjoying the privileges of church-membership, participate in the administration of the Church at large; and our congregations, instead of being isolated fragments, "being many, are one body, and every one members one of another," mutually dependent and mutually helpful, while they all hang, like clusters on the parent stem, upon him who is "the true Vine."

Are we not warranted to conclude, that something like this spiritual organisation must be realised ere those predictions be fulfilled? "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." "All the ends of the world shall remember, and turn unto the Lord; and all kindreds of the nations shall worship before him. For the kingdom is the Lord's, and he is the Governor among the nations."—From "Manual of Presbyterian Church in England."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met in Cote Street Church Montreal, on 9th May. The following are the chief items of business.

The resignation of the charge at Cornwall was considered. Parties having been heard and removed, it was unanimously decided:—That considering the unanimity which prevails in the congregation of Cornwall, and also their attachment to Mr. Campbell, considering besides the importance of maintaining the efficiency of the Church in that central and populous locality, the Presbytery do not accept the resignation now tendered; and further agree to offer to the congregation the sum of £20 per annum for two years, on the understanding that the congregation will, inclusive of this amount, raise a minimum stipend of £140 per annum, and aim sincerely at reaching the amount of £150. Remit this offer to the congregation, and appoint the Session to report to a meeting of Presbytery to be held in Hamilton during the meeting of Synod. Parties being re-called ac-

quiesced and craved extracts which were granted.

Mr. McArthur begged leave to resign the charge of St. Louis de Gonzague, and requested that as all parties interested were present, the Presbytery would now dispose of the same. Parties being heard, Mr. McArthur stated that his reason for resigning the charge was that as St. Louis was now separated from the neighbouring stations, it could not, although willing, of itself, support a Minister. After consideration it was unanimously agreed to, that in all the circumstances of the case, and considering that there is no prospect under present arrangements of uniting any of the neighbouring stations with St. Louis, the Presbytery do now accept with sincere regret of the resignation of their esteemed brother Mr. McArthur, and grant him a Presbyterial certificate in commendatory and affectionate terms. This decision to take effect on the last Sabbath of May. Prayer having been offered up, parties were recalled, and acquiescing, craved extracts, which were granted.

Mr. Black was appointed to preach the Church vacant on the last Sabbath of May.

The following Missionary supplies were appointed. Farnham Centre,—Mr. Coulthart till the end of May, after that date Mr. McArthur. St. Louis de Gonzague,—Mr. Coulthart from June till next meeting. Valleyfield,—Mr. E. Graham. Grenville and Harrington,—Mr. J. Munro, Catechist, for three months. English River, Mr. Kirkland till next meeting.—Kennebec,—Mr. Shaw having expressed a wish to remove,—Mr. Clark of Quebec was appointed to correspond with the people there, as to future supply. Osnabrock,—Mr. Matheson till next meeting. Finch and Laguerre, the Clerk was appointed to obtain such supply for these places as might be available.

Mr. Clark was appointed to ordain elders at Portneuf, and to dispense the sacraments on a convenient day.

The Presbytery unanimously agreed to overture the Synod for the immediate establishment of an Aged and Infirmary Ministers Fund.

Mr. Thom requested and obtained leave to ordain elders in his two country charges.

A memorial was presented by the Church of Inverness, C. E., requesting the sanction and recommendation of the Presbytery in an appeal to Christian friends for aid in erecting a new place of worship, as they would shortly be deprived of their present property by the action of certain parties connected with the Church in connection with the Church of Scotland. The Memorial set forth:—1st That the congregation in 1839 erected a Church on a lot of land granted to their trustees by a neighbour, and were put into possession of the same by a written note of purchase to which a letter was afterwards added, promising that a deed would be granted when required to the Free Church. 2nd. That the preparation of a deed having been delayed, the proprietor in the face of his own written promise, did in the year 1849, make over, by deed of gift, the whole property to Dr. Cook of Quebec, who accepted the same, for the use of the Church of Scotland. 3rd. That in March last year, on the ground of said deed, Dr. Cook and others instituted an action of ejectment against the Minister and Trustees which suit is now pending

