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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XIII.

TORONTO, MAY, 1857.

No. 7.

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PRESBYTERY OF BROCKVILLE AND OTTAWA.

An adjourned meeting of this Presbytery will take place at Kempsville, on the first Tuesday of May, at 11 o'clock, a. m.

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

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

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF MONTREAL.

The ordinary Quarterly Meeting of this court is appointed to be held in the vestry of the Free Church, Cort Street, Montreal, on Wednesday, 6th May, at 10, a. m.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

Next meeting of this Presbytery will be held in Knox's Church, Toronto, on Tuesday the 5th of May, at 11 o'clock.

THOS. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held within Knox's Church, Hamilton, on the 12th day of May next, at 2 o'clock, p. m.

M. Y. STARK, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

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

WM. GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery, will be held in Cobourg, on the last Tuesday of May, at 11 o'clock, A. M.

The Session Records of all the Congregations are requested to be given in at this meeting.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF LONDON.

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

J. SCOTT, *Pres. Clerk.*

COLPORTAGE COMMITTEE.

This Committee will meet in McNab Street Church Hamilton, on the second Monday of May at 7, P. M.

D. INGLIS, *Convener.*

COMMITTEE ON THE STATE OF RELIGION.

The undersigned, in view of his expected absence from the ensuing meeting of Synod, and his inability to prepare a Report, begs to request that the Corresponding Members of this Committee, in the various Presbyteries of the Church, will draw up succinct statements of the state and prospects of vital religion in their districts, in accordance with the information furnished at the Presbyterial conferences on this subject.

These statements may be wrought into a Report by any member of the Committee appointed to act for the Convener at the next meeting, which will be called by the Moderator of Synod.

D. FRASER, *Convener.*

Montreal, April 20, 1857.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, before the meeting of Synod, which takes place at Kingston on Wednesday, 10th June. Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

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

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

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

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

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:

"At _____, the _____ day of _____, one thousand, &c., years, which day the Session of _____ having met and been constituted, (*inter alia*);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their, willing him to have in view, in all his actings, the best interests of the Church and the glory of God, and they authorize the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., *Moderator (or Clerk)* as the case may be.

WM. REID, *Synod Clerk.*

SABBATH OBSERVANCE—QUERIES.

The Synod, at its last meeting in London, recommended "that a list of queries, similar to those sent in 1852, be again sent to Ministers, specially bearing on the various forms of Sabbath desecration and the means used for their removal, and that the substance of the answers be embodied in next year's Report." In conformity with the foregoing, the following questions are addressed to Ministers and Sessions. It is earnestly hoped that answers be forwarded to the Convener at St. Catharines, on or before Saturday, the 23rd May.

1. Does Sabbath *Visiting* prevail to any ex-

tent in your locality; or fishing, hunting, or any kindred amusements?

2. Is there any Trading on the Sabbath, especially in intoxicating liquors? do any engage in their secular avocations on that day?

3. Are Harvest operations carried on at all? any instances of farmers cutting down and taking in their grain on the Lord's day?

4. How many Stages or Steamboats arrive or depart on the Sabbath?

5. Is there much Travelling for pleasure or business, is it at all customary to set out on, or return from a journey on the Sabbath?

6. If, in the vicinity of any of the public canals which are open on the Sabbath, could you give a probable estimate of the number of hands employed, the amount of traffic during the past year, the effect produced on the surrounding community, and the opinion, in so far as it can be ascertained, of parties most interested on the subject of closing them?

7. If in the vicinity of any Railway, state the probable amount of Sabbath desecration thereby caused, and what efforts, if any, have been made to effect a discontinuance of such desecration.

8. What is the extent of Sabbath labor in your Post Office; has anything been done in the way of memorializing the public authorities for its discontinuance?

9. Have existing Legislative enactments for the protection of the Sabbath, been faithfully enforced in your quarter?

10. Have any special efforts been made to bring the general question of the Sabbath prominently under the notice of your congregation, or the community at large,—such as having lectures delivered, tracts distributed, or an association formed?

11. State any additional facts, and make any suggestions that may occur to you as likely to prove of use, for the information and guidance of the Committee.

By order of Synod, and Synod's Committee,
R. F. Burns,

Convener of Com. on Sab. Observ'ce.

Proceedings of Presbyteries, &c.

MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod, of the Presbyterian Church of Canada, met in the vestry of Knox's Church Toronto, on the Evening of Tuesday, 31st March.

There were present Rev. Mr. Reid Convener, Rev. Messrs Kemp, Wilson, W. J. McKenzie, J. W. Smith, Chambers, McLeod, Rev. Dr. Burns, Rev. Dr. Irvine, Rev. Messrs Young, McTavish, Nisbet, John Gray, Inglis, McKuar, James Black, Cheyne, McLean, Scott, Ross, D. McDiarmid, Tolmie, Ministers, and Messrs. Clark and Heron, Elders.

After transacting some minor pieces of business, the Committee proceeded to the distribution of the Preachers and Students among the various Presbyteries. The following distribution was made viz:—

To Presbytery of London.—Rev. Messrs. McGillivray, McKobie, and Messrs. McLean, Blount, A. McKay, Fraser, Students; also Messrs McKerracher and Anderson, two Students expected from Scotland in the course of a short time.

To Presbytery of Hamilton.—Rev. Messrs. Stewart, Cuthbertson, and Rev. Mr. Grant, after the month of June; Messrs. J. Cameron, (for three months,) Mackey, C. Cameron, Mulican, Lochhead, and Kennedy.

To Presbytery of Toronto.—Rev. Messrs. Chesnut, Grant, for three months; Messrs. Cameron, (after June,) McDonald, P. McDiarmid,

Campbell, Bremner, Anderson, and Fenwick, Students.

To Presbytery of Cobourg.—Rev. Messrs. Windell and Snell, with Messrs. Duncan and Thom.

To Presbytery of Kingston.—Rev. Mr. Montgomery.

To Presbytery of Brockville and Ottawa.—Rev. Mr. Irvine, with Messrs. Whyte and McEwen, Students.

To Presbytery of Montreal.—Rev. Messrs. Allan and Milloy, and Messrs. Paterson, A. McDiarmid, McQueen, and W. Matheon.

PRE-SBYTERY OF TORONTO.

This Presbytery met in Toronto on the 31st of March. There was a pretty full attendance of Ministers, but very few Elders. Several of the brethren from other Presbyteries being present were requested to sit with the Presbytery.

Rev. Mr. Marshall, pastor of Cooke's Church, Toronto, made a statement to the Presbytery indicating, that owing to the state of his health he felt constrained to tender the resignation of his pastoral charge, and laid before the Court a medical certificate corroborating his own statement. It was on motion unanimously agreed, that in the peculiar and solemn circumstances of this case, the Presbytery—even without waiting to cite the congregation of Cooke's Church—do accept of Mr. Marshall's resignation, and Dr. Willis, Messrs. McTavish and Reid be appointed a Committee to draw up a suitable minute on this case, which is as follows:—

“That the Presbytery having listened with the deepest regret to the statement made by their beloved brother, Mr. Marshall, find that, in the painful circumstances of the case, they have no alternative, and therefore accept of his resignation of his charge, and in doing so desire to record their sense of his christian worth—his consistent conduct—his efficient discharge of ministerial duties, and his amiable spirit, by which he has, in the short time he has been among them, won the most thorough confidence and esteem of his brethren in the ministry, the affection of his now sorely afflicted people, and the respect of the community at large; to tender to him their heart-felt sympathy in his affliction, and express their earnest prayer that his covenant God may be pleased to restore him to a measure of health, and spare him for a life of usefulness in some other portion of the vineyard, and commend him to the Lord in whom he has believed.

“And further, the Presbytery record their sympathy with his bereaved flock, who, in the all wise and mysterious providence of God are called on to part with a beloved minister, and to deplore the severing of a relation so recently formed, and from which so much benefit was expected to result, both to them and to the Presbytery,—and assure them of their willingness to do all in their power to promote their interests in their present painful circumstances.”

Mr. Reid was appointed to preach in Cooke's Church on the 5th of April, and declare the Church vacant.

Before proceeding to other business, the Presbytery engaged in solemn prayer, Mr. McTavish, on the call of the Moderator, leading their devotions.

A call in favor of Mr. Sharp, probationer, from the united congregations at Ashburn and Utica, or at the rear of Whitby and front of Reach, unanimously signed, and accompanied with a guarantee for stipend, was laid upon the table. The call was sustained and put into the hands of Mr. Sharp, who was present, and who signified his acceptance of it. Subjects of

trial for ordination were, then prescribed to Mr. Sharp.

On application from the congregations in Caledon West, and Erin, Mr. McLachlan was appointed to moderate in a call to a minister as soon as the people are prepared for it. Also, in compliance with a similar petition from Mono Centre, Mr. Holmes was appointed to moderate in a call there as soon as the people are ready.

Report of Committee on the examination of Students within the bounds of the Presbytery was given in by Mr. Laing, and read; and after revision was adopted, and transmitted to the College Committee in terms of the regulations regarding examination of Students adopted by last Synod.

The following overture on the re-arrangement of Presbyteries was given in by Mr. Laing, and read,—and it was agreed to transmit it to the Synod:—

“Whereas, owing to the increasing number of settled charges in some Presbyteries of this Church, great inconvenience is occasioned from the distance of some places from the seats of Presbytery, frequent meetings, or protracted sederunts, with a thin attendance of members, become necessary, and thus there is a tendency to the less effective transaction of important business, and the too frequent omission of religious conference:—and whereas in connection with changes in the mode of travelling the relative position of not a few localities has been altered—

“It is therefore overtured by the Presbytery of Toronto to the Synod of the Presbyterian Church of Canada, that the present arrangements of Presbyteries in respect to territorial division be revised with a view to modification, and that a new Presbytery or new Presbyteries be formed, so as to adopt the limits of Presbyteries to the present extent and prospective growth of the Church in this Province.”

Report on Missionary Meetings being called for, several of the brethren present reported. These reports were received, and it was agreed that Congregations that have not yet sent in collections to the Home Mission Fund of Presbytery be agreed to do so without delay, as that fund is at present greatly overdrawn. The attention of brethren, congregations, and mission stations, whom it concerns, is hereby called to this matter.

Several applications for missionary supply from vacancies and mission stations within the bounds of the Presbytery were read and considered. In one or two of these letters there was shown a disposition to look to the Presbytery, both for missionaries and funds to pay them. The following supplies were appointed, viz:—

Knox's Church and Cooke's Church, Toronto, to be supplied meantime by members of Presbytery in the order of the Roll, and by Mr. Chesnut, probationer. Brock and Reach—Mr. Anderson. Caledon East and Mono Mills—Mr. Bremner. Mono Centre—Mr. Alexander of Norval, April 12th, Mr. Holmes of Brampton, April 26th. Caledon West and Erin—Mr. Mitchell of Milton, April 19th, and Mr. Laing of Scarborough, 3rd May. Adjala—Mr. Fletcher. Nottawasaga and Osprey—Mr. McKinnon. West Gwillimbury—Mr. Grant. Collingwood—Mr. McDonald. St. Vincent and Euphrasia—Mr. Campbell, who is also to visit Holland and Artemisia. Oro, Medonte, &c.—Mr. Cameron. Brampton, (new station,) and Weston—Mr. Fenwick, alternate Sabbaths to each.

Messrs. Nisbet, Wightman, Reid, and Laing were appointed a Committee (Mr. Nisbet, Convener,) to attend to the general affairs of the Home Mission of the Presbytery.

The Clerk was instructed to communicate with all the vacancies and mission stations re-

ceiving missionary supply, urging on all concerned the duty of paying the missionary punctually and liberally.

Those stations that may be in arrears for missionary labor are hereby earnestly called upon to pay up such arrears without delay. The Committee of Presbytery feel constrained to lay it down as a general rule, admitting of very rare exception, (if admitting of exception at all), that unless the missionaries be paid up at the end of each quarter at least, the supply will be stopped.

Mr. Gray was appointed to organize the congregation at Collingwood at his own convenient time.

Mr. McTavish gave notice of an overture on providing a fund for aged and infirm ministers.

Mr. Rennie's report of missionary labor was given in and read.

All communications relative to supplies to be addressed, postpaid, to Rev. J. Nisbet, Oakville, and such as relate to finance to Rev. W. Reid, 108 Yonge Street, Toronto.

It was agreed that next meeting be held in Toronto in the first Tuesday of May at 11 o'clock, when the Records of the several Sessions will be called for, and also Reports not yet given in by the missionaries that have been labouring within the bounds during the winter.

At next meeting will be taken up the consideration of the overture on Duties of Elders and Deacons and several other items of business necessarily deferred.

T. WRIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF KINGSTON;

The Presbytery of Kingston met at Madoc, on the 7th day of April.

Mr. David Wishart was ordained to the pastoral charge of the Congregation of Madoc.—Mr. Hume preached and presided on the occasion. Mr. Gregg addressed the newly ordained minister, and Mr. Thomson the people.

The Congregation of Madoc derives additional importance at present, from the settlements on the Madawaska road, many of which are occupied by Presbyterian families, among whom Mr. Wishart may be able to open up new missionary stations.

At the request of Mr. Wishart, Mr. Robert Bates was appointed assessor to the Madoc Session, until the appointment of one or more acting elders.

A letter from the Clerk of Brockville and Ottawa Presbytery was read, stating their intention to apply to the Synod for leave to receive Mr. Canning as a minister of this Church.

A letter was read from Mr. Gordon, explaining the reason of his absence, and asking an extension of leave till July, which was granted.

Messrs. Wilson and Chambers were appointed to moderate in a call in Chalmers' Church, should occasion arise.

WM. GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Grafton, on the 24th and 25th of March.

