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Notices of Recent Publications.

EVENINGS WITH JOHN BURNES; OR THE DREAM INTERRUPTED. By James Large, New York. R. Carter & Bros. Sold by D. McLellan, Hamilton, and Rollo & Adams, Toronto.

There have been not a few books written for the purpose of explaining the allegory of the great dreamer. But it has often been the case that these expositions have been more unintelligible than the work itself. This however can scarcely be said of the work before us. It cannot fail to be both instructive and interesting to youthful readers. The conversational or dramatic form is adopted, which tends to increase and keep up the interest. We can safely recommend the volume as a valuable addition to the religious literature of the day.

WORKMEN AND THEIR DIFFICULTIES. By Mrs. Bayly. Author of "Ragged Homes and how to mend them," New York; R. Carter & Bros. Sold by D. McLellan, Toronto.

There has been too great reason to complain in years gone by, of the want of sympathy between the higher and lower classes of society. In our day this reproach has been taken away. There are now not a few whose life's labour has been to seek the moral, social, and spiritual improvement of the masses, and to manifest a hearty interest in their welfare. Lord Shaftesbury, Mr. Noel, Miss Marsh, and others, whom we might mention, have done much to make the lower classes of society feel that they were not uncared for, but that there were warm hearts to sympathise with them, and willing hands to help them in their privations and trials. The writer of this little book is a worthy contributor in this good work. Its object is to direct attention to the relations subsisting between employers and the employed, and to point out the best means of removing existing evils connected with these relations. There are many most useful hints in the book with especial reference to the topics to which it refers.

CARES AND COMFORTS.—By the author of "Lame Letty," &c. &c. Price 35 cts.

BOYS OF WYOMING VALLEY. One of Life's True Tales. By Mrs. S. S. T. Wallace, author of "Julia's Visit," &c. &c.

Philadelphia: Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

These volumes form part of the "Series for Youth," published by the Philadelphia Board. Like the other volumes of the series they happily combine instruction and pleasure. We should have been pleased to see the omission of some expressions in the narrative of "Boys of Wyoming Valley" used with reference to the British in the war of independence.

THE SABBATH-SCHOOL VISITOR. Philadelphia: Presbyterian Board of Publication.

We have received the last number of this Sabbath School Publication, which we believe has a wide circulation. From its contents it cannot but be a welcome visitor in every Sabbath School. The stories which it contains are simple and instructive.

Fresh, Garden Field and Flower Seeds, FOR SPRING SOWING.

THE Subscriber begs to inform his friends and the public that his stock of Fresh Seeds is now complete, and very extensive, embracing almost

EVERY VARIETY OF SEED

that is adapted to the country. The stock of Agricultural Seeds is large and well selected, and the vitality of each sort being fully tested, the genuineness of the seeds may be fully relied upon.

Merchants and Agricultural Societies ordering Seeds in bulk will be supplied at wholesale prices. Complete assortments of Garden Seeds neatly put up in small papers, with directions for sowing and sold by the box, containing 150 papers, for \$5. Twenty packages of Flower Seeds, choice sorts, will be sent free by post to any part of the Province, to the address of any party remitting \$1, free of postage, or 25 packages, postage unpaid.

The Subscriber wishing to give parties who reside at a distance an opportunity to test the qualities of his Seeds, will on receipt of \$2, free of postage, send free to any Post Office in Canada, 25 full sized packages of VEGETABLE SEEDS, many of them containing an ounce of Seed, and 12 papers of choice FLOWER SEEDS, with descriptive catalogue and box included—the seeds to be of my own selection. None but the most useful and desirable varieties will be sent.

Descriptive catalogues of Garden, Field and Flower seeds furnished gratis to applicants.

JAMES FLEMING, Seedsman to the Agricultural Association of Upper Canada, 350 Yonge Street.

Toronto, April 26, 1861.

JUST PUBLISHED.

Digest of the Minutes of the Synod, OF THE PRESBYTERIAN CHURCH OF CANADA WITH A

Historical Introduction

AND AN Appendix of Ecclesiastical Forms and Processes.

By the Rev. A. F. Kemp, Montreal. Price \$1 75.

It was originally estimated that the matter of this Book would not extend beyond 300 pages, but, from a desire to include in it all that might be interesting or useful, and from the bulk of the last two year's minutes, published since the Digest was projected, the Editor finds that it will contain nearly 600 pages of matter, and that it cannot be published for less than \$1 75, so as to cover necessary expenses. The editor asks nothing for his own labour, which has been arduous. He therefore trusts that the Ministers and Elders of the Church will sustain him in this effort—which has been undertaken by the advice of the Synod, and for the welfare of the Church at large.

Orders may be sent to John Lovell, Publisher, and B. Dawson & Son, Montreal; D. McLellan, Hamilton; W. Clark, London; the Rev. Mr. Reid, and Presbytery Clerks, will facilitate the circulation of the Digest.

NEW BOOKS JUST RECEIVED.

FOR SALE by D. McLellan, Hamilton C. W.

Sermon on 'the Mount 2 vols, by Dr. McKay, late of Dunoon	\$1 00
Cumming's Great Preparation	1 00
Newton's, the King's Highway	75
do. Giants and how to Fight them	50
The Days of Old	75
Fellowship with God, or Lilies	75
The Brother's Watchword	75
Tyng's 40 years Experience in S. School	0 60
London Lectures to Young Men	1 00
The Book and its Story, Revised. . . .	1 00
Bridges on Ecclesiastes	1 00
Oxford Ordination Addresses	1 00
The Pastor of Kilsyth, (Dr. Burns)....	1 00
Lorimer's Reformation in Scotland.....	3 00
Great Conference on Missions, (Liverpool)	1 00
Smile's Brief Biographies.....	1 25
Wayland's Moral Science, (complete)...	0 75
Dr. Belfrage's (Falkirk) Sact. Addresses.	1 75
Aikman's Cyclopaedia of Missions.....	1 38
Life of Garibaldi the Patriot	1 00
Professor Gibson's Year of Grace.....	1 25
Dr. Guthrie's Seed-time and Harvest...	0 62
Read's Palace of the Great King.....	0 63
Tholuck's Com. on John's Gospel.....	2 00
Hengstenberg on Ecclesiastes.....	2 00
Kurtz's History of the old Covenant, 3 vol.	6 00
Bengel's Gnomon of N. T. 3 vol.....	8 00
Toplady's Works.....	3 75
Hugh Binning's works, 3 vols.....	3 25
History of Pres. Church in Ireland.....	1 00
The Cottage and its Visitor.....	0 55
Prime's Power of Prayer, cheap edition.	0 40
Beecher's Life Thoughts (cheap edition)	0 62
Dr. Guthrie's Saints' Inheritance.....	\$1 00
Memorials of the late Dr Love.....	3 50
Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.	

Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

ROLLO AND ADAM'S LIST OF RECENT AND IMPORTANT WORKS.

Rev. Dr. Wardlaw's Posthumous Works. English issue, in 8 vols. Now ready, Vols. 1 and 2, embracing Lectures on the Proverbs. Each..	\$1 25
Stier's Words of Jesus, 9 vols. in 5, 8vo cloth.....	14 00
Bengel's Gnomon of the New Testament, 5 vols, cloth.....	6 50
Tholuck on the Gospel of St. John, 8vo, cloth	2 25
Tholuck's Sermon on the Mount.....	2 25
Gerlach's Commentary on the Pentateuch	2 50
Kurtz's Church History, Vol 1, to the Reformation.....	1 50
Bushnell's Christian Nurture.....	50
do. Character of Jesus forbidding his possible classification with men	15
Dr J. A. Alexander on Mathew.....	1 25
Dr. J. W. Alexander's Thoughts on Preaching	1 25
Muller's Life of Trust	1 25

ROLLO & ADAM, General Booksellers and Importers, (Late J. C. Geikie,) 61 King Street East. Toronto, April 25, 1861.

The Record.

MAY, 1861.

THE RECORD.