before the Superior Court of Lower Canada. That the Memorialists see no hope of securing a good title to their property, and defend the suit only on the ground that as they were legally put into possession of said property, they are entitled to compensation for the building they have erected thereon. But rather than protract a painful and unfruitful contest, they have offered to give up possession on receiving the sum of \$100. 5th. That in these circumstances the Memorialists are under the necessity of erecting with all speed a new place of worship, and while they have contributed for this purpose a considerable amount, they are yet unable without large assistance to accomplish the end proposed. Considering that their case is one of peculiar injustice and hardship, they trust that the Presbytery will grant such assistance as may lie in their power.

After consideration it was unanimously resolved.—That the Presbytery deeply sympathize with the Church at Inverness in the circumstances in which they have been placed, and cannot but regard the seizure of their property as an act of wrong and injustice. They would cordially recommend this case to the liberality and christian brethren in Canada and elsewhere. The clerk was instructed to prepare a minute in suitable terms.

Mr. Gordon of Indian Lands, intimated that his congregation had been deprived of property to the amount of £700 by the act of the Indian Lands Department of the Government issuing a patent for the land on which their Church and Manse were built, to parties for the use of the body in connection with the Church of Scotland. They were consequently under the necessity of erecting a new place of worship. He therefore requested the sanction and recommendation of the Presbytery to appeal for aid to the friends of the Church. Said request was cordially granted, and the clerk was instructed to prepare a suitable minute.

The Presbytery unanimously agreed to the overture on the licensing of Students, and also to the College regulations.

Mr. Coulthart, student, being present, applied to be taken on trials for license. Having produced the usual certificates, he was examined in Latin, Greek, Philosophy, Theology and practical religion. Said trials were sustained with approbation, and the clerks was directed to issue circular letters, and to make application to the Synod for leave to take Mr. Coulthart for license.

Mr. Fenwick being present, made application to be taken on trials for license. Having produced a transfer in due form from the Presbytery of Toronto, he read the usual discourses and was examined on the usual subjects. The Presbytery took a conjunct view of said trials, and sustained the same with approbation. Mr. Fenwick having answered the usual questions, and agreed to sign the formula, was after exhortation and prayer by the Moderator licensed to preach the Gospel. The clerk was ordered to grant an extract of license when required. The Presbytery adjourned till June.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the 1st of May.

There were present twelve ministers and three elders.

A financial report was received from Cart-

wright and Ballydaff. Messrs J. Smith, Laing and Bain, with Mr. McLaughlin, elders, were appointed to visit these congregations. The deputation to arrange with Mr. Windel as to the time of their visit.

A financial report was received from Peterboro', which was sustained.

Mr. McKenzie and Mr. J. W. Smith were appointed to prepare a report on the Home Mission field to be forwarded to the Convener of the Home Mission Committee.

Mr. J. Smith called the attention of the Presbytery to a circular regarding Knox College, when it was found that the matter to which it referred had been attended to. It was agreed that the Presbytery approve of the recommendation that contributions of Knox College be taken up before the end of the year, and resolve to carry it into effect as far as practicable.

A letter was read from the Rev. John McTavish, soliciting aid towards the support of a missionary in the back townships on the boundary of this Presbytery and that of Toronto. The Clerk was instructed to answer Mr. McTavish's letter, and to express the great satisfaction of this Presbytery that the Presbytery of Toronto were taking steps to cultivate that field; that this Presbytery was willing to aid as far as was in its power, though, meantime, unable to render pecuniary assistance.

It was agreed that the following overture be transmitted to the Synod.—Whereas, the statistical reports given in from year to year, by this church are imperfect and unsatisfactory on account of the dilatoriness of many congregations in making their returns, and from other causes.—It is respectfully over-tured to the Reverend the Synod of the Presbyterian Church of Canada, for the purpose of securing more satisfactory results, that a plan should be initiated by which it may be provided,—

1. That the ecclesiastical year of congregations, Presbyteries and Synod, be counted from one common time; say May 1st each year.