Mr. Herriot presented a petition from the Congregation of Percy and Seymour, for the moderation of a call. He also laid on the table, subscription lists, showing their willingness and ability to support a minister. The Presbytery appointed Messrs. J. W. Smith, and McKenzie, to attend to this duty when they visit Percy, on the 14th of April.

Mr. McKenzie handed in a written report of his visit to Colborne, from which it appeared that in accordance with the instruction of the Presbytery, he had called a meeting of the Colborne Congregation, and laid before them the change proposed by the Grafton congre-

gation, when it was agreed unanimously—That a student from Knox's College labour principally at Colborne, but exchange pulpits occasionally with Mr. Smith, and that the said student endeavour to form a new station of the Church at Brighton, or Centreville, or both, which may be connected pastorally, ultimately with Colborne.

Provided first, that the Colborne Congregation be responsible for the student's salary of £200 a year, and that the Presbytery aid in raising the salary, if such aid be necessary.

Provided secondly, that Mr. Smith continue to take a pastoral supervision of the Colborne Congregation, dispense the sacraments, visit the sick, &c. when required, until a more regular state of things shall exist. There was also laid on the table, a petition praying that for the greater good of the three congregations the said resolutions be carried into effect. The Presbytery having heard parties, agreed to apply for a missionary, as desired, for six months, but on condition that the Colborne Congregation be wholly responsible for the salary.

Mr. McLeod and Mr. Riddell, elder, were appointed to visit Bethesda Church, and Alnwick.

JAS. BOWIE, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its ordinary meeting there, on the 14th and 15th current. There was a good attendance of Ministers and Elders. The Elora case occupied the Presbytery for a considerable time. Mr. McGregor did not appear, owing, as he stated by letter, to professional engagements, but sent in a document stating his charges against Mr. Middlemiss, of preaching unsound doctrine. Mr. Middlemiss was heard at length in explanation, and read portions of his sermons objected to, and his explanations were perfectly satisfactory to the Presbytery. Mr. Charles Allan, Elder, and the Rev. Mr. Craigie, testified that they had never heard any complaints in the congregation against Mr. Middlemiss, on the score of unsound doctrine, and other members of Presbytery, who had on various occasions heard Mr. Middlemiss preach, corroborated Mr. Middlemiss' statements. The Presbytery declared their entire confidence in Mr. Middlemiss' soundness and efficiency as a preacher of the Gospel, but on the other hand, found much to blame in the conduct of Mr. McGregor, in reference to this matter, and resolved, before giving final judgment, again to cite him to appear before them at a meeting to be held on the 12th of May, at 2, P. M., at Hamilton, to shew cause why the Presbytery should not proceed to deal with him for his conduct.

Various Missionary Reports were received and appointments made, among which were the following:

Rev. Andrew McLean, of West Puslinch, and the Rev. D. McKuar, of Ayr, were appointed to visit Arthur and its adjuncts, on the 1st Sabbath of September, and Mount Forest and its adjuncts, the 2nd Sabbath of the same month. The pulpit at Ayr being supplied on the first Sabbath of September, by the Rev. Mr. McIndoe, and the 2nd Sabbath by the Rev. Mr. Geikie—and the pulpit at West Puslinch, on the first of these days, by Rev. Mr. Hodgkins, and the second by Rev. Samuel Young.

Rev. Alexander McLean, of East Puslinch, and Rev. David Inglis to visit Durham and its adjuncts, and Derby and Sullivan, on the 1st and 2nd Sabbaths of September. East Puslinch to be supplied on the 1st Sabbath by Rev. Mr. McAuley, and the 2nd by Rev. Alexander McLean, of Cumminsville, and McNab Street Church, Hamilton, 1st Sabbath by Rev. John Alexander, and the 2nd by Rev. Wm. Craigie.

Session Records were examined.

As several members were under the necessity of leaving, it was resolved to hold an adjourned meeting at Hamilton, and within Knox's Church there, on the 12th day of May next, at 2 o'clock, P. M., to take up the important matters still lying over, viz., the State of Religion, and the Overtures sent down to Presbyteries by the Synod, the Elora Case—the examination of Session Records not yet forwarded, viz., those of Galt, McNab Street Church, Hamilton, Ferguson, Cumminsville, Narin, Owen's Sound, Ayr, Nasagaweya, Paris, Wellesley and East Puslinch, and any other competent business.

M. Y. STARK, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery met in Kingston on the 17th, 18th, and 19th March. Among other things, Sessions were enjoined to have representatives appointed for the Presbytery for a longer or shorter period, as they may see fit; and the Clerk was instructed, for the future, to record the names of absentees.

Mr. Wishart's trial pieces, with the exception of Exegesis, and Critical Exercise, were heard and sustained. He was examined also in Hebrew, Church History, and Theology; and the Presbytery agreed in the event of the remaining trial pieces being sustained, to proceed with his ordination as Pastor of Madoc Congregation on the first Tuesday of April.

Mr. Chambers was instructed to apply to the Home Mission Committee for one Missionary for the summer.

Messrs. Wilson, Chambers, and Stewart were appointed a Committee to engage a colporteur for the summer.

The overtures on congregational matters, and on the duties of Elders and Deacons were approved of, with some slight exceptions.

Much time was occupied in connection with the Presbyterial visitation of Chalmers' Church, Kingston.

Mr. Pearce's resignation of the pastoral charge of Chalmers' Church was accepted. The Presbytery agreed to record their sympathy with Mr. Pearce in the present state of his health, and with the congregation in being again deprived of a Pastor.

The Clerk was authorized to grant to Mr. Pearce a Presbyterial Certificate of his ministerial standing.

Mr. Wilson was appointed to preach in Chalmers' Church—to proclaim the act of Presbytery—to confer with the Session, and address the people on various subjects elicited in the Presbyterial visitation.

The next meeting was appointed to be held in Madoc, on the first Tuesday of April, at one o'clock, P. M.

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF LONDON.

This Presbytery met at London on 7th April, and continued in session three days.

The following are some of the principal matters of business transacted.—The Rev. W. King was appointed Moderator for the next six months. Reports were received of the annual Missionary Meetings. It appeared that the whole amount raised for the Home Mission Fund at these meetings was £202 6s. 4d.

Quarterly financial returns were given in from all the congregations except North Easthope, Mitchell, Plympton, Amherstburg, and Sauguen.

A call, accompanied with a guarantee for £200 of stipend, from the congregation of Wardsville and Newbury, in favour of Rev. W. McLaren, was laid on the table. It was agreed to sustain the same, and to cite the congregation of Amherstburg to appear for their interests at a meeting of Presbytery, to be

held at Chatham on Wednesday, 20th May, at 10 o'clock A.M. The call from Boston, U.S., in favour of Mr. McLaren, was also taken up. Rev. A. F. Kemp appeared as commissioner from the Presbytery of Montreal, and Mr. Bartlett appeared as a representative from the congregation at Amherstburgh. After deliberation it was agreed to refer the matter simpliciter to the Synod.

The Rev. Messrs. McKenzie, Ball, and Mr. W. Clark were appointed to moderate in a call to a minister at Harrington.

The Rev. Messrs. Walker and Troup were appointed to organize the congregation at West Plympton, should it appear to them expedient to do so. Rev. Messrs. King, McLaren, and Strath were appointed to organize the congregation at Mersea, and dispense the ordinance of the supper, they were also authorized to organize the congregation at Maidstone.

The Committee on Statistics were instructed to correspond with congregations delinquent in the matter of finances with the view of urging them to come up at least to the minimum fixed by the Synod, viz. £150 per annum. The Presbytery agreed that the salary of Catechists for the present summer should be £35 with board. Several regulations were drawn up for the guidance of missionaries and mission stations.

The Presbytery took up with zeal the subject of the College Fund for annual expenses. Means were taken to ascertain the amount fairly chargeable on the Presbytery, from an estimate of the membership as compared with that of the Church at large, and to divide this amount among the several congregations of the Presbytery.

The Overture on a Barrier Act, and that on the Management of Congregational Affairs, were considered. Both were approved of in principle, but exception was taken to some of the detail. The subject of the baptism of converts from the Church of Rome was brought forward, and it was agreed to overture the Synod on the subject, with the view of ascertaining whether baptism by a Romish priest is to be regarded as Scriptural baptism.

Mr. Blount, Student of Divinity, underwent his private examination, and it was agreed to apply to the Synod for leave to take him on public probationary trials.

The Rev. D. McDiarmid was appointed to dispense the sacrament of the Lord's Supper at Frampton, on the fourth Sabbath of May; Mr. Rennie to assist in the week day duties. Rev. D. McMullen was also appointed to dispense the ordinance of the Supper at Chalmers' Church, Dunwich; the Rev. J. McNaughton and Rev. Mr. Scott, at Paisley, on 3rd of May, and the Rev. Mr. Ferguson at Bosanquet, on 31st of May. Petitions for supply were read from Wallaceburgh, Grey, Bruce, Kincardine, Culross, and Elma. The claims of several new stations were brought before the Presbytery, such as Turnberry, Greenock, North Morris, and Howick.

The following appointments were made for missionaries, viz. Mr. McLean to Frampton for two weeks, afterwards to Kincardine and Bruce; Mr. Stewart to Belmont and Yarmouth, till next meeting; Mr. A. McKay, to Wawanosh and Grey; Mr. McRobie, to Wardsville for three weeks, to Westminster for three weeks, and then to Clinton till next meeting; Mr. Blount, to Bosanquet for six weeks, and afterwards to Paisley; Mr. Fraser, to Port Burwell and Vienna for three months; Mr. McGillivray received appointments to Clinton, Chalmers Church, Dunwich, Wallaceburgh, and Ridgetown.

The following appointments were given to members of Presbytery, viz.—To stations in the north, Mr. Scott was appointed to give three weeks; to Wallaceburgh, Mr. King to give last Sabbath of April, Mr. McColl, the

second Sabbath of May, and Mr. Forrest, four Sabbaths, beginning with last Sabbath of June; to Enniskillen, Mr. Troup to give the first Sabbath of May, and Mr. Gauld, the last Sabbath of May, to West Plympton, Mr. Troup to give one Sabbath service, and Mr. Walker two Sabbath services before next meeting. To Bothwell Mr. Tolmie was appointed to give the second Sabbath of May; to Wardsville and Newbury, Mr. Sutherland to give the first Sabbath of May, and Mr. Tolmie the third Sabbath of May, to Thamesford, Mr. McKenzie to give one Sabbath before next meeting; to Komoka and South Carradoc, Messrs. Ball and Donk to give each a Sabbath before next meeting. To Wallaceburgh Mr. John McMillan was appointed to give the first Sabbath of May, the Presbytery agreed that one of the young men expected from Scotland should go to this station. To Elma Messrs. T. McPherson, Allan, and McMullen, were appointed each to give a Sabbath before next meeting.

The subject of the state of religion was brought before the Presbytery, and it was agreed that at next meeting there should be a special conference on the subject.

The ordination trials of Messrs. Rennie and Beattie were heard and sustained. The ordination of Mr. Rennie was appointed to take place at Beachville, on Wednesday, 22nd of April, at 11 A.M.; Rev. D. McDiarmid to preach, Mr. McKenzie to address the minister, and Mr. Wallace the people. The ordination of Mr. Beattie was appointed to take place at St. Mary's, on Thursday, 23rd April, at 11 o'clock A.M.; Mr. Findlay to preach, Mr. Allan to address the minister, and Mr. McPherson the people.

The propriety of overturing the Synod for a division of the Presbytery was considered, when it was agreed that the division of the Presbytery should be delayed another year.

J. Scott, Pres. Clerk.

(The following Rules have been drawn up by the Committee appointed in the matter, and will be submitted to the Synod, at its ensuing meeting. In the meantime they may be of use as a directory with reference to the business of the approaching Synod.—Editor.)

DRAFT OF STANDING ORDERS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

I. As to Papers to be transmitted to the Clerk previous to the Meeting of Synod.

1st. Certified Rolls of each Presbytery shall be sent up by its respective Clerk, so as to be in the hands of the Clerk of Synod at least eight days before that on which the Synod meets.

2nd. All overtures from Presbyteries, or Presbyteries' returns to Overtures, or papers in cases intended to be transmitted to the Synod through the Committee of Bills, shall be sent in to the Clerk of Synod at least one day before the meeting of Synod; said overtures or returns shall be in the form of certified extracts from the ministers of the Presbytery by which it is transmitted; it being understood, however, that this order shall not be considered as dispensing with the attendance of parties at the meeting of Committee.

II. As to the Committee of Bills and Overtures.

1st. The Committee of Bills and Overtures shall be appointed by the Synod at its first session, and shall meet on the evening of that day, and also on the morning of the second and third days of meeting, half-an-hour before the meeting of Synod.

2nd. The Committee of Bills shall see that all papers presented to them in cases from In-

ferior Courts, whether forming part of the record or produced in evidence before said courts, have been duly numbered and certified by the Clerk of said court; and said committee shall not receive any paper which is not so authenticated, unless upon special cause shewn, to be reported by them to the Synod.

III. As to the Synod.

1. DEVOTIONAL EXERCISES.

1st. The second diet of the Synod's meeting shall be chiefly spent in devotional exercises, and such portion of the time of other diets as the Moderator of Synod shall think proper.

2. BUSINESS COMMITTEE.

The Synod shall, at its first diet, appoint a committee, which may be the Committee of Bills and Overtures, to arrange the business of the Court, said Committee shall meet on the morning of the following day, and be prepared to make their first report to the Synod immediately after the Report of the Committee on Bills and Overtures shall have been read.—And farther, the business committee shall report from time to time to the Synod, until the whole business shall have been disposed of.