The notice in the last appears to have had some effect in bringing in outstanding arrears. But there are very many still who have been receiving the *Record* for years and have never paid at all. We again earnestly call upon all agents and individual subscribers to remit with as little delay as possible.

THE CLOSE OF THE COLLEGE SESSION.

The Session of 1860 closed on Wednesday 3rd April. The examinations were conducted on the preceding days, and were attended by several members of Synod from various parts of the Province. The closing Lecture was delivered by the Reverend Professor Young. The subject selected by the Professor for his Lecture was, "Recent Assaults on the Christian Faith, with special reference to Essays and Reviews, by ministers of the Church of England." The Lecture, which was listened to by a large assembly, and repeatedly drew forth tokens of warm approbation, was characterized by all the logical acumen and keen analysis which mark Professor Young's efforts. We regret that we cannot give our readers the Lecture as it was delivered, as we have not been furnished with a copy of it. We feel that any attempt at an abstract would not succeed. We are sure that the church generally would rejoice were Professor Young to extend his Lecture, and give it to the public in a permanent form. The subject discussed is one which, in both continents, is engaging earnest attention, and we believe Professor Young is as well qualified as most to examine the arguments of the essayists, and to expose their baselessness. So far as yet appears, no proceedings will be taken against them, although they are all members, and many of them prominent ministers and teachers in the established Church of England. The work is to be left to be dealt with, not in the way of Ecclesiastical condemnation, but with the weapons of logic, and the arguments of sound philosophy and theology. As the common christian faith is assailed, and as there is reason to believe that the poison may spread, it is most desirable that an antidote should be provided, and that our young theologians who, are looking forward to the work before them, should be thoroughly prepared to meet and grapple with the

plausible reasonings of the school to which the Essayists belong.

We should have observed that Principal Willis presided, and conducted the opening and closing exercises, adding a few appropriate remarks at the close of Professor Young's Lecture.

We may mention that three Students have completed their course this session, and are ready for their trial examinations. These are Messrs. Graham, Eadie and Mackey.

The following Students were successful competitors for the Bursaries which were open for competition, viz.: Mr. Mackey, the John Knox Bursary; Mr. H. Gracey, the George Buchanan Bursary; Mr. L. Cameron, First Gaelic Bursary; and Mr. McColl, Second Gaelic Bursary.

The Prince of Wales Prize which is announced in another column will we trust draw forth a number of competitors.

THE APPROACHING MEETING OF SYNOD.

We advert to the approaching meeting of Synod chiefly for the purpose of suggesting the propriety of congregations, as well as private individuals, making the meeting, and the important matters to be before it, subjects for special prayer. Perhaps special prayer meetings might be held previous to, as well as during the meeting of Synod, by the office-bearers and members of the Church. The occasion is a most important one. The results of the union then to be consummated will tell most powerfully on the future progress of the Church, and on the religious condition of the Province, and it becomes us to pray earnestly that the united Church may be anew baptized with the Holy Spirit, and may be enabled to go forth in the strength of the Lord to the work before her. Perhaps too we need to pray for grace to keep us from indulging a too elated and boasting spirit, as if we were now becoming a very strong and powerful body. Whatever numbers may swell our roll, our strength can lie only on the blessing and presence of the Great Head of the Church. Let us pray that we may be enabled in every thing to renounce all glorying in ourselves, and to have a single eye to the glory of our God and Saviour.

THE STATISTICAL RETURNS.

Blank schedules for the statistical returns have been forwarded to all the ministers on the roll of the Synod. On being filled up they should be forwarded by the 5th May to the Clerk of the Presbytery, whose duty it is to prepare a Presbyterial return for the Committee on Statistics. It is of very great

consequence that these matters should be attended to. In past years there have been always some congregations whose statistics have not appeared in our returns. Thus an injury is done, not merely to themselves, but to the body at large to whose interests injustice is done. Much will depend on the Clerks of Presbyteries, and we doubt not they will exert themselves to have the returns of their Presbyteries as full and correct as possible. We have forwarded to Presbytery Clerks some additional Schedules for vacant congregations, and mission stations.

Let any should not receive a blank return or should lose, it we subjoin the list of queries. It will be borne in mind that by resolution of last Synod the contributions to the College and to the other Synodical objects are to be taken from the books of the General Agent.

STATISTICS.

1. Designation of Congregation.....
2. Name of Minister
3. Date of Ordination
4. No. of Families connected with Congregation
5. No. of Communicants.....
6. Addition by Examination and Certificate
7. Diminution by death, removal, &c.
8. Number of Elders
9. Number of Deacons, Trustees or Managers
10. Pastoral Visitation of Congregation,
11. Number of Baptisms.....
12. Number of Week-day Meetings...
13. Average Attendance

FINANCES.

1. Stipend promised, with or without Manse
2. Stipend really paid
3. Arrears actually } For former years.
due } For 1860-1.....
4. Presbytery's Home Mission Fund...
4. Contributions not otherwise reported
6. Total Congregational Contributions

THE CONSUMMATION OF THE UNION

CIRCULAR OF THE COMMITTEE ON ARRANGEMENTS.

The following circular has been addressed to the Ministers of both Church. We give it a place in our columns, earnestly recommending the subject to the liberality of the Congregations:

The Committees appointed by the Synods to make arrangements for the consummation of the Union, having met, and considered the business assigned to them, found that this much desired event, will be attended with unusual expense, and resolved unanimously to recommend that a special collection for this object be made, in all the congregations in both Bodies. There will be some expenses of an extraordinary nature, (such, for example, as procuring an Act of the Legislature,) which may never occur

again in the history of the Church. As the Synods have no fund at their disposal for such purposes, these demands can be met only by such a collection, as is now recommended.

It is desirable, also, in order to secure as large an attendance as possible, that a fund be raised for defraying the travelling expenses of Members of Synod. Many of the congregations will, no doubt, send up their own representatives free of expense, but some of the smaller congregations may find it difficult to do so, while the larger and wealthier ones can do a great deal more. In this case "the strong ought to support the weak." It is thought advisable that the whole should be collected into one fund, as the best means of equalising the benefit, and distributing it as widely as possible through the whole Church.

The congregations in Montreal will provide for the free entertainment of members of Synod during the meeting of the Comt. But the other expenses alluded to, can only be met by a united effort on the part of all our congregations. The Committees suggest that collections be taken simultaneously on the second Sabbath of May, and that the proceeds be sent to D. Davidson, Esq., Montreal. Or, if in any case that day be already appropriated to any other collection, that some other Sabbath, as near to it as possible, be adopted in its stead.

The Committees take the liberty of saying that the public expects to see even a greater degree of liberality than usual manifested by all the churches. The consummation of the Union will be the most important event that has yet taken place in the history of our common Presbyterianism in Canada; it will form an epoch in the annals of our church; and it will, therefore, be admitted by all, that the inauguration of such an event should be marked by a spirit of *unconstrained liberality* and of *earnest prayer*; the usual forerunners, and accompaniments also, of Religious Revival.

The Committees respectfully, but earnestly, request the aid of Presbyteries, and their Clerks in carrying out the foregoing recommendations.

W. TAYLOR, D. D., }
ALEX. F. KEMP, A. M., } Conveners.

NOTES OF RELIGIOUS PROGRESS AWAKENING AMONG CHILDREN.

Religious papers and periodicals still contain many interesting notices of religious progress and revival. God is raising up many agents outside the ordinary walks of pastoral and evangelistic work, whose labours are greatly blessed. Among these may be mentioned a number of youths at Woolwich. These were employed in the

Government Stores under Capt. Orr, R. N., who, on returning from a visit to the scenes of revival in Ulster some time ago, devoted special attention to the young people under his care, and had the satisfaction of seeing many of them arrested, converted, and saved. These young Christians have been the means of rousing many others, both male and female, to flee to the true hiding place. They have visited many Sabbath Schools in various localities, and their labours appear to have been productive of good. Mr. Hammond, whose name we have already mentioned, continues to labour with devotedness, and has contributed to the spread of the awakening in the south-west of Scotland. The "theatre services" still continue, and in connexion with these and other means of grace, there are held, in many places Saturday evening prayer-meetings, sometimes as many as from 600 to 1,000 being present.