2. That the contributions of congregations for the various Synodical funds, and the College fund, be entered on the book of the Church's agent, under the head of their respective Presbyteries;—and that the financial statement to be submitted in printed form at the second session of each Synod, be a transcript of the record thus made up.

3. That the statistics proper, the stipends of ministers, the collections for congregational purposes, and the collection for the Presbyteries' Home Mission fund, and the value of church property, be given in to the Presbytery of the bounds, as a separate return, and by the Presbytery to be transmitted to the Committee on statistics.

4. That defaulting congregations, being reported by the Synod, shall be regularly dealt with by the Presbyteries—or such other steps taken for securing the above end, which they may in their wisdom see fit.

Messrs. Laing and J. Smith were appointed to support the above overture in the Synod.

It was moved by the Rev. John Laing, seconded by the Rev. Peter McDiarmid, B. A., and agreed—that the following overture be transmitted to the Synod—“Whereas certain Protestant churches have of late appealed to the Legislature, asking for a distribution of the funds now accruing to University College and the University of

Toronto, and proposing changes of great importance in the curriculum, the professorships, and the general management of these institutions,—And whereas it is believed by this Presbytery of Cobourg, that the granting of Legislative aid to Educational institutions established for the benefit of particular sects and managed by them, would in justice require the granting of such aid to all sectarian institutions, including those of the Romish Church; while an unsectarian College, making provision for the religious instruction of the students by the ministers of their respective churches, is better adapted to the divided religious opinions of our land.

That University College is, both as regards its religious character, and the course of instruction given, in no small degree suited to the circumstances of the country, and wants of the various churches, and appears to be prospering more and more every year. That though some changes might be beneficial, nevertheless, many of the changes proposed would interfere with the efficiency of University College, and be injurious to the interests of education generally.

Therefore it is respectfully over-tured by the Presbytery of Cobourg, to the Reverend the Synod of the Presbyterian Church of Canada, that the Synod transmit to the Government and Legislature of this Province a memorial on the subject, setting forth the views of this Church, deprecating any steps that might lessen the number of professors, impair their efficiency, or be otherwise detrimental to our national seat of learning:—and to take such other steps with that view, as it may in its wisdom see fit.

Messrs. McKenzie and Laing were appointed to support this overture in the Synod.

A deputation appeared from Keene, and presented a paper containing Resolutions passed at a meeting of the Congregation on 25th March. This paper the Presbytery agreed to receive and keep in *retentis*. Another paper was handed in of date 26th April, which it was agreed not to receive.

The Rev. F. Andrews presented a memorial, which it was agreed to receive, and transmit to the Synod.

The Presbytery thereafter adopted the report of the Committee appointed to prepare a deliverance in the case of Mr. Andrews.

It concluded with a resolution to refer the whole matter again to the Synod, praying that Reverend Court to issue the matter by dissolving the pastoral tie, or as their wisdom may see fit.

Mr. McKenzie read a letter that he had received from the Convener of the Committee on the State of Religion; and requested that members furnish him with a report as to its state in their respective spheres.

The overture anent the mode of ordaining Elders and Deacons was read. It was agreed,—The Presbytery having considered the overture as remitted by the Synod, and finding that the mode now in use in Presbyterian churches generally, is not unscriptural, and having regard to uniformity of practice, see no reason for departing from the decision of the Synod in the year 1817.

The overture anent the licensing of Students was read. It was agreed to approve of this overture.

The overture anent the calling and ordaining of Ministers was read. It was agreed to disapprove of this overture.

The regulations for the government of Knox College were considered, and with several alterations, adopted.

Messrs. Laing and Blain were appointed to visit the new townships at the back of Peterboro', and to report.