3. REPORTS OF COMMITTEE OF SYNOD.

The reports of all Committees severally authenticated by the Convener of each Committee shall be lodged with the Clerk immediately after they have been read to the Synod and shall be kept in *retentis*, to be preserved among the other documents of the Synod.

4. THE CONDUCTING OF CAUSES.

In no case shall there be more than two speeches for each party at the bar, including the reply to which the appellant or complainant shall be entitled. And when there are more than two parties, there shall only be one speaker, and one speech for each, besides the reply; it being understood that where there are more than one complainant, each shall be considered as a different party only in case of its appearing to the Synod that the complaints rest upon distinctly separate grounds.

5. MOTIONS AND VOTES.

1st. Every motion, whether original or amended, shall be given in to the Clerk in writing, as soon as it shall have been made to the House.

2nd. When a motion is duly seconded, and in possession of the Synod, it shall not be altered without the permission of the House.

3rd. The person who makes the first motion shall be entitled to the privilege of giving a reply, in which new matter must not be introduced; thereafter the debate shall be held to be definitely closed, and no person shall be entitled to speak, excepting with regard to the manner of putting the vote.

4th. All motions after the first shall be considered as amendments on the first, and disposed of accordingly.

5th. When there are only two motions before the House, the question put to the vote shall be "motion or amendment," or "first or second motion."

6th. When there are three motions, the first question shall be, whether the second or third shall be put as the amendment against the first; and the second question shall be, whether the first motion or the amendment so fixed, shall be the decision of the House.

7th. When there are more than three motions, the first question shall be, whether the last proposed shall be put as the amendment, and so on till only three remain, when the procedure shall be as described in the previous order.

6. DISSENTS.

Dissents from any deliverance of the Synod shall not be given in until the matter to which they refer be disposed of, and the House is ready to proceed to other business.

7. LETTERS ADDRESSED TO THE MODERATOR.

All letters addressed to the Moderator for the purpose of being communicated to the Synod, shall, in the first instance, be laid before the Business Committee, who shall advise the moderator as to the way of disposing of them.

8. DEPUTATIONS TO THE SYNOD.

Deputies from other Churches and from Societies shall, on their arrival, give in their commissions or letters of introduction to the Clerk of the Synod, who shall report the same to the Business Committee, that arrangements be made for receiving them at a convenient time.

9. APPOINTMENT OF SYNOD'S COMMITTEE.

The former Moderators of Synod, who may be in attendance, shall constitute a Committee, which the moderator may consult as to the persons whom he should nominate on those Committees which the House may have required him to construct.

10. MEETINGS OF COMMITTEE DURING THE SYNOD'S MEETING.

No Committee shall continue to sit after the Moderator shall have taken the chair, at any diet of the Synod's meeting, unless the special permission of the Synod shall have been obtained to that effect.

Communications, &c.

MISSIONARY MEETINGS.—PRESBYTERY OF LONDON.

MY DEAR SIR,—

I noticed lately in one of the periodicals, that the Missionary meetings in the Presbytery of London had met with good success. It is well that it was so. In sending a few observations abroad among your readers, it may tend, with the Divine blessing, to stir up to greater degrees of liberality, zeal, and love.

The meetings in the northern section were all attended to, commencing with Brucefield and closing at North Easthope. Some of them were well, and others thinly attended. The last was the most cheering in point of numbers and liberality. And we trust that the good folks in that locality will still be advancing in the way of well doing. It was refreshing to wend our way westward after the public services to the hospitable mansion of the minister, and then be in close neighborhood with the beautiful evergreen pine on the one side, and the thriving young poplar on the other. Truly, of all our ministers in this quarter, Mr. Allan would come nearest to pleasing Dr. Patterson, the author of the "Manse Garden." Nor is he, we believe, inattentive to the culture and growth of the moral plants which adorn that part of the garden of the Lord where his sphere lies.

Our Clinton meeting was presided over by Mr. J. McIntosh. He was formerly one of Mr. Milne's elders at Perth, who subsequently turned his back on the attractions of the fair city, that he might go, like Mr. McDonald before him, to India to preach far hence among the gentiles the unsearchable riches of Christ. Mr. McIntosh has a son named after him; and may he be another John Milne, if God spare him, in his zeal and compassion for the souls of men. Somewhat more than a year ago, a decease took place in the vicinity of Stratford. The person referred to had been a servant in the family of Mr. McPherson for a number of years in Ireland and Canada. She afterwards married. When her head was on the dying pillow, she took out a considerable sum of money, saved from her earnings, gave it to the husband, with the injunction, that it should be given to help to bring forward her boy for the ministry. Ah, yes! as one of his relative

expressed it, "it was to put him up to speak." May not that humble domestic have been a mother in Israel, and though part of the household be shrouded in the silence of the tomb, perhaps, the boy may prove a little Samuel, and yet point the sinner to the only Refuge. Truly the mother seemed to be wiser than "poor Joseph," with respect to money, though he made a good use of it too. Having been converted to Christ, the time arrived when he became a victim to the last enemy. He was visited on his death-bed by an eminent servant of Christ,—Joseph took a few pounds from under his pillow, handed them to him for the use of the poor. "Joseph" said he, "had laid up for old age, but Joseph will never see old age."

Every one in our congregation, however obscure, can do something to help on the progress of the Gospel, and how delightful will be the testimony on the great day to the devoted female, "She hath done what she could."

At Mitchell we had a good attendance, as also at St. Mary. The last mentioned meeting was presided over by Mr. Moscrop,—and the vocal band went over some beautiful pieces. The members of the Presbytery who addressed there were joined by other brethren, who aided, viz., Messrs. McQuibray and Snell, and also a minister of one of the Methodist denominations.

Missionary meetings, if at all prosperous, have a tendency to warm the hearts of office-bearers and people. London does not now belong to our section; but as I was providentially present when the meeting was held there, I may state that it was interesting. Various addresses were given, and some striking anecdotes brought forward about young and old. And it is good to see children giving their dollars to our Foreign Mission; and good too, to hear of a respected elder advancing his £20 for bringing over a Missionary from the old country. And it is good to learn from the *Record* that your own Presbytery are about to move in advocating a mission to the North American Indians. And this brings me to give the reply through you to the respected elder in Galt, who, many months ago, asked me, what now about the Indians. Why, I reply, it has been taken up in the Toronto Presbytery by one of the ministers in an introductory way; and some friend in the West has promised, I think, £7 10s., if other twenty-nine make a similar advance. "Go thou and do likewise"

Let us increase our interest in missionary meetings. It was after such a meeting that I have heard ample discussion, not only about the relative qualities of people of Celtic and Saxon blood, but even one of the brethren proposing in the fulness of his philanthropy, to move some of the cold Esquimaux southward, a little hoping thereby that his privations would be less, and that he would be better provided for. I do not profess to keep a missionary journal; but perchance these stray wood-notes may awaken a responsive chord in some bosom.

I remain, my dear sir,
Yours truly,

W. GRAHAM.

Egmondville, 14th March, 1857.

THE TREATMENT WHICH BAPTIZED CHILDREN OF THE CHURCH SHOULD RECEIVE.

To the Editor of the Record,

REV. AND DEAR SIR,—

It is gratifying to see the interest which, in the present day, is being manifested in the religious education of the young. If properly directed there can be no doubt that the kingdom of Christ will be advanced, and the happiness of society in general be promoted. But should

the interest and zeal manifested in this cause, in any way, tend to diminish in parents a sense of the responsibility under which nature, reason, and revelation have placed them, to teach and to train religiously the "olive plants around their table," and draw off children from parental instruction, or from under the supervision of Christian society, the consequence will be unhappy, both for the Church and the world.

In my former letter attention was drawn to some of the vague and unscriptural views, too extensively introduced, in respect to the position of children of parents professing faith in Christ, and the doctrine on this point, of the standards of the Church, which is held to be the doctrine of the Bible, was briefly stated. Infants descending from parents, either both or but one of them professing faith in Christ and obedience to him, are, in that respect, within the covenant, and are to be baptized. They are members of the visible Church, not in any qualified, but in the proper sense of the term. They stand thus in a very different relation to the Church from the rest of the world.

An interesting and most important question arises—a question which bears most materially upon the interests of the Redeemer's Kingdom and the renovation and happiness of the world—and that question is, *What is the treatment which this visible fold of Christ claims at the hands of both parents and the Church?* As to parents, it evidently follows they should ever regard and treat their children as those whom Christ has claimed for himself. They should be duly sensible themselves and endeavour, in every possible way, to make them sensible of this their interesting and important position. Not only should they impart to them a knowledge, and endeavor to impress upon their tender minds a sense of their relation to the Church of Christ, but also lead them to understand that the deportment of a disciple of Christ, in so far as from age they may be able to manifest it, is the deportment which becomes them—that all the feelings, words, actions, manners and habits which Christ enjoins upon his people, are those only befitting them as well as the adult professor. And will they not come far short of their duty if they do not teach them to understand that as members of the Church, and solemnly recognized as such in their baptism, they will prove false not only to their position as the hands of Christ's fold, but also to the engagements which in the most solemn manner, and in most interesting circumstances, the parents made, with reference to their children, behalf, if they do not obey the "Good Shepherd," love his people, and when they come to years of discretion, and to understand its nature and design, unite with them in observing that ordinance which commemorates his death. "Moreover, by the light of holy example, by all ingenuity of illustration, suggestion and sweet insinuation which parental wisdom or the deficiency of maternal tact can supply, should the holy truths of the Gospel be entwined with the tendrils of the tender, forming mind, to 'grow with its growth, and strengthen with its strength.'" Constant, earnest prayer must not be neglected, that the dew of heaven may descend and water those plants, and thus shall they grow up indeed as the plants of the Lord's right hand planting. These are duties which reason and revelation enforce, as well as the position of the children of the Church claims. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi. 7; "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. vi. 4. What reason and revelation impose upon parents

themselves,—what the relation of their children to the Church claims at their hands can never, in ordinary circumstances, be transferred to those of any other parties.—The assistance of others, the aid of the Sabbath School, and even the Day School, teacher may be called in, but the parents themselves will be held accountable for that treatment of them required at their hands.

On the other hand, their position claims special attention from the Church itself: "Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church." Being members of it, and under its inspection and government, ought they not to have a place in the records of every congregation, not merely in having recorded their baptism, but in the roll of its members? If they are members it is surely not treating them as their position requires; nor is it doing justice to the principles and position in the world of the Church itself, to shut them out of the records of Session or Synodical returns. Not only should they be thus recognized as members, but office-bearers, and communicants should manifest a kindly recognition of and tender interest in them as the lambs of Christ's flock. Elders and Pastors should, with vigilance and pains-taking, see that parental duties are not neglected, and, by Bible Classes and Sabbath Schools, as well as from house to house, endeavour to "train them in the way in which they should go," and in knowledge of the doctrines of the Bible, and the principles of government and discipline which Christ, the King of Zion, has established in his Church. What, it may be said, would you have them made bigots, by drilling them in the principles of Presbytery? There is no danger whatever of this; for if the Lord Jesus Christ, as King and Head of his Church, has, as is maintained, laid down in the Bible these principles of Government and order for the regulation of Christian society, then, by faithfully instructing them in these things, as well as what is doctrinal, they will be Presbyterians, not from prejudice or bigotry, but intelligently and from principle; and perceiving the advantages of such government over other forms, they will be more warmly attached to the Church of their fathers, and preserved from being "carried about with every wind of doctrine." As they grow up to years of discretion, ought they not also to be frequently addressed from the pulpit on the interesting and responsible position they occupy, pointing out the high privilege granted them, in the providence of God, in casting their lot within the pale of the visible fold of the Redeemer; the solemn manner in which they were given up to God in infancy; the obligation, their parents, came under in their baptism, and urging them by all these considerations personally and publicly to take upon themselves Christ's yoke, which is easy, and his burden which is light! In short, as a writer has well said, "all things should be so conducted as to render the child conscious of his Church relations, and to point his mind forward to the time when he will, for himself, be called to assume the privileges and responsibilities of membership; just as minors in the State look forward to the time when they will reach the franchise and obligations of matured citizenship. They should feel that, in either case, they may forfeit the high boon by their miscarriage; and, in the event, will be exposed to corresponding penalties and privations at the hands of the proper authorities. When they approach majority the Church should spare no efforts of instruction, exhortation, rebuke and encouragement, which their cases may severally require, in order to awaken dormant graces into exercise, and inspire those pious views and feelings which prepare and dispose them to come to the Lord's Supper."

Were the children of professing Christians thus treated, both by parents and the Church, would there be so many young people found in the congregations, careless about Church privileges, if not turning away from Christian communion to communion with the world in its vanities and pleasures? But "emerging from childhood, with opening powers of mind and conscience in active exercise; and surrounded by countless and powerful temptations, the young, too often, are left without a proper sense of their obligation to God, and are suffered to pass over a number of years in the utter neglect of many duties to which their early dedication had pledged them. The result is easily declared. Children learn to cherish an increasing aversion to practical godliness, and they fall a prey to the destroyer. Untrained in the way in which they should go, they depart from it even in youth, and, although 'the children of the kingdom,' they grow up ignorant of its privileges, and only fitted for final rejection. Would parents deprecate this dread consummation for their offspring? Let them lead them early in the way of holiness; and ere the world assails with its allurements and engagements, and before temptations from other quarters gather strength let them engage them in the active service of religion, and exhibit it to them as their highest honor to be with them who follow the Lamb whithersoever he goes." And if the Church would see its children remain within its pale, grow up to be consistent, useful and honorable members, and not, by proving false to their true position and privileges, become one with the world without, let pastors, elders, and communicants faithfully discharge those duties of kindly recognition, vigilant oversight, paternal exhortation and importunate prayer, which their relation to the Church evidently claims. When parents and the Church thus mutually and faithfully care for the young, may we not with some confidence expect that there will be few, and these the exceptions, who will not, when they come to years of discretion, acknowledge Christ as their Master, engage in his service, and enjoy with his people the privileges of his kingdom? "Train up a child in the way wherein he should go, and," the general rule is, "when he is old he will not depart from it." "Faithful is he who hath promised;" and while no training of itself can make them Christians, he will not, where parents and office-bearers are faithful in the discharge of duty, withhold his sovereign grace by which alone the means can be made effectual, and they made all they should be. Let them be encouraged, then, faithfully to obey Christ's injunction—"feed my lambs,"—for "the promises are" not only "to you," but also "to your children." Praying the Redeemer may, in accordance with that ancient prediction of him, "gather the lambs with his arm, and carry them in his bosom," and that the efforts of his servants in feeding this interesting portion of his flock, may be crowned with abundant success. I am, yours truly,

Kingston, April 15, 1857.