On the Continent, one of the most remarkable events to be noticed in connexion with the progress of religion, is a very extensive awakening among the children at Elberfeld in Germany. It extended gradually until nearly the whole of the inmates, both boys and girls, in number about 300 were more or less affected. Dr. Graham, of Bonn, bears testimony to the extent and reality of the work. It is to be regretted that the authorities of Elberfeld, who are violently opposed to any thing like vital christianity, have resolved to remove Mr. Klug, the pious Superintendent of the Asylum, whose labours were greatly blessed in the work.

In connexion with this we observe that in the United States also there has been an awakening in various places among the children. At the Fulton Street prayer meeting in New York a deep interest has been excited in the spiritual interest of the young, and at each prayer meeting there are numerous requests from children, as well as from parents, soliciting an interest in the prayers of the meeting.

A religious paper from which lies before us, after referring to the awaking at Elberfeld, and the movement in America, makes the following remarks:—

"We are constrained to ask in this connection, whether God is not in this thing turning the hearts of the parents to the children, calling them to feel a deeper interest in, and a stronger expectation of the conversion of their children, while they are children, and while they are alive. We were deeply impressed by a remark made by a speaker at a late Sabbath school meeting in this city, to the effect that parents who expect their children to be Christians if they die, as all appear to, ought to expect them to be Christians if they live, and to labor to this end. Many mothers who will think their children little saints if they die, will not think of looking for their conversion during their tender years. There is too much unbelief in regard to the willingness of Christ to receive

little children; too much unbelief in regard to the possibility of their becoming Christians until they grow up. God is rebuking our unbelief by showing mercy to children.

We know that this whole matter is one which calls for great wisdom on the part of Christian parents and children. There is nothing in which more prudence is necessary. We would write with caution, and we would urge caution upon all who have the charge of children, but not that caution which practically treats them as if they could not be saved while young. The Saviour seems now to be saying, 'Suffer little children to come unto me.' Let us not forbid them lest we incur his displeasure, as did the disciples of old."

THE HOME MISSION WORK OF THE CHURCH.

There was a time, not very remote, when it needed arguments to prove that it was the duty of the church to engage in missionary work. At that period the idea of diffusion or extension seemed to be ignored. At least no one took up the idea, and the church was contented to go on, not only without making an effort for the conversion of the heathen, but without making an effort even for providing the means of grace for the rapidly growing home population. Hence new towns and cities spring up and old towns doubled their population, while no increase took place in regard to the means of grace. The old parish church was deemed sufficient, while a population sufficient to fill many churches, and to occupy the attention of many pastors, was growing up uncared for. The evils which resulted from such a state of things have not yet been removed in the parent countries.

All this, however, is now at an end. Churches all avow themselves in favour of missionary efforts. We have even heard of Unitarians sending forth a missionary or two. But although churches are now alive to the duty resting upon them to extend the kingdom of the Saviour, we are not sure that they always carry on mission work in the wisest and most effective mode. Neither are we sure that they are always most careful to consider what is the work more especially intended for them. Sometimes their energies are wasted in one part of the field, while other parts are altogether, or comparatively neglected. As to ourselves, and our own special work, we have no doubt in coming to the conclusion, that, while the perishing millions in other lands should have a place in our hearts and in our efforts, it is our more special duty to extend the cause of the Saviour in our own land, looking at it in its most extended dimensions as taking in Red River, and the regions beyond. God has placed us here in a comparatively new country, whose moral and religious character is being formed, and whose influence hereafter may tell most

powerfully on other portions of the world. We trust that the church, when strengthened by the union, which to all appearance may be now regarded almost as an accomplished fact, will set herself with vigour and system to the carrying out of home mission work.

We presume the Committee appointed at the special meeting of Synod in October will be prepared to recommend some system. We do not know what is the nature of their report, or to what conclusions they have come, and we would speak on the subject with diffidence. But there are two or three things which we think should be kept in view by the church in the carrying out of a system of home mission operations, and what we say is the result of observation in more than one Presbytery.

1st. A distinction should be made between mission stations proper, and vacant congregations, and congregations fully equipped and ready to support divine ordinances. It has been not unfrequently the case that these latter have been cast on the Presbytery, as if they were simply Mission Stations, and, in some cases, the resources of the Presbytery, which should have been employed in the fostering of Mission Stations, have been taken up in providing supply for vacancies. We think it preferable that vacant congregations should pay directly for the measure of supply afforded to them, not burdening the books of the Presbytery, or of the Presbytery Treasurer with their transactions.

2nd. We think it would be most desirable that Mission Stations should be fostered, and should receive either from a Presbyterial or a Synodical fund a certain definite amount of aid and a certain measure of supply. And it would probably be most successful plan in the end, that a certain number of Stations should be thus fostered and built up until they are self-sustaining, than that the efforts of the Presbytery should be scattered among a number of Stations. The object in short should be to bring up a Station as soon as possible to the point of self-support. Then it would be immediately able to do its part for the carrying on of the general work.

3rd. It seems to be desirable that in each large Presbytery, or within the bounds of two or three smaller Presbyteries, there should be missionaries at large, whose chief work would be to explore new regions, gather together the families, and organize congregations and dispense sealing ordinances when thought necessary. This would be a laborious, but an interesting and by no means unpleasant work.

4. We express no opinion as to whether the work should be carried on by Presby-

teries as at present, or through some Synodical organization. Either plan would have some peculiar advantages, and also some disadvantages. But in either case, means must be taken to interest the whole church, we mean all the congregations. After the re-arrangement of Presbyteries, it will be found, most probably, that some influential and wealthy Presbyteries will have little mission ground, and that some new and comparatively weak Presbyteries will have a very extensive mission field. There must be means adopted for interesting the whole church in the work, and getting the stronger to help the weaker.

In regard to this and many other matters we earnestly trust that unanimity may characterize the united church, and that the blessing of God may accompany all her efforts for the extension of the Redeemer's kingdom.

THE UNIVERSITY QUESTION.

The agitation on the subject of the University question still continues. Meetings are being held chiefly by the Wesleyans, in favour of the endowment of their own and other denominational Colleges, and we observe also that from various bodies petitions are being presented against this plan. We have heard of a public meeting in Woodstock, held for the discussion of the matter, at which a verdict was given against the denominational scheme, although we believe some of the leading friends of Victoria College were present. We trust this will only be the commencement of meetings in opposition to the sectarian system, which is being attempted to be introduced. We regard it as especially the interest of the more distant parts of the Province to oppose the narrow denominational policy of the Wesleyans. If the endowment of the University and University College is not frittered away, by a slice to this and that denominational college, but is wisely managed, there is no reason why, in the course of years similar non-denominational colleges should not be established in other localities, for instance at London or Ottawa, or eventually at both places. This can never be done if the present scheme succeeds. In this case the endowment would be all taken up in propping up existing denominational colleges, of which there are already two in Toronto itself (Trinity College and St. Michael's). There can never be any reasonable prospect, under this system, of Colleges being established in the west, or in the more eastern part of the Province. Whereas if the endowment were left undisturbed, it might ere long be sufficient for the endowment of other institu-

tions, on the same non-denominational basis.

We regard with alarm the present agitation. If government shall endow denominational colleges, we may soon have the whole question of the endowment of churches opened up. The principle is undoubtedly involved in the endowment of denominational colleges, however much it may be disguised. We do not think the country will be prepared to give its sanction to this principle in any form. We trust that those who take what we regard as the correct view of the matter will not be backward in making their views known, and sending petitions to the Legislature against the endowment of any sectarian or denominational institution.