It was agreed that the Mission field, as it affects the charges of Messrs. Roger, Blain, and Bowie, should be considered at next meeting.

JAMES BOWIE,
Pres. Clerk.

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery was held at Hamilton, on the 8th of May, and continued the following day.

A letter from Mr. Charles Cameron was read, declining acceptance of the call to him from the Rocky Saugeen Congregation.

Messrs. Irvine of Allansville, and MacIndoe of Waterdown and Wellington Square, were, after the hearing of parties, loosed from their respective charges.

A call to Mr. Donald McLean, probationer, from the Mount Forest Congregation, was presented, sustained, and accepted. The Presbytery agreed to meet at Mount Forest, on the 30th day of the month, to hear Mr. McLean's trials, and, if satisfied, to proceed to his ordination on the following day.

The Presbytery spent the greater part of the evening Sederunt on the 8th, in conference on the state of Religion.

Mr. Hodgskin placed in the hands of the Presbytery, his resignation of his charge of Doon and New Hope. The Presbytery agreed to hear parties on Wednesday, the 13th of June.

Mr. Cheyne having called the attention of the Presbytery to the subject of the examination of Students, a Committee was appointed to consider the subject, and to report at next ordinary meeting.

On application, made with the acquiescence of the Elora Kirk-Session, the Clerk received leave of absence for three months from the rising of the Synod.

The Moderator of the Dunnville Kirk-Session was, on memorials presented from Weilandport and Windeckers, instructed to organize Congregations at these places, in connection with the Dunnville congregation.

The Presbytery adjourned to meet at Hamilton, on Wednesday, the 13th of June.

JAMES MIDDLEMISS,
Pres. Clerk.

Corner for the Young.

"I WANT TO BE AN ANGEL."

So said a little boy, as he sat one summer evening, at the door of his house, looking at the stars, as one by one, they came out upon the sky.—So I have often heard little children sing.

Well, children, I, for one, do not wish to be an angel! I want to be something better!—Why, what can be better than an angel? Nothing can be purer; but there is still something that I would rather be. What is it? Do you know some little boy, who is a true Christian, trusting in Christ, loving Christ, and sorry for his sins? I would rather be that little boy than be an angel! Why? I will tell you. Jesus was once a little boy, and He never was an angel. Jesus died for that little boy, but He never died for an angel. Jesus' blood has

been sprinkled on that little boy, and it was never sprinkled on an angel! Jesus has created that little boy anew, in his own image, which He never did for an angel! Jesus has united that little boy to Himself, so closely, that he is one with Him, and this He never did to an angel. Jesus will soothe many a sorrow of that little boy, but He never wiped a tear from an angel's cheek. Jesus will be with that little boy on his dying bed, but He never stood by the dying bed of an angel! That little boy has shed tears for Jesus, which an angel never did. He has, already—or if he lives, he will, eat bread and drink wine at the communion table, in memory of Jesus, which no angel ever did—He will labor and suffer for Christ on earth, where Jesus suffered and died; and no angel ever did this. Angels are ministering, that is serving spirits to that little boy, and in heaven, he will be nearer to Jesus than the angels. [Presbyterian S. S. Visitor.]

ANSWERS TO QUESTIONS OF LAST MONTH.

1. James 2. 8. Because it was enacted by the King of Kings, and is of surpassing excellence and of supreme authority.
2. Genesis 37. 23-28.
3. Psalm 22. 18. 69. 21. Matthew, 27. 34 35. John 19. 23, 24-28-30.
4. Sin:—Romans 5. 19. Misery:—Romans 5. 17.

QUESTIONS FOR NEXT MONTH.

1. Where is the plough first mentioned in Scripture?
2. Where is it foretold that the Messiah should be pierced, and none of His bones broken? And how is such a prophecy confirmed by the events of Christ's crucifixion?
3. What are the chief elements of man's state of sin?
4. Name fifteen titles of believers, beginning with S.

RIDDLE.