ON SINGING PRAISES.

Were there no express commands on this subject, the duty of singing praises to God might be inferred from what is known of other creatures. The lower creation is vocal with its Maker's praise. The mountains clap their hands, and the little hills rejoice on every side. The deep-toned thunder, and the hoarse noise of the ocean's waves, mingle, in their ascent to heaven, with the music of the murmuring rill, and the still sweeter minstrelsy of the grove. If from the lower we ascend to the highest forms of created existence, we find angels and seraphs tuning their golden harps, and singing

their songs of praise to Him who sitteth upon the throne, and to the Lamb for ever.

Is man alone to be dumb amidst the general song of the universe? If, indeed, he had no ground for gratitude, if he were the recipient of no mercies at the hands of his Maker, there might be some apology for silence. But it is otherwise. As the workmanship of God—as the object of His providential care—as interested in the great work of Redemption—he is placed under special obligations to record his gratitude to God in songs of praise.

In accordance with these views, we find that, in all ages, the singing of praises has formed an important part of the worship of God. In Old Testament times believers were accustomed, in this way, to record their gratitude for mercies received. The banks of the Red Sea re-echoed the song of the ransomed Israelites. The praises of Jehovah resounded in the temple of Jerusalem, and were heard throughout the dwellings of Israel. In New Testament times we read of the Saviour and his disciples joining together in singing an hymn of praise; and never has the Christian Church ceased to celebrate in song the praises of God. Nor when earthly temples are dissolved, and the earth itself has passed away, shall the tongues of the redeemed be silent. God's people shall come to Zion with songs and everlasting joy upon their heads. Within the walls of the New Jerusalem, and amidst the splendours of the heavenly temple, it will be their delightful employment to sing for ever the Song of Moses and the Lamb.

If there be any who require still further proof of the duty of singing praises to God, we would refer them to such distinct statements of Scripture as the following: "Sing praises to God, sing praises. Sing praises unto our King, sing praises." Psalm xlvii, 6. "O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth His salvation from day to day." Psalm xcv. 1 & 2. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16.

The singing of God's praises, which may thus be shown to be a duty on all who can sing, might also be shown to be productive of very beneficial results. It was when the voice of praise was lifted up in the temple, at its dedication, that the whole house was filled with the glory of the Lord. In like manner, it may be expected that those families and congregations who are accustomed to praise, as well as pray to, God, will be favoured with special manifestations of the Divine favour. The singing of praises is, moreover, fitted in itself to banish from the mind feelings of sorrow, gloom, and melancholy. It tends to allay the evil passions of envy, malice, anger, and revenge. It serves, on the other hand, to awaken feelings of love, sympathy, gratitude, and devotion. It thus prepares the mind for engaging with greater pleasure and profit in the other exercises of religious worship. And in this connection it should never be forgotten, that in celebrating the praises of God, we may obtain, more than in any other department of Divine service, a foretaste of the happiness of heaven, whose arches resound with ceaseless songs of praise.

Notwithstanding the obligations and benefits of this duty, it is to be lamented that, in many professedly Christian families, the voice of praise is seldom or never heard. For this there might be some apology, if in any family there were no members who could sing. Cases of this kind, however, are very rare. In other cases we regard neglect of this exercise as a grievous sin, and would therefore appeal to heads of families to give to the whole subject their serious and prayerful consideration. We

would urge them, as they regard the glory of God and the happiness of their households, besides erecting an altar of prayer, to send up the incense of praise to the God of families.

In many congregations, also, this duty is sadly neglected. For this various causes might be assigned. In some cases the qualifications of the preacher are so defective, that parties who understand music, refuse to follow his guidance. In some cases, the style of singing is so refined, that a general congregation can scarcely be expected to accompany the leader or choir. But perhaps the chief cause is a general indifference to religious matters, which leads congregations, among other things, to neglect the practice of sacred music. We believe that it is as much the duty of congregations to prepare themselves for singing, as it is of the minister to study to preach. We would, therefore, most earnestly recommend to all ministers, elders, and others interested in the prosperity of the church, to take active measures to have all who are capable of learning, and especially the young, instructed in the art of singing. By such a course, with the blessing of God, there is reason to believe that a revival of religion in our several congregations would be greatly promoted, and thus the Church on earth be more closely assimilated to the Church in heaven.

Belleville, April 16th, 1857. W. G.

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL, PICTON.

Average number of scholars in attendance	66
" " " absentees..	19
" " " on the Roll..	85
Number of new scholars admitted.....	33
" left and gone to other parts of Canada.....	1
" of scholars on Roll at commencement of quarter.....	64
" of scholars on Roll at end of quar	96
" of teachers.....	22
" " admitted.....	4
" of visits made to various families.	115
" " made to various families who do not attend any Sabbath School.....	12
BIBLE CLASS.	
Number of scholars on Roll.....	34
Average number in attendance.....	25
Number of scholars attending Sabbath School.....	96
Number of scholars attending Bible Class.....	34
In all.....	130

Scarletina, and other diseases of children, cold, and the winter weather, have caused a much larger non-attendance than is usually the case.

MINISTERS FROM SCOTLAND.—The Rev. T. Alexander, formerly of Cobourg, is expected in this country by the end of May. Mr. Huie, of Perth, is also expected about the same time.

THE ELECTIONS IN GREAT BRITAIN.—It is believed that the friends of religious freedom and of sound Protestant views, will be much more numerous in the New Parliament than in that lately dissolved. The Sabbath question has not been brought forward prominently, but it would appear as if the leaders of the party opposed to the strict observance of the Sabbath, were ashamed of their cause. Sir J. Walmesley promised to cease from his efforts to assimilate the British Sabbath to that of the Continent but he has, notwithstanding, been defeated.

Office of Ecclesiastical and Missionary Record, &c.

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

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

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 106, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, MAY, 1857.

THE ANNUAL STATISTICAL RETURNS.

Blank Schedules have been sent to all the ministers of the Church. We trust all these will be immediately filled up and returned directly to Rev. Simon C. Fraser, White Lake P. O., Ottawa. It is of real importance that these returns should be promptly and carefully attended to. They are important because when correctly and carefully prepared, they present a trustworthy synopsis of the actual condition and standing of our several congregations, and of our Church as a whole. They are important too, because on them may depend the action and legislation of the Synod. They are to be made up this year to 1st of May, instead of 31st, in order to give time of having them collected, arranged, and printed in time to be laid upon the table of the Synod. We trust there will be none who will neglect the injunction of Synod with reference to the matter.

We would beg too, that all moneys for the various synodical objects be remitted without delay, as it is most desirable that all collections for these objects should appear in the statement to be presented to the Synod by the Agent. In order to appear in this statement remittances must be made on or before the 31st May.

Lest the blank schedule should not reach, or should be mislaid, we mention the various items in regard to which information is required. 1. Designation of congregation. 2. Name of minister. 3. Number of families connected with congregation. 4. Number of members. 5. Additions by examination. 6. Additions by certificate. 7. Diminution by death, removal, &c. 8. Number of Elders. 9. Deacons. 10. Managers or Trustees. 11. Diets of worship, morning and afternoon. 12. Average attendance. 13. Pastoral visitations. 14. Week day lecture or prayer meeting. 15. Average attendance. 16. Number on roll of Sabbath-school and Bible classes. 17. Volumes in Congregational Li-

brary. 18. Volumes in Sabbath-school Library. Financial Return.—Amount paid to Minister, or in case of vacancy, amount paid for supply. 2. Sources of Sepend. 3. Amount contributed to College—ordinary Fund, and Building Fund separately. 4. French Canadian Mission. 5. Buxton Mission and Synod Fund. 6. Foreign Missions. 7. Widows' Fund. 8. Presbytery's Home Mission Fund. 9. Bursaries. 10. Manse and Glebe, and Value. 11. Value of Church. 12. Debt on Church and Manse during year. 14. Amount expended on Library. 15. Miscellaneous Collections. 16. Total Congregational Contributions.

THE RECORD.

The present number is the first of the latter half of the volume. The subscription for the remaining portion of the volume will be in 104d, to new subscribers.

On looking over our lists we find in some congregations, many subscribers who are in arrears, some for several years. This is not so much the case in newer congregations, as in some of the older ones. The subscription list is such now, that it ought to yield a very considerable return, and thus benefit the funds of the Church. This, however, is in a great measure prevented by the irregularity with which many pay. We earnestly request all who are in arrears to remit. If there is an Agent, let payment be made to him. If there is none, let subscribers remit in registered letters the amount due. All such letters will be at our risk.

A SYNODICAL SUPPLEMENTAL FUND.

The Christian Church is a progressive institution. To be true to her great commission and to her position, the Presbyterian Church of Canada must be eminently such. On every side new townships are opening before the woodman's axe, and large villages and towns of great prospective importance are rising amid the still standing forest. To provide gospel ordinances for those places is the imperative duty of the Church. And if we wish to do our part successfully, we must be on the ground as soon as any other denomination, if not before them. Not a few places may be pointed out, where for lack of early provision made by our church, Presbyterians have lapsed into indifference, and their children have become Episcopalians, Methodists, and Baptists; and now there is no door open for us, and we must enter the field as the unwelcome rivals of existing churches.

In many new settlements, the Presbyterians are few in number and comparatively poor, so that some, when disposed to do their best, are unable to pay a minister's salary. Many around them are opposed to Presbyterianism, and others are quite careless people who have no desire for ordinances, and would grudge a dollar for any religious purpose. In these circumstances a few well inclined persons may make an attempt, but they fail, and again sink down discouraged to wait. Meanwhile, other denominations are actively at work. The indefatigable Methodist preacher is there, and supported if necessary from another quarter,

he gathers a little society, builds his meeting house, and opens the door for the whole community. The Episcopalian comes, and with his Clergy Reserve money and the help of his worthy Bishop's well managed mission fund, preaches without taxing the people. Perhaps a Congregationalist receiving a salary for a few years from the Society in England, or a United Presbyterian paid in part by the parent Church in Scotland, comes and manages to live on what he thus receives, together with a little received from those to whom he ministers—or the Old Church comes forward holding out the generous offer of £50 per annum, and aid in building, if Free Churchman and United Presbyterian will only forget their principles, and fall in with her. Thus, a few, who like to spare the pocket, are drawn off. And now people say there are too many churches already, and, unable to make a start, our church has to leave the field. The opportunity is lost. Had the Presbyterian Church stepped in at first, placed there a living energetic minister, she would have flourished, but now it is too late.

There are also poor sections of country, particularly in the Eastern parts of Canada, where the people, though long settled, are unable to support ordinances—or where the Presbyterians, few in number, are surrounded by Papists and people of no religion. Such places if not wholly neglected, are mere stations, and cannot enjoy a stated ministry. In other places the number of religiously disposed persons is steadily decreased by continual emigration, and from this cause some congregations have with heavy hearts, seen a beloved pastor leave them because he could not be supported, the spiritual destitution around them thus aggravated, and a once flourishing charge dwindle into a mission station occasionally visited and irregularly supplied, if not wholly neglected.

And yet again there are old settlements lapsing into an almost heathenish neglect of ordinances. The people are rich but will do nothing for the cause of Christ. A multitude of Sectaries, Evangelists, Christians, Disciples, Millerites, &c., are all striving to get a footing, but there are no established congregations.—What is wanted is the regular ministrations of an energetic living minister, not only in the pulpit, but in the bible class and from house to house—but such a man cannot be supported. The people hate Calvinism, they have plenty of preaching for nothing, and they do not see the need of paying so much for a minister.

Now are these places to be neglected? Are we to be behind every other denomination in new settlements? Are we to die out in some places, and to rest satisfied without making any advance in other places, while the Gospel is needed there? Are we to do nothing to reclaim those who are lapsed into ignorance and irreligion? If we act thus unworthily, our Church will prove unfaithful to her trust; and when she is unfaithful, God will withhold his blessing, and send us leanness of soul.

Now how shall we accomplish these objects? Where is the money to come from? Clergy

Reserve money we have not; we refuse to take it. Assistance from other Churches we ask not, we need it not. We must turn to the resources of the Canadian Church, and these are sufficient, if properly drawn out. The Christian people will do their part, if their duty is set before them. But what plan can be suggested for raising the required means in our congregation?

A *Sustentation Fund* for the whole Church would probably be the most effective plan. And it is with regret that we abandon the hope of working out such a scheme; but we believe it is at present, from causes to which we do not think it necessary to advert, unattainable.

Some Presbyteries have endeavored to accomplish the object by a judicious use of their Home Mission Fund. Such operations must, however, always be limited, and may be not practicable when most needed.