In connexion with the meeting at Woodstock, to which we have referred, we observe in a communication which is published in the *Christian Guardian*, a gross attack on the Rev. W. S. Ball, one of the agents of the U. C. Bible Society, who took part in the proceedings. We shall not characterize the terms in which Mr. Ball's speech is referred to; but we protest against the insinuation that Mr. Ball, as an agent of the Society, ought not to give free expression to his opinions. The writer must know quite well that the highly respected Wesleyan minister, who has been for many years senior agent of the Society, has not been silent on the University Question. He has spoken in public on the subject with all the enthusiasm and eloquence which distinguish him. Did it ever occur to the writer in question that his brother Mr. Taylor was transgressing the rules of propriety and prudence in expressing his real sentiments. Has he ever called Mr. Taylor to account for his conduct? We venture to assert, that had Mr. Ball stood by his colleague Mr. Taylor in regard to the question, and had favoured, instead of opposing, the policy of the Wesleyans, he could have been applauded by them as a most liberal and unprejudiced person. But speaking as he does his own views, and honestly opposing the prevailing agitation, he is declared guilty of "no small imprudence," and charged with braving "the opposition of the Bible Society's friends and supporters." Surely the friends and supporters of that Society are not all on one side. Many of those who are now seeking to oppose the present crusade, have been, not of yesterday but for many years, the most steadfast friends and supporters of the Bible Society.

BRADFORD AND WEST GWILLIMBURY.—The Rev. C. McKerracher has received a very cordial and unanimous call from the united congregations of Bradford and West Gwillimbury.

Editorial Items.

BILL WITH REFERENCE TO CHURCH PROPERTY.—We regret not having got a copy of the Bill as introduced into the Legislature, in time for its insertion in this number of the *Record*. It simply enables congregations to hold and administer their property after the union, in the same manner as they do now.

TORONTO CITY MISSION.—For many years Mr. W. A. Johnston has been laboriously and successfully engaged as a City Missionary in the Eastern part of the City of Toronto. We are glad to observe that he was lately presented with a large and beautifully bound Bible, subscribed for by about ninety individuals at and around the Don Bridge. The gift was accompanied with an address, expressive of gratitude for Mr. Johnston's past services and of earnest wishes and prayers that his useful life may be long spared.

FISHERVILLE.—The members of the Congregation at Fisherville have just presented their pastor, the Rev. R. Jameson, with a very commodious carriage together with harness and saddle, the Congregation at York Mills having previously presented him with a horse. Such indications of mutual attachment are pleasing.

NEW CHURCH IN TORONTO.—For a considerable time past, service has been conducted in a hall hired for the purpose in Brock Street, Toronto. The place being too small, and it being considered desirable that the new congregation should have a Church of their own, it was resolved to make an effort to procure funds for this purpose. A bazaar was lately held in furtherance of this object. The result was highly successful, the sum of about \$1600 having been raised. The members of Knox's Church aided liberally in the movement. It is intended to erect the Church without delay.

THE PRESBYTERIAN CHURCH IN AUSTRALIA.—We observe that there is likely to be renewed discussion in the General Assembly of the Free Church on the subject of the union lately accomplished in Australia. Some Presbyteries, including those of Glasgow and Paisley have overtured the Assembly to recognize those who dissented, and who claim to represent the Free Church. The leading members of the Presbytery of Edinburgh take the opposite view of the matter, and are averse to the recognition of any separate body. We have reason to believe that the basis of union adopted here will commend itself to the general approval of Presbyterians in Scotland.

UNITED PRESBYTERIAN DIVINITY HALL.—

The Divinity Hall, in connection with the United Presbyterian Church, and which was for several years under the charge of the Rev. Dr. John Taylor, closed on the evening of Wednesday, 10th ult. An admirable Lecture was delivered by Dr. Taylor, and several interesting addresses were delivered by ministers in attendance. The Students in view of Dr. Taylor's contemplated departure from Canada, presented him with an address and a handsome token of esteem and affection.

GALT—INDUCTION OF REV. DR. THOMSON.—On Thursday, 18th ult., the Rev. Dr. Thomson, formerly of New York was inducted into the pastoral charge of Knox's Church Galt. The Revd. Andrew McLean preached and presided, and the Revd. Messrs. Stark and McRuar addressed the minister and people respectively. The services were most impressive and appropriate, and the congregation was large and attentive. On the Sabbath following Dr. Thomson was introduced to his congregation by Dr. Burns of Toronto.

Dr. Thomson enters on his work in Galt with the best prospects, under the blessing of God, of usefulness and success.

UNITED PRESBYTERIAN SYNOD.—The Synod of the United Presbyterian Church held a special meeting in Toronto, on the 9th and 10th ult. The meeting was held in consequence of the resignation of the Rev. Dr. John Taylor, the highly respected Professor of Divinity. It was agreed not to make any appointment, on the immediate prospect of the Union of the Churches.

GRAFTON AND VERNONVILLE.—We are requested to publish the following statement of moneys raised by the congregations of Grafton and Vernonville, viz:—

Grafton—College, \$16; French, Canadian Mission, \$6; Jewish Mission, \$8; Widows Fund, \$9; Synod Fund and Buxton Mission, \$1.37; Home Missions, \$16.

Vernonville—College, \$8; French Canadian Mission, \$5.60; Jewish Mission, \$4.68; Widows Fund, \$5.71; Synod Fund, and Buxton Mission, \$2.63; Home Missions, \$8.

In addition the sum of \$12.50 was raised for the missions of the Irish Presbyterian Church.

MORNINGTON.—The Rev. T. Lowry, formerly of Whitby, has been called by this congregation, in connection with the United Presbyterian Church. Mr. Lowry's induction is to take place forthwith.

ITEMS OF INTELLIGENCE.

REV. MR. SPURGEON'S NEW TABERNACLE.—The new Tabernacle for Rev. Mr. Spurgeon was opened on Good Friday. It can accommodate three thousand or more. The building is in every respect most commodious. It has cost £30,000.

MURDERS IN SYRIA.—Fresh murders are said to have taken place in Syria. Five Christians have been killed by Druses at Hasbeiya, and two others by Turks at Damascus, while the Christians have been in their turn, especially since the arrival of the French soldiers, but too ready to avenge their wrongs.

CHINA.—THE INSURGENTS.—The chief of the insurgents has issued an edict of toleration, which will greatly tend to the extension of christianity. The London Missionary Society are actively seeking to extend their operations.

OPENING OF BRITISH MUSEUM ON SABBATH.—A proposal to open the British Museum on Sabbath has been rejected by the Standing Committee, by a majority of eleven to one.

RELIGIOUS MATTERS IN ENGLAND.—The excitement with regard to the Essays and Reviews continues unabated. Recent meetings of Convocation have been engaged almost entirely about this book. Vigorous opposition to Church rates is spreading.

FREEDOM IN RUSSIA.—The Imperial manifesto has been published for the emancipation of the serfs. The liberal policy of the Emperor is not in entire conformity with the good will of the nobility.

THE CARDROSS CASE POSTPONED.—Judgment in the Cardross case has been postponed in consequence of Counsel on both sides being occupied with other important cases. Judgment will be given during the summer session.

MINISTERS DECEASED.—Every week almost adds to the catalogue of ministers deceased. Since our last issue we have received intelligence of the death of two excellent ministers of the Free Church, v. z.: Rev. Dr. Bryce, formerly of Glesmestown, Aberdeen, and Rev. Andrew Gray of Perth, formerly of Woodside, Aberdeen. They were both men of superior attainments, and Mr. Gray especially was distinguished in connection with the various discussions which were carried on for some years.

DEATH OF THE QUEEN'S MOTHER.—The Duchess of Kent, the mother of the Queen, lately died at an advanced age. She was universally respected by the nation while living, and her death is sincerely mourned. To her judicious and faithful training, Her Majesty is largely indebted for the success which has attended her during her reign, and for the qualifications which she has brought with her to the throne. Universal sympathy is accorded to Her Majesty in her affliction.