1. The first letter in the name of a son of Isaac.
 2. The last letter in the name of a famous apostle.
 3. The 6th letter in the name of the first Roman Emperor.
 4. The last letter in the name of a city, whose merchants are called princes.
 5. The third letter in the name of one of the Evangelists.
 6. The third letter in the name of one of the six deacons.
 7. The second letter in the name of the city, where believers were first called Christians.
- These letters compose the name of a town of Judah.

MONEYS RECEIVED UP TO 22ND MAY.

KNOX COLLEGE.

Bosanquet.....	\$15 00
Woodstock (Chalmer's).....	31 15
Gloucester.....	\$5 00
N. Gomer.....	7 43 12 43
Owen Sound (Chalmer's Ch.).....	4 00
Drndas.....	21 70
Lyn, &c.....	6 20
Cote St. Montreal.....	278 90
Nairn Church.....	20 75
Glenallan, &c.....	11 30
Woolwich.....	7 00
Beckwith.....	35 61
Ashton.....	7 00 42 61
Oakville.....	12 00
Dundas St.....	7 87 19 87

Cobourg.....	74 30
Peterboro.....	110 60
South Cavan.....	16 00
Richmond, C. E.....	3 37
Dalhousie Mills.....	19 00
Killbide.....	29 00
Mornington.....	12 00
St. Thomas.....	21 00
Winslow.....	10 15
Stratford.....	30 00
Fingal, adl.....	4 00
Storrington and Brewer's Mills.....	10 00
Colborne, adl.....	5 00
Brighton.....	3 00 8 00
Caledon West.....	9 30
Erin.....	5 36 14 66
St. Catherines.....	30 00
Port Dalhousie.....	11 65
Orillia and Oro East.....	21 66
Belleville.....	100 00
Indian Lands.....	8 00
Brighton.....	3 00
Guelph.....	30 00
Berlin.....	30 00
McNab.....	5 00
Elora.....	8 00
Medonte and Flos (formerly omitted).....	5 00

WINDOW'S FUND.

Elora.....	11 00
McNab.....	5 00
London.....	17 00
Ekkrid and Mosa.....	11 90
Inverness.....	5 00
Clinton.....	12 00
Plympton.....	4 50
Woodstock (Chalmer's).....	8 85
Gloucester.....	3 00
N. Gower.....	4 50 7 50
Williams.....	8 00
Cartwright.....	3 36
Bullydell.....	1 64 5 00
Albion.....	11 00
Streetsville.....	5 63
Norwood.....	6 00
Martintown and Williamstown.....	5 00
Buxton.....	3 17
Nairn Church.....	1 50
East Pusinch.....	9 10
Beckwith.....	6 77
Ashton.....	4 00 10 77
Utica.....	2 00
Cobourg.....	10 00
South Cavan.....	9 00
Sarnia.....	11 61
Killbide.....	80
Cote St. Montreal.....	100 00
Wakefield.....	7 00
Stratford.....	6 20
Mitchell.....	4 00
Owen Sound.....	6 50
Duff's Ch. Danwich.....	7 75
Fingal.....	6 27
Durham.....	1 00
Storrington and Brewer's Mills.....	4 60
Havington.....	4 00
Colborne.....	8 00
St. Catherines.....	10 00
Percy and Seymour.....	4 00
Caledonia.....	3 00
Prescott.....	22 00
Indian Lands.....	7 00
Roxboro.....	3 00 10 60
Brightfield.....	7 00
Brighton.....	3 00
Tilbury.....	3 00
Thamesford.....	4 90

And rates from Rev. J. L. Gourlay (formerly omitted); Rev. J. McKinnon; Rev. T. Sharp; Dr. Willis; Rev. T. McPherson; Rev. A. Grant; Rev. D. Inglis,

FOREIGN MISSION

Inverness.....	8 00
Wallacetown.....	5 00
Sarnia.....	10 72
Port Dalhousie.....	6 75