One practicable plan which we would suggest for consideration is a Synodical Supplemental Fund. A Fund from which weak congregations and evangelistic stations may be assisted, according to a fixed rate, so as to ensure the comfort and usefulness of every minister engaged in the work. No doubt some difficulties would be encountered in working out the plan, but we believe it would at length succeed and prove highly beneficial. The fund must be Synodical—that is, it must embrace the whole Church, both in its contributions and its operations. Some Presbyteries are more able in means than others; they would need less assistance from the fund, and give more towards it; and when our new Presbyteries are established the difference will be still more marked. A separation will, to a great extent, place the old and consolidated congregations in one Presbytery, and the new and struggling congregations, with numerous mission stations, in another. It would be unfair then to require that these latter should bear the amount of labor and expense necessary for the Home Mission work, while the elder did little or nothing. Every congregation should contribute to the general fund: the elder more, and the newer less, causing the strong to help the weak.

Some readers may be ready to say, "we have struggled through our difficulties ourselves; we got no help; let others do the same." Is this bearing each others burden and so fulfilling the law of Christ? Would not even you have prospered sooner? and might not other places around you have been at this day flourishing spiritually, had something of the kind now suggested been in operation years ago? Learn then from the past, and do better for the Church now. Is he worthy of the name of Christian, who, blessed with abundance, and enjoying great spiritual privileges, would refuse to give something to help those who are destitute? Members of large and flourishing congregations require to pay perhaps only two or four dollars per annum for the support of ordinances among themselves, and can they grudge a few shillings or dollars

to help their fellow-Christians, some of whom out of comparative poverty willingly pay from thirty to fifty dollars per annum, and yet are unable to maintain gospel ordinances in the midst of them? The matter only requires to be fully set before Christian men to awaken their sympathy and insure their co-operation.

That subject is already engaging the serious attention of not a few persons in our Church; and we direct attention to it, in the hope of seeing some comprehensive plan devised, by the judicious working of which, those destitute localities and the irreligious portions of our Canadian field may be visited with the glad tidings of salvation. L

SABBATH—RENEWAL OF AGITATION.

Parliament being now in Session, the friends of the Sabbath are summoned to renewed effort. We trust that our Church will not hold back at a time when, more than ever, prayerful and persevering exertion is required. The combat thickens. The crisis becomes more imminent. The enemies of the Sabbath are on the increase. New forms of abuse spring up; old ones are getting more rooted and aggravated. Our growing facilities of intercourse (otherwise, such a great blessing) threaten to prove a great curse, by multiplying to an alarming extent the means of Sabbath desecration. Our population increasing, and the resources of our noble Province being developed so rapidly, the tide of business rolling along the various channels of communication open on the Sabbath, is swelling in proportion, and threatening to sap and sweep away the barriers that fence round this blessed Institution. In such circumstances, the Lord of the Sabbath expects every professing follower, faithfully to do his duty. It is unnecessary to allude to the solidity of the foundation on which the Sabbath rests, and the value and variety of the benefits it confers. We take for granted every member of our Church is satisfied of these;—but faith without works is dead, being alone. Let the sincerity of our conviction and attachment be shown by our unitedly coming up to the help of the Lord,—to the help of the Lord against the mighty. Our Railway companies, though in profession Sabbath-observing, are, in practice, Sabbath-desecrating. Too often does the harsh screech of the whistle assail the ears of the worshippers wending their way to the house of prayer, and join in most discordantly with the sweet sound of the Church-going bell. Too often our labourers are seen working along the lines on Sabbath. So thoroughly callous is the state of feeling on the subject, that that tremendous catastrophe which sent an electric shock through our Province—which has wrung with anguish so many hearts, and robed in sackcloth so many homes—was signalized by a defiance of God, and a wholesale trampling on his law, more unblushing and outrageous than usual.

Let those living at the terminus and along the course of such railways, make a point of sending in strong, though respectful, remon-

stances. Let Government also be urged to press on the companies they have chartered, the immediate abandonment of a course, most improper and impolitic in itself, and repugnant to the feelings of the best portion of the community.

Whatever excuse Government may contrive for non-interference with such companies, there can be none with respect to the Post Office, which comes directly under Government superintendence. This, indeed, is the root of the evil. The reason very generally assigned for the running of steam-cars, steamboats, and stages on the Sabbath is, that they have to carry the mails. The public authorities setting such a bad example by throwing open one of their most important and laborious departments,—private parties take advantage of it, and plead it in their own defence.

Conscience is lulled by contracts which it is thought, at all hazards, must be fulfilled, and the urgency of business which cannot, without the greatest inconvenience, be arrested. Let there be no despatching of mails and delivery of letters on the Sabbath, and the great feeder of public Sabbath desecration would be drained. And why should this department be an exception to all the rest? May not the reasons assigned for keeping it open on the Sabbath be urged, with at least equal force, for throwing open every other public department, and even the Houses of Parliament themselves? The desecration thereby caused would be less extensive in its range. A single city in that case would be the chief sufferer. In this the evil extends over the whole Province: when we take into account the countless conveyances of different kinds required in connexion with it,—the thousands that are directly engaged in the various offices,—and the thoroughly secularizing influence thereby exerted,—the magnitude of the evil cannot be over estimated. Carried on too under national sanction, it is a national sin. Who knows but that speedily it may form the fatal conductor to draw down on us the lightning of Heaven? On our clear sky the cloud at present may be hardly perceptible, but let this flagrant sin be persisted in, and that cloud, though now not "larger than a man's hand," may soon spread, till from its lowering bosom there fly the bolts of vengeance adding our rising nation to the number of those, of which it is written "the nation and kingdom that will not serve me shall perish; yea, those nations shall be utterly wasted."

Special attention is directed to the following injunctions of last Synod on the subject:—

"That the Synod memorialize again, if it be found necessary, and that Presbyteries, Sessions, and Congregations, which have neglected this duty be instructed to attend to it.

"Meetings should be convened throughout the Province, that by direct oral appeals the subject in its more public and practical bearing may be pressed on the notice of the community. At such meetings petitions may be submitted and signed by the Chairman and Secretary in name of the meeting.

"Members of Parliament should be dealt

with on this question by their constituents. Every legitimate influence should be brought to bear upon them.

"Your Committee would recommend to Ministers, Sessions, and Presbyteries in districts where there is a Sabbath desecration on canals or railways, to adopt all competent measures with a view of getting a stop put to such desecration."

A form of Petition is herewith appended, which was adopted at an influential meeting in Hamilton. It may be used either in whole or in part. It may be sent either in a written or printed form,—with three names, at least, on the sheet along with the Petition. Three copies should be made out:—one "To the Governor in Council;" one "To the Legislative Council;" and one "To the Legislative Assembly." They should be addressed, with "Petition" clearly written on the back of the envelope, to the local member, if favorable to the cause,—if not, to some other member who is known to be favorable.—

PETITION.

To his Excellency Sir Edmond Walker Head, Bart. Governor General of British North America, and Captain General and Governor-in-Chief of the Provinces of Canada, New Brunswick, Nova Scotia, and the Island of Prince Edward, &c., &c.

(To the Honorable the Legislative Council:)

(To the Honorable the House of Assembly:)

The Petition of the undersigned Humbly sheweth: That your petitioners regard the Institution of the Holy Sabbath as a good and a merciful arrangement of Divine Providence, alike necessary for the health of man and beast.

That the sacred observance of the Sabbath, by a total exemption from all labour, is not only good and becoming in a country whose institutions are indebted to the hallowing and elevating influence of Christianity, but that as a matter of physical and political economy the observance of the Lord's Day would prove a universal blessing; inasmuch as it has been proved by scientific men that one-seventh of our time is absolutely needed in order to rest and recruit.

That on the aforesaid principle it appears that a man will do the greatest possible amount of labour in the least possible time with the least amount of wear and tear, by working six-sevenths and resting one-seventh of the said time.

That the Divine warrant for the observance of this ordinance is so explicit, and so imperative, as to lay every community in which the inspired word of God is read, circulated, and believed, under a deep obligation to abstain from all unnecessary labour upon the Lord's Day.

That the question has been reduced to a practical test in the closing of the General Post Office of London, as also in the entire suspension of labour on many thousands of miles of railroad both in Great Britain and the United States of America, and that without serious loss or inconvenience.

That in view of the foregoing facts, your petitioners are of opinion, that instead of the Province and Private Corporations sustaining any injury, they would materially gain by the total suppression of all public labour on the Lord's Day. Wherefore, your memorialists earnestly solicit your Excellency and Honourable Houses to abolish, by legal enactments, all public work in the Postal and Canal Departments of the Provincial Service, and to cause all corporate bodies acting under chartered privileges to observe the same law.

And, as in duty bound, your Petitioners will ever pray, &c.

KNOX'S COLLEGE.—CLOSE OF SESSION.

On Wednesday, 1st April, Knox's College was closed for the season with the usual public exercises. Notwithstanding the unpropitious day, a large and respectable audience convened, showing the interest felt in this valuable institution.

The proceedings were conducted by the Rev. D. Willis, who, before giving the closing address, entered into some particulars as to the business of the classes during the past session. He read a few specimens of answers to queries prescribed a few days before to the Students of Theology in the department of Pastoral Theology.

The address itself was on the subject of plenary inspiration. Dr. Willis referred to certain lax views which had received too much countenance, both in Europe and America, and insisted on the importance of students of divinity having their minds well settled on so important a question. It was like removing the keystone of the arch of truth, or unsettling the very foundations of the whole superstructure to admit that the dictates of mere fallible wisdom are blended in the same pages with the authoritative decisions of God himself. He glanced at the subjective or intuitional philosophy of Germany, and the spiritism of New England, and showed to what uncertain standards of faith such speculations committed the inquirer.

He concluded with earnest advice not to rest in the mere letter of Scripture, without earnest invocation of the Spirit to accompany the ministrations of objective truth. If the early church and the churches of the Reformation had, with great unanimity, held to plenary inspiration, no less had the most honoured interpreters of Scripture, and the most eminent and successful missionaries of the Cross concurred in the necessity of spiritual influence.

LETTERS FROM DR. DUFF AND REV. MR. STEVENSON.

We beg to direct the attention of our readers to the letters from Rev. Dr. Duff, and from our own missionary Mr. Stevenson, which will be found in another column. We have abundant reason to thank God for his kindness in watching over our friend and his partner, during their voyage to the scene of their future labours, and in so far opening up their way before them. We trust the correspondence which we shall have the pleasure of publishing from month to month, may have the effect of deepening the interest of our people in the work of God among the heathen, and stimulating them to more fervent prayer and more abundant liberality in behalf of this great and glorious object.

COMMITTEE OF KNOX'S COLLEGE.—At a meeting of the College Committee, held in the College on Wednesday, 1st April, present Rev. Drs. Willis, Burns, Irvine, Professor Young, Rev. Messrs. Cheyne, Reid, McTavish, Ure,

Lowry, Kemp, Wilson, McKenzie, J. W. Smith, Ross, Scott, Inglis, McKear, McLeod, Chayne, Samuel Young, and McDermid, ministers, and Messrs. McMurrich, Clark, and Robertson, elders, various matters were under consideration. The principal matter was the question of a deputation to Britain, for the purpose of obtaining funds to free the College from embarrassment. Much time was spent in conference on this point, the conclusion of which was the appointment of a deputation, consisting of Rev. Dr. Burns and Rev. D. Fraser, to proceed to Britain, Mr. Fraser to visit England, and Dr. Burns Scotland and Ireland, with the view of soliciting contributions for paying off the debt on the College Buildings, so that the Congregations may feel their burden lightened, and may be able to do more for the ordinary college fund. Both Dr. Burns and Mr. Fraser, have sailed.

NOTICE.—MEETING OF SYNOD.—All Ministers and Elders, intending to be present at the next meeting of Synod, are earnestly requested, on or before the 25th day of May, to inform, by letter post-paid, Mr. A. McAlister, Kingston, in order that accommodation may be provided for them.

April 21, 1857.

DUNDAS.—The Ladies' Association of King's Church, Dundas, held their annual sale of useful and fancy work in the Town Hall, on the 17th April. The ladies have much reason to be gratified with the result. Many useful and beautiful articles were displayed on the tables, among which it is gratifying to know that not a few were contributed by members of other denominations. The attendance was good throughout the day, and in the evening the room was crowded. The gross sum obtained was above £70, which, after paying expenses, will leave a handsome balance for congregational and missionary objects.

Dundas, 20th April, 1857.

QUERIES ON SABBATH.—We call attention to the Queries issued by the Convener of the Committee on Sabbath Observance, and which will be found on the first page of the *Record*.

"THE TESTIMONY OF THE ROCKS."—We observe that this work, by the late Hugh Miller, is now published in Britain. We suppose we shall immediately be in possession of it here. It is exciting very great interest among all classes of readers. We recommend our readers to order it.

ARTHUR, &c.—We have received a communication from the Rev. Mr. Burnet, of Hamilton, with reference to statements made in a communication published in the March number of the *Record*, about the offer of pecuniary assistance to the Presbyterians in Arthur and some of the adjoining townships, on condition of their adhering to the Synod in connexion with the Church of Scotland. Mr. Burnet, whose name, by the bye, is not at all mentioned, gives as an explanation that it was members and adherents of the Established Church

to whom he addressed himself, when he stated that certain members of his congregation would give an annual sum to assist them in supporting a minister, if they would only exert themselves to obtain one. We have made enquiries, and we find that whatever were the precise terms used by Mr. Burnet, the offer was understood, at least by some, in the way in which it was represented in the communication referred to. We believe, too, that in Arthur alone was the offer accepted.

NOTICE TO PRESBYTERIANS.—Presbyteries are reminded that they are required to report to the Synod on the overtures sent down last year, viz.—'Overture on Barrier Act'—'Overture on Management of Congregational Affairs'—and 'Overture on Duties of Elders and Deacons.' Presbyteries are also required to send to the Synod, through the College Committee, reports of the examination of students.