MEMORIAL TO THE LATE REV. DR. ROBERTSON.—It is proposed to raise a fund for the endowment of five churches, in different sections of the county, as the best memorial of Dr. Robertson, who had voted himself for years to the raising of a Fund of £200,000 for the endowment of 106 new parishes.

ANTIQUES TO ESSAYS AND REVIEWS.—It is understood that a volume under the title of "Aids to Faith," will soon appear, to which Dr. Thompson, Provost of Queen's College, Oxford, Professors Ellicott, and Mansel, and Sir H. Rawlinson will contribute.

WAR IN THE UNITED STATES.—After long heated threatening, war has now actually broken out between the United States and the seceding States, now called the Confederate States of America. We trust that it may be of short duration, and that it may be overruled for the advancement of the cause of freedom.

NEW PRESBYTERIAN PAPER IN PHILADELPHIA.—A new paper, called the *Presbyterian Standard* has been just commenced in Philadelphia, under the editorship of Rev. Dr. Nevin. It promises to be an ably conducted paper.

THOMSON BONAR, ESQ

Of this esteemed christian gentleman, who died at Edinburgh just one month ago, the following notice has appeared in the *Witness* of March 18th :

"The decease of this respected citizen merits fuller notice than that of the ordinary obituary. Long a faithful and trusted official of the Bank of Scotland, he had from loss of health for some time been laid aside from the active duties of his situation. Belonging to a well known Edinburgh family of the greatest respectability, he exhibited in his own character, and in an unassuming sphere, the qualities which command respect and affection. Possessing naturally a disposition of transparent sincerity and guilelessness, he was led to devote his best affections and heartiest services to the cause of Christ. As an adherent and office-bearer of the Free Church, and in particular as the Treasurer for many years of Dr. Candlish's congregation, Mr. Bonar rendered cheerful unremitting and valuable services, in promoting objects which he cordially loved. In every relationship, he was endeared by singular simplicity and kindness of heart. He died in that sure and blessed hope which had made his life happy, consistent, and useful; and has left behind him a memory held in affectionate esteem by all who knew him."

In connection with the above, it may be noticed that to one special effort of christian benevolence in or near the locality where he resided, Mr. Bonar did for many years past devote much of his time and labour. We refer to the rearing of the church, manse, and school house of the Territorial Congregation at Fountainbridge. This noble specimen of enlightened zeal may be said to have gone almost hand in hand with the "Parishureh" of Dr. Chalmers, and like it, also, distinguished success has been the result. It owes its success to the zeal and liberality of Dr. Candlish and the session and congregation of St. George's; and under the ministry of the pious and judicious pastor, the Rev. Mr. Wilson, it has been a blessing to a quarter of the city; and Mr. Wilson ever found in Mr. Bonar an ardent and valuable coadjutor. Mr. Bonar died at the age of sixty. He was married to one of the daughters of that eminent scholar, Dr. Carson, of the High School of Edinburgh, and his youngest sister (by his father's second marriage) is

the wife of the Rev. Dr. Burns of Kuox College.

We subjoin the following extract from a Sermon preached on the death of Mr. Bonar by his pastor, the Rev. Mr. Martin, of Free Greyfriars, from the text, Gal. V. 5.

"In the full fruition of the hope for which through the Spirit they waited, the Lord has of late very strikingly been calling many Fathers and Brethren in office in this Church—and His providence in this, has been so marked that we can scarcely avoid its duty, calling your attention to it. Besides manifold bereavements of a more private nature which delicacy forbids mention of there have been more than usually numerous removals of men of mark and public position, noted for their usefulness and beloved for their virtues.—Earle Montith; the Revd. Charles Brown's brother at Aberdeen; the sudden death of one of Mr. Rainy's congregation while in Church; Revd. Mr. Philip, Portobello; Revd. Dr. Murray, Aberdeen; Revd. Andrew Gray, Perth. And coming home to ourselves, how shall I speak of the removal from this house of prayer, of one whom we had but on the preceding evening, chosen so cordially to go out and in among us, as an Elder and Overseer of this flock the so singularly blameless and joyous and loving Thomson Bonar. How very pleasant was it, at all times to meet and to converse with him! How unassuming—how kindly! how thoughtful of others, unceasing for himself! How amazingly grateful to excess for any little attention shown him! He had a mighty love for this Free Church of Scotland. He served her well in the especial days of her trials. Her principles were in his heart, not separate from the principles of his personal piety, but blending with his love to Christ, whose kingly honour he well knew was imperilled in the conflict that issued in the disruption. His happiest recollections and associations were all connected with the various trials and triumphs of the ten years' conflict, and wonderfully cordial at all times, his face brightened with especial pleasure on that much loved theme. I look back on it with a melancholy pleasure that on the evening preceding his decease, and when little thinking that he was sick, I had the opportunity of expressing, with your unanimous concurrence, our desire that though weakness might prevent much active service in the Eldership, he might yet give us the advantage in Session of his wisdom in counsel, his experience, his loving, genial kindness as of a Father and Brother in one. But it was not to be. He has been removed to join the Elders that are around the throne, and the exceeding grace and faithfulness of God, were signalled in the peace and joy of his departure.

I cannot bring myself to repeat here, his brief, closing conversation, with her who had the privilege of accompanying him to the very brink of that river which, to him, was permitted to be neither deep nor broad. I will only say, that of all, I ever read or heard concerning the death of the righteous, nothing, to my mind, excels the blessed peace and humble hope, and beautiful Christian joy of the death-bed of Thomson Bonar. He died very exactly as he lived, and his empty seat here this day has a voice that very emphatically says to us,

"Mark the perfect man and behold the upright, for the latter end of that man is peace."

THE LATE SAMUEL RENNIE, ARTEMISIA.

This worthy Elder of our church died on the sixth of March last after a long and severe illness. A notice of the event and some sketches of his character were sent to us several weeks after, and too late for our last number. We now avail ourselves of the information thus communicated, and present the following particulars to our readers.

"Mr. Rennie was born in Antrim, North of Ireland, in March 1806. He came to this country fourteen years ago, and resided in the Township of Artemisia for the last ten years. His wife died in October, 1859. He has left two sons and four daughters, three of whom are married. He was a kind and loving parent, a trustworthy and confiding friend, an upright and respected neighbour. His habits were cast in a christian mould, and they contributed to form a character of sterling value. Without the smallest pretension to literary attainment, his Bible knowledge outshone that of many whose opportunities were far superior to his. His loss to the church will not be easily made up, and his place in the community will not be soon or easily supplied. While giving commendable attention to his own family affairs, and edifying his children by precept and example, his leading pursuit was an endeavour to further the cause of God in the world at large, and in his own locality in particular. He was ever anxious to obtain regular supplies of preaching on the Toronto line, and for several months previous to his death had been rejoicing in the hope that ere long we would have a stated ministry amongst us. His house has been the home of almost all the servants of God in their visits to this distant place, and there cannot be a doubt that each and all of them would leave his hospitable board with a fixed impression that he was a God-fearing man.

It was in the beginning of January Dr. Burns paid him a visit of sympathy which he exceedingly enjoyed. Prior to that time he had been confined to the house and mostly to his couch, or easy chair, for a good many weeks, by severe inward trouble. From that time he sank gradually till his death. At times he would rally a little only to sink again into greater weakness. On February 10th he was so feeble that he did not expect again to enjoy the privilege of uniting with us in the worship of God on earth; but before the meeting closed he was enabled to make his last address to the members present although he had to pause at almost every word. He said he did not expect to meet with us another Sabbath day, but hoped that we would not forsake the assembling of ourselves together. Each succeeding Sabbath found him weaker, and on his last sabbath here, although his voice was sunk, and to all appearance his journey nearly over, he joined with remarkable strength in our concluding song of praise. In all his distress he experienced every kindness and attention not only from his own family but also from a large circle of friends. He retained his consciousness

till within an hour of his death. A short time of heavy respiration, a few contractions of the muscles, and he breathed his last, surrounded by the members of his own family, his colleagues in the Eldership, and a few other friends. His remains were interred in the burying ground attached to the Methodist meeting house, on the 8th of March, and a very appropriate sermon was preached by the Rev. Mr. Campbell of the Wesleyan Methodist Connexion from Proverbs xiv. 32, "The righteous hath hope in his death." A large and respectable body of friends of all denominations attended his funeral.