Belleville	10 00
Thamesford	7 00
McNab	5 00
DUXTON MISSION AND SYNOD FUND.	
Hamilton, Knox's Ch.	15 00
Kilbride	1 30
South Cavan	6 00
Peterboro	58 60
Cobourg	50 00
Cote St. Montreal	100 00
Perey and Seymour	4 00
Orillia Sunday School	3 77
Owen Sound	3 00
London	49 00
Elora	4 00

FRENCH CANADIAN MISSIONARY SOCIETY.	
Cobourg	30 00
South Cavan	14 00
Sullivan and Glenelg	9 10
Orillia—Bible Classes	3 52
Thamesford	8 60

COLPORTAGE.	
Nairn Church	1 80
Kilbride	82
	2 62

COLLEGE BUILDING FUND.	
David McDougall, Per Rev J. McKincon	1 0

FOREIGN AND JEWISH MISSIONS OF FREE CHURCH.	
Peterboro	55 60
MISSION TO AMERICAN INDIANS.	
A Friend	1 00

PRESBYTERY OF TORONTO'S HOME MISSION FUND.	
Esa (omitted in last statement)	2 40
Other than acknowledgements next month	

RECEIPTS FROM THE RECORD UP TO 30TH MAY.

FOR VOL. XVI.—P. McCa'bum, J. Bell, W. Anderson, Errol; R. McDonald, Woodstock. Per J. Walker, Esq., Hamilton, \$5.00; James McBain, J. S. Playfair, W. Sturrock, J. Leask, A. Battray, John Shaw, James Shaw, W. Ross, W. A. Ross, J. Burns, W. Thompson, W. A. Murray, John Fisk, James Scott, John Laidlaw, J. C. Geikie, D. W. Smith, A. McDonald, John Stewart, W. Alexander, S. Spreull, John Kay, R. McLennan, J. Laurie, H. Miller, John McBain, D. Matheson, H. Scott, Dr. McMurray, D. Sutherland, J. McDonald, A. T. Crombie Duncan and Clark, Mr. Clarke, Thomas Hamilton, Mrs. Dunlop, Toronto; Murdoch McKenzie, John McKee, Holyrood, P. O. S. F. Ferguson, S. Ferguson, Sen., Joshua Ferguson, James Ferguson, John Hoocy, Cartwright; Neal Blair, Bowmore; H. McFee, Warsaw; S. Martin, Kempsville, \$6. R. Patterson, Holen; Mrs. Dr. Willis, Mrs. Calloway, Toronto; J. Ney, Almira; J. Connell, R. Young, G. Redpath, A. Davis, Harriston; Miss Hamilton, Rochester, N. Y.; John Pritchard, D. McCa'bum, Wakefield; Mr. Traver, Student, Trenton; Mrs. Ross, Toronto; Mr. Cochran, Mr. Tucker, Bentinck; J. McKenzie, Chatsworth; Rev. A. Grant, D. McFadyen, Owen Sound; S. Rogers, Streetsville; W. Dickson, Renfrew; A. Wilson, W. Wilson, Cumminsville; S. Brooks, Bridgeton; F. McKee, Colborne; R. Struthers, W. Boles, St. Catharines; P. Robertson, Port Dalhousie; per D. McLellan, Hamilton, \$23 70. H. Puffer, D. Douglas, J. Gilmour, John Douglas, Senr., J. Douglas, Jr., S. Rutherford, W. Dixon, J. Inglis, Perey; Mrs. Drew, F. McGregor, D. McGregor, Martintown; Mrs. Watt, Normanby; J. S. Scarth, Toronto; A. Ogilvie, New York; M. Martin, J. Oswald, Tilbury; A. Roy, D. Anderson, A. Ross, John Muir, James Muir, Normanton; Rev. J. Middlemiss, Elora; A. Watson, Senr., Arthur, R. White, West Winchester; Mrs. Lauder, R. Parvris, W. Hutchison, Cobourg; J. Stewart, Belmont, \$1.00

FOR ARREARS—James Shaw, John Shaw, John Stewart, Toronto; John Hoocy, Cartwright; H. McFee, Warsaw; J. McKenzie Chatsworth; P. Robertson, Port Dalhousie; J. Inglis, Perey.