REV. A. MARSHALL.—The Rev. Mr. Marshall left Toronto on the 21st ult., with the view of sailing by the "Canadian" from Portland. His congregation parted with him with the deepest regret. He had secured a high place in the affections of his people, and had the fairest prospect of success in the work of the ministry. We earnestly trust that he may be carried safely to his native land, and be yet spared for future usefulness.

PEMBROKE.—The Rev. H. McMeekin was, on Wednesday, 25th March, ordained by the Presbytery of Brockville and Ottawa as Pastor of the congregation at Pembroke. The Rev. Mr. Gourlay, of Aylmer, preached and presided, Mr. Wardrope, of Ottawa, addressed the pastor, and Mr. Fraser, of McNab, the people. Mr. McMeekin received a hearty welcome from the congregation.

MADOC.—The Rev. W. Wishart has been ordained by the Presbytery of Kingston, as pastor of the congregation at Madoc.

WHITBY TOWNSHIP AND REACH.—The united congregations in the Township of Whitby and Reach, have called the Rev. T. Sharp.

Items of Religious Intelligence.

SUSTENTATION FUND FOR THE INDEPENDENTS.—We observe that the question of a sustentation fund is occupying the attention of the Congregationalists. The *British Standard*, quoted in the *News of the Churches*, contains a spirited letter on this subject.

NEW MISSION IN CENTRAL SOUTH AFRICA.—The Directors of the London Missionary Society have resolved to open two new missionary stations in the region lately traversed by Dr. Livingstone, &c., one among the Makololo, north of the river Tamesi, under the charge of Dr. Livingstone, and the other among the Matabele to the south of that river, under the direction of Mr. Moffatt.

DEATH OF THE REV. W. CLUGTON, OF FORBES.—We regret to observe the removal, by death, of this useful and excellent minister. Mr. Clugton's influence was extensively felt.

TITULOLOGY OF DR. DAVIDSON.—A Committee appointed to examine and report as to the doctrinal views of Dr. Davidson, has reported in favour of the soundness of his opinions. Dr. Davidson has promised to explain his views more fully in a pamphlet on the subject of plenary inspiration. This pamphlet will be eagerly looked for by many.

PROFESSORSHIP OF EXEGETICAL THEOLOGY IN THE NEW COLLEGE, EDINBURGH.—The name of Rev. Mr. Rainy, of High Church, is mentioned in connexion with this chair. The names of Mr. Cairns, of the U. P. Church, and of Dr. Brown, of Glasgow, have also been brought forward.

THE PROVINCIAL LEGISLATURE.—The Parliament, which has been sitting for about two months, has accomplished but little in the way of actual legislation. Several important matters are likely to be brought forward. We observe that a new Marriage Bill, and a Bill for the registration of births, marriages, &c., are introduced.

MADAGASCAR.—RETURN OF MR. ELLIS.—The Rev. Mr. Ellis, who lately visited Madagascar, was kindly and hospitably received by the Prince, and also had an audience of the Queen. His stay, however, was limited to one month. It is hoped that his visit, brief as it has been, may be the means of bringing about the renewal of missionary operations among these interesting islanders.

ECCLESIASTICAL UNION IN SCOTLAND.—Sir George Sinclair has lately republished a series of letters on the ecclesiastical condition of Scotland, and the desirableness of union, especially between the Free Church and the United Presbyterian. We noticed these letters when they first appeared. The subject is certainly important, and should engage the efforts and prayers of the ministers and members of both churches.

Missionary Intelligence.

LETTER FROM REV. DR. DUFF.

Calcutta, Feb. 7, 1857.

MY DEAR MR. FRASER,—

I am glad of the opportunity of disburdening my mind with respect to Canada.

Never can I forget my visit to that noble province of the British Empire, nor the warm reception which I everywhere met with from its Christian inhabitants.

It was my intention, on my return to Great Britain, to dwell at some length on the Canadas, when addressing influential bodies there; but I was able to do little more than bestow a brief notice on the subject in my address to the General Assembly—the intention being to take it up in a more worthy way on subsequent occasions.

In this intention, however, I was defeated by the heavy hand of affliction, laid upon me by a gracious, over-ruling Providence. For a year and a half, I was thus mysteriously laid aside from all real mental or active effort. And when restored in some measure, I hastened back to my old post in this benighted land.

And now I hail, with unspeakable joy, the first ambassador from the Presbyterian Church of Canada to heathen India, in the person of Mr. Stevenson.

With him and his partner I have had already delightful and refreshing converse. They both seem fraught with the spirit of this mission. And my prayer is, that the Holy Spirit may breathe upon their own souls more and more, and upon all their labours of faith and love.

Knowing that Mr. Stevenson was coming, I had thought much of a suitable locality for the centre of his new mission.

After conferring with my beloved friend MacLeod Wylie, Esq., we both came to the decided conclusion that a place called Bancourah, (or Bancoorah,) about 120 or 130 miles to the N. W. of Calcutta, offered the fairest advantages. By means of the railway it is within a day's journey of Calcutta, being a little to the west of Ranigunge, the farthest railway station. It is reported healthy. The town itself has a population of 20,000, and the immediately circumjacent district, about half a million. It is wholly unoccupied; it has a few European residents, who may afford shelter, &c., &c.

But, as Mr. Stevenson is to write himself, I add no more. We shall do what we can to assist him and strengthen his hands.

Yours very sincerely,
ALEXANDER DUFF.

LETTER FROM REV. GEO. STEVENSON.

Calcutta, Feb. 6, 1857.

MY DEAR FRIENDS,

We arrived here on the first of February, after a long passage of upwards of four months, during which time we only once got a sight of land for a few hours.

It was Sabbath when the ship anchored about a mile and a half from Calcutta; and as we were hesitating whether we should land on that day, the Rev. Mr. Milne, of the Free Church mission, arrived for us in a native boat, who gave us a most cordial welcome to the shores of India, and took us to his own house as our temporary home.

We had the great enjoyment of worshipping in the Free Church, and of joining in the thanksgivings which were fervently offered up by the esteemed pastor of the church, for our safe arrival. We had, indeed, much cause of gratitude to Almighty God, in whose hands are the winds and the waves, for conducting us over such a vast distance, upwards of 17,000 miles, in such comfort.

Our voyage, on the whole, was very prosperous, although we encountered some severe gales in the Bay of Biscay, and while sailing round the Cape, during one of which the ship suffered much, having three masts and two jib-booms broken, so that for a time the vessel presented a very dismantled appearance, and our passage was somewhat impeded. Still, by the good hand of God upon us, the damage sustained was in time repaired, and we were carried to the end of our voyage in safety. We felt it matter of peculiar thankfulness that there were a few on board ship with whom we could hold Christian fellowship. We had, also, regularly service twice on the Sabbath, always in the cuddy or saloon, in the evenings, and, when the weather permitted, on the quarter-deck in the forenoon. There were two clergymen of the Church of England on board, who at once associated me with themselves, and we officiated alternately—the only difference between us was, that I never read the prayers of the Church of England, but always prayed extempore before and after preaching. I spent some time of each day, when free of sickness, in instructing an old Indian woman, whom I mentioned to you in my last letter, and her mind seemed to open wonderfully to the truth.

We have received a very cordial welcome from Dr. Duff (whom I am glad to see so well and vigorous) and our Missionary friends of the Free Church in Calcutta.

The time of our arrival was very propitious for our meeting with brethren of other zealous denominations, as it was the week when the Monthly Conference of all Christian missionaries in and around Calcutta, takes place.

I had the pleasure of hearing at this Conference a digest of the proceedings of a Conference of several days which had been recently held at Benares, where some of the missionaries who have been longest in India were present, and stated their views on missionary work. I heard, also, the views of the brethren present on the best methods of conducting missions in Bengal, and thus gathered in a short time, what weeks and months spent in separate interviews with individuals would have failed to furnish.

Since my arrival, I have had much conversation with Dr. Duff and Mr. Wylie, the author of the celebrated work, "Bengal as a Field of Missions," with regard to the locality which your mission should adopt as the sphere of their labours. I had written to Dr. Duff, before leaving home, to ascertain for me all useful information on this point, stating the requisites mentioned by your Committee, viz., that the station fixed upon be comparatively and wholly unoccupied by Christian missionaries, and that it be within a reasonable distance of Calcutta; and I found Dr. Duff prepared at once to give his judgment. He and Mr. Wylie concurred in strongly recommending Bancourah, which is wholly unoccupied by Christian missionaries, and which is easily accessible from Calcutta. I was dissuaded strongly by them and other brethren from going to Oude, because it was judged that so important a place ought to be at once occupied by a strong band of missionaries, such as the Canadian Churches could not be expected for a number of years to send forth. Moreover, it was considered advisable that, being alone, we should not be far distant from the brethren in Calcutta, to whom I could have recourse in case of any difficulty occurring to require ministerial advice and assistance. Bancourah has been brought within two days' journey of Calcutta by a railway, which has been completed to Ranigunge, which is only thirty miles from Bancourah. Mr. Wylie's book on Bengal will furnish you with some interesting particulars of Bancourah, and show you how necessitous, and at the same time how promising, as a field of missionary labour. We have been strongly urged by the brethren here to go immediately to Bancourah, as the hot season is now near at hand, when it is dangerous for one newly entered the country to travel; and after the hot season comes the rainy season, during which no one thinks of travelling who can possibly avoid it. The language which is spoken by the people of Bancourah is Bengali, which can be acquired best on the spot. During the voyage we endeavored to master the elements of the Hindostanee, as we understood at home this was the language most generally spoken; so that we shall have everything to begin afresh. I may mention that Bancourah is sixty miles distant from any missionary station, and has seldom been visited by any missionary since the death of Weybreich. The town itself contains a population of about 21,000, and the district attached to it, which is called by the same name, contains a population of about 500,000. So that we have here a wide door of usefulness, which it is important should be entered into by the Word of God, and the Missionary of the Cross. Mr. Wylie has kindly written to a Christian gentleman at Bancourah to enquire about accommodation for us, and Dr. Duff has very readily agreed to send one of the native converts, who knows Bengali, to labour with me in the mission. Still, there is a great demand in Calcutta itself for the services of those who are native ordained preachers, and I trust, therefore, that the Committee will not relax in its efforts to send out, as soon as possible, a coadjutor in the Mission work.

But I must now bring my letter to a close. We desire to return most hearty thanks to the God of all grace, that light has arisen on our path, and that the blessed Saviour on whose service we have gone forth, is making our way plain before us. We cast ourselves on your prayers and those of the Church, and we earnestly entreat that every contribution which is given to the Mission should be accompanied with believing prayers. This is the Word of God himself, in Isaiah xlv. 11, "Thus saith the Lord, the Holy One of Israel and his Maker, Ask of me things to come, concerning my sons, and concerning the work of my hands command me."

We hope to have letters from you soon, addressed to the care of Dr. Duff.

With our united regards to all enquiring friends,

Believe me,
Yours in the gospel of Christ,
G. ORGE STEVENSON.

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

BOMBAY.—The last number which we have received of the *Home and Foreign Record*, mentions the arrival of the Rev. Mr. Gardner on the shores of India. It was intended that Bombay should be the field of his future labours, but in consequence of the health of Mr. K. Mitchell, of Puna, having broken down, it has been judged necessary that he should repair to that station. He writes under a deep impression of the magnitude of the work awaiting him.

MADRAS.—From Madras, letters have been received by the convener from the Rev. A. B. Campbell, of a cheering and interesting character; more especially as hearing upon the openings which are being made for the education of the Hindu Females. At the last examination the girls' schools at Madras, the numbers present were, of Hindus, 340, of Moslems, 35—total 384.

Distrust of the power and promise of God loses us many advantages and runs us into a thousand mischiefs.

Miscellaneous Extracts.

'TIS A POINT I LONG TO KNOW.

BY DANIEL HERBERT.

A lady going through a lodging-house in Malvern, was surprised to observe the following lines hung up in every room in the house. On inquiring the reason, she was told the Lord K—— had come to that house in a very precarious state of health, and even thought himself dying. One day he found in a book the verses read and re-read them; they suited exactly his own state of mind, and made so deep an impression on him, that, with God's blessing, his faith was confirmed. On leaving the lodging-house, Lord K—— asked the landlady to hang up the verses, trusting that they might be made of equal use to other poor sinners.

What is the point you long to know?
Methinks I hear you say—'Tis this,
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view;
For if you want to love your God,
It proves that God has loved you.

I want to know Christ died for me;
I want to feel the seals within;
I want to know Christ's precious blood
Washed to wash away my sin.

I want to feel more love to God;
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On it, my Everlasting Head;
I want to feel my soul alive,
And not so barren and so dead.

I want more faith—a stronger faith;
I want to feel its power within;
I want to feel more love to God;
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys;
I want sweet tokens of God's grace,
Some foretaste of eternal joys.

I want—I know not what I want;
I want that real especial good;
Yet all my wants are summ'd up here;—
I want—I feel I want my God!

Is this the point you long to know?
The dead can neither feel nor see;
It is the slave that's bound in chains,
Who knows the worth of liberty.

So where a want like yours is found,
I think I may be bold to say,
The Lord has fixed within that heart
What hell can never take away.

However small thy grace appears,
There's plenty in thy precious Head;
Those wants you feel, my Christian friends,
Are never found amongst the dead.

THE RECENT PRO-SLAVERY DECISION IN THE UNITED STATES.

The recent decision in the case of Dred Scott a decision which puts the African in the North in substantially the same position as in the South, has excited much attention and has been variously commented on. By some it is defended and gloried in as it is by the organ of the government at Washington. By many however, we are glad to say, it is viewed in a different light, and is regarded as in opposition to the original constitutional principles of the United States, and what is more in opposition to the supreme and eternal principles of equity and religion.