Since the death of this revered Elder, the Rev. Charles Cameron has been called to the work of the ministry in the district of which Artemisia forms a part, and thus the prayers of departed saints have been heard and answered by the Church's Head and Lord.

STATE OF RELIGION IN SWEDEN.

An intelligent Christian peasant in the central district of Sweden says, that "the increasing spiritual earnestness which prevails at present among the common people there, is such as to strike even occasional visitors. In some places, the awakening has been so wide-spread, that opposition has, for a time, almost wholly disappeared. In one village, all the inhabitants without a single exception, appear to be seeking after salvation. In this district, the number of spiritually minded clergymen, especially among the younger ones, is greater than elsewhere; and even those who do not appear to have experienced any spiritual change, are preaching differently, and more biblically than before. It is marked that where there is a spiritually minded minister, the awakening is usually of a more steady and healthful character; and that just in proportion to the godliness and consistency of his life, the awakening is of a more satisfying kind. The keenest opposition to a living Christianity does not come from the poorest or the most sunken among the common people, but from those immediately above them, the middle class and the rich peasants. The common people usually manifest a certain willingness to listen to the truth, especially in private. Teachers of parish schools who have imbibed infidel views, have a most baleful influence, and, in the very schools, often teach the children more evil than good. Infidel or Rationalist books are often circulated by them. But, on the contrary, where rich peasants, farm stewards, clerks, and mechanics, have begun to love Christ and his word, as is the case in some places, the people feel the support powerful. And the importance of a Christian-minded teacher is easily seen. Under such an one the education is something entirely new. When the people have been awakened to serious thought, they generally strive to get for schoolmasters men who have themselves learned to know the worth of the soul, and when such men are not found in the parish schools, they try to insituate private schools.

"The complaint is loud against drunkenness and licentiousness, as prevailing especially in the neighbourhood of towns, and of large properties, where the disolme

population continually increase, and the family bond is loosed. But, on the contrary, wherever a living Christianity flourishes, there vice speedily disappears, and, in families, a new hope, and morality, and joy are diffused; yea, when God's Word has entered, the very temporal condition is sure to be improved.

"In some of the poorest and most miserable places, the people, in their temporal poverty, have got Christ as their riches; and there prevails in them a singular joyfulness, or living hunger and thirst after the Divine word. Our informer says that, in his childhood and youth, he had been very poor; that there were months together during which there was no bread in the house, but only dried pease; and he had the opportunity of experiencing how men live not by bread alone. "When there was nothing to give the children, they did not cry but were wonderfully quiet and contented; and he himself enjoyed at the same time, such abundant consolation, through Divine grace, that now in circumstances of outward competency, but of inward heaviness, he looks back to the period, as to a paradise."

A severe struggle is evidently before the friends of the Sabbath in Sweden. When the railway was opened between Stockholm and Sodertelje, a small town about an hour and a quarter distant, the sanctity of the Sabbath was so far respected in the arrangements that the Sunday trains ran at such hours as to allow both passengers and servants to attend public worship. Against this an outcry was raised in the newspapers, which unblushingly complained that pleasure seekers were thus prevented from enjoying themselves in the inns and taverns of the country towns. Accordingly, the trains have since been altered to suit the gentry; so that, to the unconcealed joy and triumph of the worldly press, the people will be more powerfully drawn away from public worship! But what need to wonder at this in a country where the standard of religious teaching is so low that it is not uncommon to see bishops of the Lutheran church playing cards on the Sabbath afternoon!—*News of Churches.*

Communications, &c.

MISSIONARY MEETINGS.

The Presbytery of Cobourg appointed Missionary Meetings to be held at Cartwright, Manvers, Millbrook and Cavan during the week commencing 20th Jany. The only member of the deputation appointed, who was present, was myself. The weather was cold, but clear, and the sleighing very good. The collective attendance at the four meetings amounted to nearly 180. The collections amounted to a little over £3 10s. This attendance of 180 represents a membership of 509, consequently the numbers present at these meetings did not amount to more than an ordinary Sabbath congregation at one of the Churches. The conclusion is evident, that a Missionary Sermon on the Sabbath would be much more suitable for them, and perhaps many country congregations, than Missionary Meetings. This could be accomplished by an exchange of pulpits on Sabbath, and would enable one minister to

perform the duties of the whole deputation, however numerous, and would prevent the fatigues consequent on night meetings, and leave the pastors at home during the week for pastoral duties and for study. Let me not, however, be understood by these remarks, as teaching that Missionary Meetings must necessarily be small in country congregations. The result of my experience goes to prove that a Missionary Meeting, larger considerably than the Sabbath congregation, may be had in any Church, during favorable weather, when arrangements are properly made.

Missionary meetings to be useful to the Church must be well attended. The attendance of many beyond the ordinary congregation should be secured, for the world should hear what God is doing as well as the Church, that they also may be brought to take interest in the cause of God. This desirable end can be gained only by making the meeting attractive. The Church should be made as comfortable as possible—well heated and lighted, and the meeting enlivened by music, as well as by good speaking. These are matters which are neglected by many congregations, while some act on the supposition that the publication of a Missionary Meeting from the pulpit on a Sabbath should secure a full Church—no matter how uncomfortable the place of meeting may be. Therefore they build plain, unattractive churches—keep the temperature of the internal atmosphere and the music below the freezing point, while some half-dozen candles are expected to light a whole church. The consequence is, that many Missionary Meetings are small and cold and lifeless, while the meetings of the Bible Society and other Missionary Meetings in the neighborhood are crowded and enthusiastic. Such a state of matters presents a false view of Presbyterianism to strangers who may be present, while it is a state that must be acknowledged very common in many places.

Some of our congregations are economical and humble enough in church architecture and fixtures. They act on the principle of a worthy aged minister in the County of Antrim, Ireland. This minister rode on a tasteful, well-cushioned jaunting car during the week, but on the Sabbath on a homely conveyance without springs or cushions or paint. The worthy pastor remarked to a young man who rode to Church with him one Sabbath, you will perhaps wonder at our plain car, but we must be plain and humble in our approaches to God. If plain and comfortless churches be any proof of humility, there are many Presbyterians humble in their approaches to God. This humility, in many cases, should be called niggardiness, and be placed to the account of the fear of expense or trouble, or perhaps the love of world—while instead of attracting this repels the world from seeking after the things of God.

The house of God, whether on the Sabbath or for Missionary Meetings, must be as comfortable as the houses we inhabit, if the world will visit them. The principle of the Irvingites on this matter is worthy of consideration. "God has the first and best of every thing. The house consecrated to the service of God must be better than the best house inhabited by any who worship in it." Are there not Presbyterians then, who worship in plain, unpainted, comfort-

less Churches--who live in well finished, well painted carpeted, houses of their own—who worship in churches without even calico window-blinds, who sit in parlors adorned with the richest drapery. This may be called humility, the humility of the worthy pastor—but this humility saves the purse, robs the cause of God, and repels the world from the uncomfortable house of prayer. Neither the Tabernacle nor Temple was a pattern of this humility, and both were built under the direct teaching of God. The principle is not a bad one—that God should have the first and the best of every thing; and that for every meeting the Church should be made as comfortable as possible. J. W. S.

LETTER FROM STUDENTS OF NEW COLLEGE, EDINBURGH.

The following letter received by the Secretary of the Students, Missionary Society of Knox College, from the Missionary Society of the New College, Edinburgh, has been handed to us for publication. Such interchanges of Christian feeling and sentiment cannot but be of use to both parties.

New College, Edinburgh.