Presbytery of Montreal Home Mission, J. Redpath, Esq., Treasurer. Accounts from April 1859 to April 1860.

RECEIPTS.	
By Balance	\$129 18
" Cash, Cote St. Ch. Mont. 200 00	
" " St. Gabriel St. Ch. do 121 58	
" " Harrington	23 00
" " Share of Synod Fund. 181 70	
" " Finch	9 50
" " Williamsburg Stations 7 00	
" " Kenyon	4 00
" " Lachute	6 00
" " Lochiel	12 00
" " English River	10 00
" " Lunenburg and Dalhousie 5 00	
" " Farnham Centre	11 50
" " Valleyfield	3 50
	\$723 96

EXPENDITURE.	
To Cash Expenses H. M. C. Toronto	\$35 00
" " Harrington—Mr. Munro, Ont.	50 00
" " " Mr. Morrison, do	161 70
" " Kennebec, Rev. W. Shaw ..	107 50
" " Laguerre Dr. Cairns, &c. ..	11 00
" " Winchester	12 00
" " Finch Church	69 33
" " Richmond, Rev. J. Stewart.	23 10
" " Winchester, traveling exp.	9 00
" " Finch	9 50
" " Williamsburg	7 00
" " Farnham Centre	51 50
" " Durham	3 50
" " Valleyfield	40 00
" " Stationery and postages ..	5 75
" " Metis	43 00
" " Balance on hand	131 08
Total	\$723 96

ALEX. F. KEMP,
Pres. Clerk.

KNOX COLLEGE.

Subjects for examination of Students:
I. for Entrants in Literary Course.
Latin, Caesar de Bell. Gall. 1st Book.
Greek, John's Gospel.
II. For Students entering second year.
Latin, Æneid; Book VI.
Greek, Epistle to Ephesians: 1st and 2nd Timothy; Iliad, Book 1, 200 lines.
Euclid, Books I, II, III, IV.
Algebra, to Quadratic Equations, (inclusive.)
III. For Students entering third year.
Latin, Horace, Book of Odes
Greek, Acts of the Apostles, and the three Epistles of John.
Whately's Logic.
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.
IV. For Students entering Theological Course.
Latin, Horace,—Ars Poetica.
Greek, Epistle to Romans.
Hebrew, Grammar.
Genesis, Chap. I to X.
Psalms, I to X.
Wayland's Moral Philosophy.
V. For second year, Theological Students.
Latin, Cicero de Amicitia.
Greek, Galatians, Hebrews.

Hebrew, Psalms 1 to 30.
Exegetical Theology, Eadie on the Philippians.
Evidences Butler's Analogy, Paley's Evidences.
Natural Theology, Paley.

VI. For third year Theological Students.
Latin, Calvini Institut, Lib. III. Chap. 4 (Collect. Lat.
Greek, New Testament ad aperturam.
Hebrew, Psalms 30 to 50.
Isaiah 40 to 50.
Exegetical Theology, same as preceding year.
Ecclesiastical History First 3 centuries with the 16th.
Systematic Theology, Calvin Hill.

TO MEMBERS OF SYNOD.
NEW BOOKS.

Sir Wm Hamilton's Lectures on Metaphysics	\$3 00
Sir Wm. Hamilton's Lectures on Logic	3 00
Year of Grace in Ireland, by Professor Gibson of Belfast, being an Historical record of 1859	
Life of Christ, historically considered by C. J. Ellicott, B. D.	
Harris's Sermons	1 00
Robertson's do	1 00
Junkin on Justification	1 00
Leask's Footsteps of Messiah	1 00
Jay's Morning and Evening Exercises	1 25
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