The following extract from an article in the *Independent*, written by Rev. Dr. Cheever, will give an idea of the light, in which the decision referred to is viewed by the true friends of liberty:—

"The decision of the Supreme Court against God's word and the constitution of our country has no more authority upon any of us, or in any department, than the command of Satan to the Lord Jesus to fall down and worship him, on the pretence that all the kingdoms of the world were his. These cruel and wicked laws are no more laws to be accepted or obeyed, than were those of Omri, Ahab, and Manasseh, with which they compelled Israel to sin. The perversion of the constitution is

not the law of the land, though commanded by a thousand judges; but the constitution itself still continues the law of the land. The Supreme Court was not appointed over the constitution, but *under* it; not to define it, or prescribe its interpretation, but to carry into effect all laws in accordance with it. The Supreme Court has no power to make laws, or to force new constructions of law against equity. The Supreme Court has no power to restrict the liberties of any class of citizens, but only to confirm and secure them in the broadest manner the constitution will allow; not to create caste, but to prevent it; not to disfranchise, but to enfranchise; not for purposes of oppression, but to increase and maintain liberty; not to make as few citizens as possible, but as many; not to exclude men from the privileges of the constitution, but to admit them. And in all cases of doubt, the presumption, under a free constitution, is in favor of the person whose freedom is endangered, not certainly against him, because the constitution is for liberty and equity, and not for tyranny, slavery, and injustice. Even in the case of criminals, the doubt must first go in behalf of the accused, and not of the government. If it were doubtful whether the constitution would admit punishment for death by a particular offense, the doubt is fatal to the power, even though the offence were clearly proved, for the punishment must be clearly within the law, and not grow out of a forced construction of it for the purpose. The constitution is not a thing to be put in a hot-house of tyranny, and by the application of principles as dry, hot, and burning as gunpowder or sulphuric acid, to be made precociously to sprout with buds and blossoms of slavery. Neither is it a plant on which can be grafted, and by its original vigor made to grow, the poisonous, deadly fruits of despotism. But the Supreme Court are just perverting it into a stock on which to graft the worst and intemperate doctrines of slavery, making it a vast overshadowing Upas, instead of a tree of life. And it is just the most abandoned corruption and putridity of national selfishness and avarice, the very faces of moral depravity on the dunghill of the world, which the Chief-Justice applies in his reasoning, for the quickening into life of his immortal principles."

He that is company for every fool, is justly made a fool by every company.

Those, who have found God true to His promises, may safely infer, that He will be as true to His threatenings.

All, who are in any way blessings to their country, ought to be regarded as gifts from God.

Notices of Recent Publications.

THE INSPIRATION OF HOLY SCRIPTURE: Its Nature and Proof. Eight discourses preached before the University of Dublin, by William Lee, M. A. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

There is no question of deeper interest to the earnest and inquiring Christian than the question of inspiration. It is a subject important and interesting at all times; but more especially at the present time, when many have vague and indefinite ideas as to the nature of inspiration and the authority of God's Holy Word; and not a few hold views utterly subversive of that supreme authority which has been generally accorded by sincere and humble-minded believers in every age to the writ-

ten word. The able writer of this volume makes the attempt—an attempt in which, we think, he has succeeded—to remove prevailing misconceptions, and to vindicate the supreme authority of Scripture, in opposition to the views of Coleridge, Morrell, and many others who have done much to unsettle it. After a lucid statement of the question, the author proceeds to set forth his own views. According to his view, two elements must be regarded as co-operating, namely, the impelling influence of the Holy Spirit, and the distinct personal and individual—but subordinate—agency of man. Farther, he exhibits a distinction between *revelation* and *inspiration*,—the former applying to truths which could be known only by immediate revelation from God, and the latter applying to those matters which the sacred writers might have known, and, no doubt, in many cases did know, from sources of information at their own command. He illustrates, at considerable length, this distinction—showing that it is not merely one of degree, but real and specific. On this theory he vindicates the full authority of the Holy Spirit, who influenced the writers of the Scripture, while, at the same, he gives room for all the peculiar characteristics of the several writers. In the concluding Lecture, the author proceeds very successfully to refute the objections which are sometimes brought forward against the inspiration of the Holy Scriptures. We admire, particularly, the manner in which he replies to the objection, that the writers of the Scriptures employ language which is opposed to many truths which the progress of Philosophy has brought to light in unveiling the secrets of nature; but our space will not allow of our entering more fully on the subject. We subjoin, as a specimen, a brief extract, and take the opportunity of recommending the work, especially to ministers and students:—

"Of St. Luke's minute accuracy, I proceed to give a well-known instance, which I would preface by a parallel example illustrative of apparent contradictions so constantly to be met with in ordinary history. The medals struck for the coronation of Louis XIV. gave a different day from that which all contemporary historians agree in fixing for the date of that event. Of all these writers one only has noticed a circumstance which accounts for this discrepancy; for he alone mentions that the coronation had been appointed to take place on the day given by the medals, which were accordingly prepared, but that circumstances caused a delay till the date assigned by the historians. Nothing can be more simple than this; and yet in a thousand years, had no such explanation been given, antiquarians would have been sadly perplexed in their efforts to reconcile the contradiction.

"Let us now turn to the parallel case in the Acts of the Apostles. St. Luke, in the thirteenth chapter, gives the title of Proconsul to the Governor of Cyprus. In the division, however, of the Roman Empire by Augustus, this island had been reserved for his own jurisdiction; and, consequently, its governor must have borne the rank of procurator; that of proconsul being appropriated to those who ruled the provinces which the emperor had ceded to the senate. The title here assigned

by St. Luke to Sergius Paulus, had for a long time perplexed commentators, who know not how to reconcile the statement of the sacred historian with the assumed facts of the case. Some coins, however, were found, bearing the effigy of the Emperor Claudius; and in the centre of the reverse occurs the word Kuprion, while the surrounding legend gives the title in question of proconsul to an individual who must have been the immediate successor or predecessor of Sergius Paulus.

"In addition to this evidence, a passage has been pointed out in the writings of Dio Cassius, who mentions that Augustus, subsequently to his original settlement, had changed Cyprus and Gallacia Carbonensis into senatorial provinces; the historian adding, as if with the design of establishing St. Luke's accuracy, 'And so it came to pass that proconsuls began to be sent to these nations also.' Had the writings of Dio Cassius perished amid the wreck of ancient literature, and the coins alluded to never be found, we should, unquestionably, have seen this hypothetical blunder of the inspired historian foremost among the array of cases adduced by such writers as Strauss.

"Is not the Christian apologist, therefore, fully justified in deprecating the precipitancy of criticism? Has he not ample grounds for maintaining that difficulties, such as those which we have considered, arise from our ignorance of the whole of the case; and that we have good reason to expect they will eventually disappear as similar evidence accumulates?"

SERMONS OF THE REV. C. H. SPURGEON, of London. Second series. New York: Shelton, Blackmu & Co. Sold by D. McLellan, Hamilton.

We noticed the first series of Sermons by Mr. Spurgeon, published a few months ago. The fame of this preacher has continued to grow, although of course there are very different opinions entertained and expressed in regard to the merits of his sermons. We have read with some care several of the Sermons before us, and must say, that amidst many peculiarities, using the gentlest name, there is much sound doctrine conveyed in plain, intelligible English, which the people understand and feel. The following is a very graphic account of Mr. Spurgeon and his style, from the pen of a minister of the Presbyterian Church in London, and correspondent of the *Presbyterian Banner and Advocate*:—

"I have lately had a fresh opportunity of hearing Mr. Spurgeon preach, in my own church. The pen-and-ink sketch which I gave your readers, some time since, of his manner and matter, I still adhere to, as a faithful and impartial portrait. I find it has been copied into our *Messenger*, and has been read, with interest and approval, by many, including some of Mr. Spurgeon's stated hearers and members. With our Presbyterian people, he is likely to be a great favorite, as he stands up so unflinchingly for the old doctrines of grace, and at the same time, with a freedom and fervor worthy of an Ebenezer Erskine, proclaims a free salvation.

"I think I have never heard the doctrine of election stated so decidedly, and yet preached in such a way as not to fetter in the least the pressing home on the sinner his personal responsibility, and the guilt of unbelief. The Rev. Robert McDonald, an admirable Free Church minister, and the friend of McCherrie, was present at the sermon, and expressed to me his warm approval.

His text, on the occasion referred to, was Psalm cvl. 8. "Nevertheless, he saved them for his name's sake." The divisions were simple, the illustration was clear, and the application powerful. There were some odd things said, and smiles were elicited, but they speedily gave way, either to tears, or to grave, deep, and solemn feeling. Indeed, all is *natural* about him, and those bold personifications also, for which a virulent critic in the *Daily News* censured him, as being marked by profanity and irreverence, are by no means thus chargeable. His *flexibility* of style and manner; also, his fine, ringing voice; his unstudied, yet just modulation; his expressive action;—and the weighty words which flow from the lips of one so young—all give vivid interest to his sermons to most persons. I am sorry to say, that many of our London Dissenting ministers *don't like him*; that they keep aloof from him; misquote him, or extract, (in conversation,) any thing *outré* from his sermons; and few, or none, will go to hear him for themselves. His faults are being toned down. I sometimes fear he will also bring down his health and strength prematurely, by over-exertion. Think of him preaching to six thousand persons twice on the Lord's day; presiding, on Monday evening, over a prayer-meeting, and giving an address to one thousand five hundred persons assembled; dealing with candidates for church members; kept in perpetual excitement by letters, interviews, and even by *shaking of hands*. For this last, I assure you, is a serious business to get through. He is seized upon the foot of the pulpit stairs, in the vestry, and by the crowd that lines his path to the carriage, at the church door, that takes him home! Then add to all this, sermons (two per day) for four or five days every week, often at a great distance from London, and you can well conceive what "wear and tear" he must suffer. An attack of bronchitis, recently, has weakened him in the way."

TRAVELS AND RESEARCHES IN CHALDEA AND SYRIA: With an account of Excavations at Warka and Shush in 1849-52, under the orders of Sir W. F. Williams of Kars, and also of the Syrian Excavation Fund, in 1853-4. By William K. Loftus, F.G.S. New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton; and J. C. Geikie, Toronto.

Of late years, chiefly through the labours of Layard and Sir H. Rawlinson, much has been done to snatch from their long entombment the records of some of the most ancient kingdoms and empires. In this important work, the author of this present volume has sustained no unimportant part. His book is worthy of a place beside the volumes of Layard, and this is no mean praise. His researches refer even to a period of higher antiquity than those of Layard. His discoveries, like those of Layard, tend to elucidate and confirm the historical statements of the Word of God. It is a most interesting book of Eastern travel apart from its substantial merits as the record of important researches.

THE CITIES OF PALESTINE. Published by T. Nelson & Sons. Sold by booksellers generally.

These views, or neat cards, accompanied with a map of Palestine, and a descriptive tract of 50 pages, are beautifully executed, and are admirably adapted to give the young a definite and correct idea of the cities of the Bible.

THE YOUNG PILGRIM. By A. L. O. E., author of the "Giant-Killer," "Wings and Stings," &c., &c. London, Edinburgh, and Toronto. T. Nelson & Sons.

The writer of this neat volume is well known as a popular and useful writer of Religious works for the young. The present is equal in interest and usefulness to the volumes which have preceded it.

PRESBYTERY OF LONDON'S HOME MISSION EXPENDITURE.			
1856		£	s. d.
May 19,	Paid Mr. W. T. McMullen	2	0 0
June 5,	Rev. Daniel Clark...	12	10 0
10,	Mr. Donald McLean...	3	15 0
14,	Rev. D. McDiarmid...		16 3
"	Rev. Jas. Findlay....	8	11 5
"	Rev. John Gauld.....	5	0 0
"	Rev. A. McColl.....	1	12 6
"	Rev. R. Wallace.....	0	5 0
July 1,	Rev. W. McLaren.....	12	10 0
12,	Rev. Daniel Clarke...	11	15 0
"	Rev. W. Doak, for year 1854.....	20	16 9
Aug. 12,	Mr. A. Fraser, student	7	10 0
"	Mr. W. T. McMullen	5	0 0
14,	Rev. John Gauld.....	12	10 0
"	Mr. David Silverstein,	9	7 6
16,	Rev. Jas. Findlay....	13	3 8
"	Rev. A. Tolmie.....	0	18 9
Sep. 9,	Rev. W. McLaren.....	11	0 0
17,	Rev. A. Tolmie's travelling expenses to the North.....	4	0 0
20,	Draft Rev. John Bonar	28	5 0
24,	Rev. R. Wallace.....	1	1 3
26,	Mr. Donald McLean...	4	3 2
"	Free Church Reports...	0	3 9
30,	Mr. Jas. Blount.....	12	0 0
Oct. 15,	Rev. John Rennie.....	10	10 0
"	Rev. Daniel Clark.....	17	10 0
"	Rev. W. T. McMullen	0	10 0
"	Rev. Thomas Snell....	13	5 0
21,	do. do.....	5	5 0
30,	Rev. David Beattie....	12	10 0
Nov. 1,	Mr. Donald McLean...	5	12 0
"	Rev. John McMillan...	1	13 0
"	Rev. Jas. Ferguson's travelling expenses to the North.....	2	12 6
17,	Rev. Archibald Crawford.....	7	16 0
21,	Rev. Jas. Findlay.....	4	0 0
"	Mr. Alexander Fraser.	11	0 0
"	Mr. Silverstein's gr. sal.	8	7 6
22,	Half Proceeds of Mr. Meetings placed to credit of Colportage	54	19 11
Dec. 3,	Mr. Donald McLean...	5	0 0
"	Mr. Arch. McDiarmid.	5	0 0
"	Rev. William Doak....	7	15 0
4,	Rev. L. McGillivray....	8	0 0
"	Rev. Wm. McLaren....	11	10 0
11,	Rev. Daniel Clark.....	10	0 0
"	Rev. John Milloy.....	8	2 6
"	Rev. R. Wallace.....	2	0 0
"	Mr. Paterson.....	2	0 0
26,	Rev. John McMillan ..	20	0 0
31,	Rev. L. McGillivray....	5	0 0
1857.			
Jan. 13,	Rev. J. Irvine.....	10	0 0
"	Rev. D. Walker.....	2	2 6
15,	Rev. John Gauld.....	15	10 0
"	Rev. John Rennie.....	12	10 0
"	Rev. John Strath.....	6	10 0
26,	Rev. Alex. Young.....	5	0 0
"	Rev. John McMillan.	5	0 0
"	Mr. David Liberator...	9	7 6
Feb. 7,	Mr. Arch. McDiarmid	12	10 0
"	Mr. Donald McLaren.	13	0 0
"	Rev. Wm. McLaren...	2	15 0
Feb. 12,	Travelling Expenses N. Sec. Mss. Meetings	1	13 6