DEAR BRETHREN:

The return of our missionary meeting has brought with it some very welcome communications, reminding us of friends, with whom, although far distant from us, we rejoice to claim fellowship grounded on the unity of thought, feeling, and purpose that should animate us all. We are aware indeed that this circumstance forms a bond of union between us and all other kindred associations. But we cannot forget that there are special considerations in our connexion with you that lead us to expect and desire the growth of a close intimacy between us. We are not strangers to one another in other respects. Rather we feel toward you as long attached friends who have separated from us, but retaining a community of feeling that must ever after serve as a basis of interest in each others welfare.

On this account we value the expression of kindly feeling you entertain toward us. We thank you for your wishes for our prosperity. We are interested in the accounts you send us of your operations; and we rejoice to learn that your meetings together are productive of such benefit, and that in the success of your missionary efforts you have so much to be thankful for, and from which to take courage for future.

You will doubtless be interested in our own operations of a similar missionary character and in our intercourse together as a Missionary Society. We trust we do find our meetings increasingly helpful to us in giving us a deeper sense of the extent and responsibility of the work God has for us to do, and the claims that every grade and every people are putting forth upon all who have the cause of His kingdom at heart. There is an ever increasing number among us, this year larger than ever, that engage to some extent as auxiliaries in the various missionary efforts that are being made by our church in the destitute parts of the city; and we are at present engaged in making arrangements by which we hope an enlarged field of usefulness and an increased effectiveness

will be obtained for the missionary operations that are supported exclusively by the Students of the New College.

In another way, too, our meetings this session have been followed by results already patent. On different occasions we have been addressed by missionaries and others, urging upon us the claims of the various parts of the great mission field. Some among ourselves have already responded to the call, and will, sooner or later, leave us to enter upon that appointed work.

To what further extent our meetings may have contributed to the direct advancement of the ends we have in view, we cannot of course be assured. The influences we may expect them to exert upon us do not act at once. They help to build up slowly formed impressions and convictions—which for the most part cannot be consciously traced back by us, or referred to particular occasions. But doubtless we cannot fail to be profited, whether the immediate fruits be discovered by us or no. We cannot fail to be nerved somewhat for the work before us and better prepared to do it wheresoever we may find it. Now, if ever, have we not need to encourage one another in the work we have most at heart? Now, if ever, should we not seek to kindle one another's zeal into a steady flame of devotion to God and to His cause on earth—that will consume every selfish tendency within us and purify our hearts for His willing service? The call to duty and self-sacrifice is now more imperative on us than ever; and our Father is, in these times, making the response to it on our part a less difficult thing for us by the manifest working of His Power, by which he is everywhere accompanying the declaration of His Gospel among men. What must ever be a duty—even in the absence of so cheering a prospect—should we not now welcome as a privilege, when we now see it so plainly to be a "working with God?" To have no feeling of this kind at all would surely indicate an entire want of sympathy with the advancement of the kingdom of Christ.

You speak of special difficulties you have to contend with in the field of missionary effort on which you are expending your strength and labour. We may be glad if we feel the difficulty, which we must do if we labour in earnest in whatever direction. We shall then seek more and more to commit God's cause to Himself, and to be anxious not for success as we may measure or define it, but for the advancement of His kingdom in His own way. We shall seek to strengthen ourselves in the belief that He cares infinitely more for that great object than we can ever can, and we shall assure ourselves that if we labour and pray He will assuredly through us make his kingdom to come and His will to be done on earth as in heaven.

Once more we would express our earnest desire for your continued welfare and increased prosperity, rejoicing in the fellowship we possess in common as children of one Father and in the pledge of all blessing that is thereby secured for us, praying in that trust that He would bless you with all spiritual blessings in heavenly things in Christ Jesus. Amen.

WILLIAM MILLER,

Pres. of the New Col. Miss. Soc.

WILLIAM SCOTT, Int. Sec.

To the Sec. of the Stud. Miss. }
Assoc. Toronto. }

COLLEGE LIBRARY.

Knox College: 13th April, 1861.

Mr. Editor,—The notice in your last has already begun to have its effect. Old friends have already begun to drop in, just to show us that they had not forgotten us; and ancient haunts are even endeared by absence. I wish to keep up the mine fire; and just to say that in my last I omitted to advert to the periodicals, e. g.; the *North British Review*, *Princeton*, and *British and Foreign Evangelical* are all, from 1854, in a very mutilated state. Any stray numbers of these serial works would find with us a very hearty reception. On the question of paternity we would not insist long; but Messrs. Brown and Brothers, of King Street, would soon settle all such matters, and each vacant niche will welcome its fellow, and that *con amore*.

It may interest friends in the circle to know that the Library has some latent treasures, that do not make any ex facie appearance on the pages of the catalogue. For instance, last night I laid my hands on Dr. Middleton's "Life of Cicero;" of which I more than once lamented the want of a copy. We have it, and it is just one of those works on whose pages a competitor for the Prince's bursary, would, by an almost instinctive feeling, lay hands.

Sincerely yours,
R. B.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.—CALCUTTA.—Dr. Duff, in a letter which appears in the *Home and Foreign Record* for April gives an account of the closing of the session of 1860. The closing exercises were attended by a large company including Sir B. Frere, the President of the Council in the absence of the Governor General. The Institution closed under favourable circumstances. During the Session the attendance had increased from 830 to upwards of 1000. Dr. Duff gave an account of the conversion and baptism of a young Brahman, who had been brought up in a Government College.

PUNA.—The Schools are in a very flourishing condition, the number in attendance being about 800. Hopes are entertained that through the blessing of God, some spiritual fruits may soon be gathered.

MADRAS.—In the Madras Presidency the native evangelists have been making extensive tours, preaching the gospel and disseminating the truth. The incidents are interesting, and it is hoped that the seed thus scattered may not be without effect.

IRISH PRESBYTERIAN CHURCH.—FOREIGN MISSION.—In a letter in the *Missionary Herald* Dr. Glasgow gives an account of a journey from Surat to Ahmedabad, the distance being about 120 miles. He preached at a number of places on the road and states that he "has never seen more willingness to hear the gospel and less disposition to wrangle." At Borsad, the Station recently acquired from the London Missionary Society, the President has generously agreed to erect a church at a cost of £700.

THE JEWISH MISSION.—The Rev. Mr. Robson writes that the state of things is still very unsatisfactory in Syria. Parties

are still very much excited against each other, and the resumption of missionary operations is for the present out of the question.

PRESBYTERIAN CHURCH OF ENGLAND.—The last number of the English Presbyterian Messenger contains letters from Rev. W. C. Burns and Rev. C. Douglas. They are both encouraging. The people are interestingly friendly, and the individuals who have been admitted into the church are counting steadfast. Mr. Douglas had been visiting Changlew city where he remained ten days. In the course of his journeyings he visited the infant church at Anhai, where he baptized three converts and afterwards examined sixteen candidates for baptism.

MISSIONS OF AMERICAN BOARD.—The Reports from many of the Stations occupied by the American Board are encouraging. A missionary of the Zulu Mission reports "our prospects were never better than at present. The heathen, so far as I know, are without exception friendly to us. From the Sandwich Island Mr. Alexander writes that there is a manifest increase in the numbers attending the meetings, and an increased solemnity and earnestness on the part of the congregations. Some of the most hardened appear to be penitent. From Central Turkey Mr. White writes: "We have strong encouragement to believe that God has a rich blessing in store for this people. The Sabbath services are attended by large and attentive congregations, and during the past month an unusual spirit of prayer has pervaded the community. At Amiab seventeen persons were admitted to the church on the 1st January.

MISSIONS OF AMERICAN PRESBYTERIAN CHURCH.—At Ningbo the work is progressing in an encouraging way. At the last communion four persons were admitted to the Lord's table. There is also an encouraging state of things at Saupoh and Yia-Yion. In Siam a new Station was to be opened at Peichaburi. This will be the first Mission Station out of the Capital. In India the work was also advancing although the missionaries were not without trials, one of them having been bereaved of his partner.