	£	s.	d.
Feb. 12, Printing £3, Order 3s.	3	3	0
" Travelling Expenses Middle Section Meetings	3	13	9
16, Rev. Thor. Snell	10	0	0
26, Rev. I. McGilvray	12	10	0
Mar. 11, Mr Jas. Blount	6	0	0
" Rev. Wm. McLaren	13	11	8
" Mr Donald McLennan	4	16	9
14, Brother of late Rev. N. Nicholson	6	5	0
17, Rev. Wm. Forest	8	2	6
23, Mr. Arch. McDiarmid	14	10	0
30, Rev. D. Wishart	10	0	0
April 1, Rev. Jas. Mitchell	8	10	0
7, Rev. J. Irvine	4	13	9
" Lay Agent's Salary	38	0	0
" Lay Agent's Travelling Expenses	5	10	0
" Rev. L. McGilvray	5	0	0
8, Rev. J. Gauld for 1855 Travelling Expenses	5	0	0
" M. Meetings, Western Section	11	9	2
" Rev. John Strath	5	15	0
" Members of Synod's Home iss. Com. Trav'lg Expenss to Toronto	9	17	6
" Mr. Silverstein's gr. salary	9	7	6
15, Rev. Jas. Stewart	8	6	3
" Mr. D. McLennan	2	10	0

Receipts. £732 4 8
 690 13 9½
 Due Treasurer 41 10 10½
 W. CLARK, Treasurer.

Vienna, Port Burwell, Paisley, pay the Missionary when there.

RECEIPTS.

	£	s.	d.
1856.			
June, Wawanosh	5	0	0
1, North Carradoc Communion Collection	4	10	0
" St. Andrew's Church, London, Communion Collection	17	11	0
13, William's Collection	15	4	4
14, Ridgetown	8	11	5
" Chalmers' Church, Woodstock Collection	3	14	0
30, Wallacetown	1	5	0
" Ingersoll Communion Collection	4	0	0
July 1, Chalmers' Church, Dunwick, Collection	4	10	6
1, Bosanquet Collection	2	8	2
17, St. Mary's Collection	15	0	0
Aug. 7, Zorra Communion Collection	20	3	3
11, Frampton, North Dchester	6	0	0
12, Ekfrid and Mosa Communion Collection	18	9	8
" St. Mary's	5	0	0
" Wallaceburgh	6	15	0
13, Mr. D. Fraser, Williams, to pay passage for Missionary from Scotland	30	0	0
16, Tilbury	6	0	0
Sept. 7, South Carradoc	7	7	6
17, Kincardine Communion Collection	6	3	9
" Ashfield Communion Collection	8	4	10½
26, Grey	4	3	2
29, Lobo Communion Collection	11	8	9
30, Westminster	12	0	0
Oct. 8, East Tilbury	6	15	0
11, Merzea	5	10	0
14, St. Mary's	21	0	2
" Thamesford	7	10	0
" Tingo	12	10	0

	£	s.	d.
14, Yatmouth	10	15	0
" Belmont, South Dorchester	14	4	4½
21, St. Thomas	16	10	0
30, Inverhuron Communion Collection	3	10	0
Nov. 6, Wawanosh	1	5	0
11, Ridgetown Communion Collection	5	1	3
24, Clinton	15	5	10
28, Frampton	6	0	0
Dec 3, Westminster	8	0	0
11, St. Andrew's, London, Communion Collection	25	0	0
19, Alaboro	5	0	0
1857.			
Jan. 13, Frampton	2	5	0
13, Egmondville	4	10	4½
" Yarmouth	2	10	0
" Belmont, South Dorchester	1	12	6
14, Brockville	11	10	0
" Thamesford	5	11	6
" St. Thomas	21	2	6
" East and West Tilbury	6	1	5
15, St. Mary's	13	15	0
" London Missionary Meeting	5	0	0
17, Inverhuron	2	0	0
20, William's Missionary Meeting	2	13	4
" Lobo do do	1	14	9
" Komoka	0	19	2
26, Chalmers' Church, Dunwick, Missionary Meeting	8	2	6
27, Currie Church Missary Meeting	2	5	0
Eeb. 4, Thamesford Missary Meeting	4	4	6
5, Chalmers' Church, Woodstock	15	0	0
" Beachville Missionary Meeting	1	10	0
" Yarmouth Missionary Meeting	1	2	7
" Belmont Missionary Meeting	2	11	3
" Kincardine	12	10	0
12, Westminster Miss. Meeting	3	5	6
" St. Thomas do do	2	10	0
" Tingo do do	5	11	5
" Port Stanley do do	2	1	3
" Wallacetown do do	3	6	7
" Alaboro do do	3	9	2
" Wardsville do do	4	12	0
" Newbury do do	0	16	3
" Ekfrid	1	17	6
" Mosa	1	15	6
" Mitchell	2	5	0
1, Clinton	2	15	0
" Egmondville	1	3	7½
Feb 12, Stratford	1	17	6
12, St. Mary's Miss. Meeting	1	12	9
" North Easthope	3	19	3
18, Brucefield Communion Collection	6	2	6
26, Ingersoll Miss. Meeting	5	5	0
27, St. Andrew's Church, London Sabbath School	5	0	0
March 9, Port Sarnia Miss. Meeting	12	10	0
10, North Caradoc Miss. Meeting	1	6	8
21, Zorra Missionary Meeting	8	10	0
" Buxton do do	4	17	6
" Merzea do do	2	17	7
27, Chatham do do	14	16	8
April 2, Bothwell do do	3	6	3
" Ridgetown do do	5	1	3
7, Trampton	3	10	0
" Yarmouth	5	10	0
" Wardsville	5	10	0
" Grey	7	0	0
8, Amherstburg Miss. Meeting	4	11	6
" West Tilbury	2	15	0
" East Tilbury	4	3	9
" Howard Miss. Meeting	2	6	7
" Caledonia Miss. Meeting	2	6	0
" North Plympton Miss. Meeting	6	5	0
" South Plympton Miss. Meeting	2	6	3

	£	s.	d.
" Maidstone Miss. Meeting	2	14	6
" Moore Miss. Meeting	2	10	0
" Innerkip Miss. Meeting	1	5	0
" London St. Andrew's Church Ladies' Association	8	10	0
	£690	13	9½
Balance due	41	10	10½
	£732	4	8

MONEYS RECEIVED UP TO 20th APRIL.

WINDOWS' FUND.

	£	s.	d.
Springville	2	4	3
Norwood	4	0	0
Buxton	1	10	0
Scarboro', Knox's Church	4	0	0
St. Thomas	2	10	0
Saltfleet	£0	8	3
Binbrook	0	19	14
	1	7	4½
Port Sarnia	3	10	0
Wellesley	1	10	0
Egmondville	1	10	4½
Children's Collection do	0	4	1½
Oakville	£1	18	14
Dundas Street	0	7	6
	2	5	7½
Pictou	2	10	4½
Brucefield	3	0	0
Ridgetown	2	0	0
Keene	1	14	3
Dalhousie	1	5	0
Prescott	2	11	0
Vankleekhill	1	0	0
St. Louis de Gonzague	1	0	0
Durham	0	10	0
Ayr	3	3	0
Amherstburgh	1	0	0
Bristol	1	6	5
Wakefield	1	5	0
Ekfrid and Mosa	3	13	10
Fingal	6	2	7
Moore	1	0	0
Metis	0	16	3
Cornwall	2	18	3
Brockville	4	15	0
Millbrook	1	0	0
St. Catharines	4	9	0
Port Dalhousie	3	12	6
Lobo	1	8	3
South Plympton	1	0	0
North do	0	15	0
Elora	2	15	0
Barrie, Innisfil, &c.	2	16	3
Mornington	2	10	0
Fergus	4	10	0
Also Annual Rate from Rev. W.J. McKenzie.			
FRENCH CANADIAN MISSIONARY SOCIETY.			
Huntingdon and Tyendinaga	5	0	0
Millbrook	2	5	0
Westwood	1	2	1
KNOX'S COLLEGE.			
Friend	0	10	0
Acton	10	0	6
Zorra	20	0	0
Cooke's Church, Toronto	22	0	0
Gloucester	£1	10	0
North Gower	2	10	0
	4	0	0
Willis' Church, Blenheim	8	15	0
Huntingdon and Tyendinaga	10	0	0
Egmondville	0	17	7½
Children's Collection do	0	7	10½
St. Gabriel Street, Montreal	10	0	0
Orillia	5	0	0
Lobo	2	16	2½
Pauline East	4	0	0
Kingston, Brock Street	7	10	0
Cote Street Church, Montreal	75	0	0

	£	s.	d.
Quebec.....	44	5	0
Hamilton, McNab Street Church.....	24	15	0
Donation, Mrs. Potts.....	1	0	0
Nairn Church.....	4	11	9
Fergus.....	4	10	0
Keene.....	1	10	0
Hamilton, Knox's Church, add'l.....	6	10	0
Springville.....	10	0	0
Ayr.....	7	10	0
Do additional from a little boy.....	0	5	0
Bristol, collected a few young men.....	4	16	7
Moore.....	1	5	0
Nassagaweya.....	2	5	0
Laclute.....	6	12	6
Indian Lands.....	3	13	14
Cumminsville and Nairn Church.....	5	15	0
Williams.....	8	3	8
Millbrook.....	1	5	0
St. Catharines.....	10	0	0
Westwood.....	1	2	1
Ladies' Association, Cobourg.....	29	0	0

COLLEGE BUILDING FUND.

Kenyon.....	14	0	0
Orillia.....	11	11	4
J. Alexander, Esq., Barrie.....	12	10	0
Mr. Fleming, Chinguacousy.....	1	0	0
Picton, additional.....	2	1	8
Baltimore, additional.. £3 10 0			
making in all.....	86	11	3
Lochiel.....	18	7	6
Miss Sinclair, Merrickville.....	1	5	0
Brucefield.....	9	10	0
Indian Lands.....	7	10	0
York Mills, additional.....	1	10	0
St. Catharines (1 instalment).....	10	0	0
Port Dalhousie, do.....	4	5	0
North Caradoc, additional.....	0	7	6

BUXTON MISSION AND SYNOD FUND.

Zorra.....	6	15	0
Huntingdon and Tyendinga.....	5	0	0
McNab and Horton.....	1	10	0
Ladies' Anti-Slavery Society, Dundee, Scotland, per Rev. Dr. Taylor.....	6	0	0
Keene.....	1	13	3
Springville.....	3	0	0
Yankleekhill.....	1	7	3
Ekrfid and Mosa.....	3	0	0
Quebec.....	9	1	10
Millbrook.....	1	2	0
Westwood.....	1	2	1

FOREIGN MISSIONS IN AFRICA.

Wellington St., Griffintown, Montreal, Sabbath School.....	1	10	0
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JEWISH MISSIONS.

Master F. Hall, Perth.....	9	10	0
Ladies' Association, Cobourg.....	5	0	0

BURSARY FUND.

Per Rev. A. F. Kemp for Henry Eason, Bursary.....	5	0	0
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Adjala.....	0	17	9
Orillia.....	1	10	0
Coldwater, Union Church.....	1	0	0
Oro.....	1	0	0
Collingwood.....	1	15	0
Whitby, (for supply).....	15	0	0
King and Vaughan, (English).....	2	16	3
Chinguacousy.....	2	15	0
Weston.....	1	1	3
Erin, (for supply).....	5	0	0
Oakville.....	2	13	9
West Gwillimbury.....	6	15	0
Knox's Church, Toronto.....	5	13	9
Scarboro', additional.....	0	12	6
Sunnidale.....	2	0	0
Brown's Corners, (for supply).....	10	0	0

FOREIGN MISSIONS.

	£	s.	d.
Huntingdon and Tyendinga.....	5	0	0
Owen Sound.....	2	10	6
East Toronto.....	0	17	6
Puslinch.....	3	10	0
Grafton.....	1	5	0
Collborne.....	0	15	6
Robson's Station.....	0	15	0
Streetsville.....	3	7	6
Keene.....	1	5	0
Westwood.....	3	4	0
Wellington St., Griffintown, Montreal, Sabbath School.....	1	10	0
Springville.....	4	0	0
Yankleekhill.....	3	0	0
Ayr.....	5	13	6
Yarmouth.....	1	12	6
Moore.....	2	0	0
Saugeen.....	2	10	0
Millbrook.....	1	0	0
St. Catharines, (including £2 12 6 from Sabbath School).....	6	5	0
Port Dalhousie.....	1	5	0
South Plympton.....	1	5	0
North Plympton.....	1	0	0
Elora, additional.....	0	5	0

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