MINUTING OF FUNDS.—A statement has just been published by the Board of Foreign Missions of the Presbyterian Church, announcing that the missionary income has fallen off to the extent of \$24,000 as compared with last year, while the expenses of some of the missions have increased. The Board makes an earnest appeal for increased liberality on the part of the members of the churches.

GENERAL MISSIONARY OPERATIONS IN INDIA.—There are encouraging reports from various Missions in India. In connection with the Wesleyan Mission there has been a revival at Barrackpore, and at Tinnevely in connection with the Church Society's Missions.

"I MUST GET HOME!"

I must get home! my Father calls,
And wherefore should I stay?
Full long I've trod this earthly vale
In all its winding way.

And now the valley opens wide,—

My journeying will be o'er
Soon as I cross this one dark stream,
And land on yonder shore.

There lies my home, my pleasant home,
Whence I shall never stray;
My Father's house is on that side,—
I must get home to-day.

E'en now with faith's discerning eye
A city I behold,
With jasper walls and gates of pearl,
And streets of shining gold.

I hear a multitude of waves,
Sweet voices in the air,—
A white-clad host with golden harps,
And starry crowns they wear.

O joy! that I may leave this world
And meet you ransomed throng,
That I may mingle in their praise
And learn the new, glad song!

Ah! earth is but a strange abode
To the immortal soul;
A troubled sea where rocks lie hid
And stormy billows roll.

God—Heaven alone can satisfy
The longings of the breast;
He whispers peace,—the good we seek
In heaven is all possessed.

Hark! hark! a voice, it speaks to me,
O, stay, dear Lord, I come,—
Now farewell earth and all therein,
For I am going home.

My friends, weep not, rejoice with me
The steam is nearly passed;
A little while—a little while,
We'll all get home at last.

And when ye lay my body down
Low in the grave to rest,
Weep not, but think of me at home,
At home on Jesus' breast.

"I must get home!" * * * and with
those words,
The strength of nature bowed,
Life's duty done—life's circle run,
His spirit went to God.

Central Press.

Miscellaneous Articles.

RECIPROCAL DUTIES OF MINISTER AND PEOPLE.

There is much ignorance in regard to what is involved in the heading of this article, but there is still more want of reflection and consideration upon the part of the people. We say the people advisedly, for the ministers know their duty, as to preaching, family visitation, visiting the sick, catechising, &c.; and if there be any failure among us in performing these duties, it is either very rare, or for just cause. But we fear that among the people there is a general want of thought, or of due consideration. We do not say that there is a vital want of compliance with known duty; the matter is far different. For example, people do not consider that when a duty of catechising is appointed, it is just as much their duty to attend as it is

of the minister. So, too, in reference to preaching. As he is bound to preach, so they are under obligation to attend. Again, the minister of the gospel, the pastor, dedicates his time and talents to God, and engages to labour for the salvation of souls and the moral edification of the people; they, on the other hand, are just as solemnly bound to supply liberally his temporal wants. God's law on this point is very plain. "Let him that is taught in the word communicate unto him that teacheth in all good things." We find the following in the *Christian Instructor*. It is extracted from Harper's Magazine, and we are glad to see such just views so widely circulated in that popular journal. We commend these thoughts and facts to the serious attention of our readers:

"The clergy are the hardest worked, and poorest paid of all the professions. They are as much at every body's mercy and whim as editors. They are required to maintain an appearance and style of living like their parishioners, and they are subject to incessant criticism and inspection. They are to conduct innumerable meetings of all kinds during the week, by day and night; they are to go willingly to the afflicted, the destitute, the suffering; to marry the living to baptize the newborn, and to bury the dead. They are to have a general knowledge of current affairs, of literature, and art, and science. Their ear is a general confessional, their hand an ever active engine, their heart a perennial fountain of sympathy, and their tongue a harp set to the music of consolation.

"But besides all this, which is a social view of the clergyman's duties, he is also by the understanding to prepare certainly two discourses every week to be preached on the Sabbath. Now to a discourse there are two parties—the speaker and the hearer. If a congregation, under our system, engage a man to be their preacher, they virtually contract to be ministered unto. The same understanding which binds him upon his part to speak, binds them upon theirs to hear. Or is this an unfair statement, and is the case really one in which he is to speak twice or thrice every Sabbath, anyhow, and they are to listen, if they choose?"

"Well, take that view, and we shall come to the point. When a congregation has discovered by the uniform experience of years, that they do not want to hear the clergyman in the afternoon, but had rather stay at home and do something else, why compel a man who is overworked already, to do useless work? What, for instance, will a thoughtful child suppose, if he sees that every body goes only in the morning? Evidently he will suppose that what is said in the afternoon is not of equal importance. In other words, if you tell him that people ought to go to church on Sabbaths, he will retort that, if that be so, they ought to go twice a day, if service is to be held twice a day, and you will find it a little difficult to put him down.

"The great church which I attended on the afternoon in question, was dotted with a few stragglers, and an earnest thoughtful sermon preached. It may have touched some heart, and done great good. That is not the question. Here is a man who, like other speakers, cannot help being quickened or saddened by his audience. Do you seriously think a human being can address himself to pews stuffed with red cushions, and an occasional human being somewhere among them half asleep, and not suffer in his mind, and heart, and soul? If he be, by some enchantment, machine wound up to grind out two sermons a week, he may do it. But a living man, with a palpitating heart and longing soul, cannot do it. He must be gradually disappointed, hardened, ossified.

The light in him will fade for want of pure air, it will flicker—and if it goes out, whose fault is it? Why don't the gymen themselves stand up against this imposition? They are sometimes ready to complain of the Lyceum Lecture system as carrying away the audience, and disencouraging people for Sabbath sermons. But if the Lyceum should subject the speakers to the same discipline which the clergyman man is so unfairly made to endure the clergy would soon see the benches of the lecture room as deserted as the pews on Sabbath afternoon. It is not true as a general rule that our clergy men suffer themselves to be 'put down' by the congregation? The fundamental condition of the relation is, of course that they shall like each other. But when that is fully acknowledged, then there are duties upon both sides.

"The Easy Chair was wonderfully refreshed by hearing a bishop say to an immense congregation, 'There will be a collection in this church next Sabbath morning, for the benefit of the Home Missions. There is complaint upon the part of some brethren, that collections are very frequent in this church. They are so; and they are so because the contributions are so small. We are pledged to a certain sum to this purpose, and I shall be sorely ashamed if we fail to fulfil our promise. I therefore hope that all who are in the habit of absenting themselves when collections are taken up will come next Sabbath morning, prepared to give liberally; and that those who have hitherto contributed will cheerfully give more. Let us sing the two hundredth hymn.'

"There is a clergyman who understands the reciprocal obligations of the relation. And what comes of it? Just this: that a languishing society is now the most flourishing in the place, that old debts are paid off, new buildings erected, universal interest aroused, and everybody feels more pleasantly toward his neighbor and toward him-self. Do you suppose if he had been content to have people stay at home in the afternoon, and leave him to preach to red cushions, that all this would have been done? Not at all. He has no intention of waiving himself upon cushions; his business as a Christian clergyman, is to influence men; and he does it, Posthumus—he does it.

"Just as I am ending my talk, I find clerical authority for what I say. At the recent meeting of the Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said: 'I am ready, without any beating about the bush, to say that we are all underpaid for what we do. I was talking lately with a London business man—a successful merchant. It was about the time bishops were getting made, and we were talking about their incomes. He said to me, "And if it is a fair question, what do you get?" I told him. "Well," he answered, "is that all you get?" "Yes, and compared with what many of my brethren get, it is pretty fair." "And what do you do for that?" I said I would enlighten him upon this: "In the first place, I compose and write what would be fully two pretty thick octavo volumes; about as much as any literary man bending over his pen thinks of doing, and more than some do in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And in the next place, I think I write as many letters as many of your great merchants do." "Well," he said, "is yours an extraordinary case?" I said, "Not at all; a man's duties correspond with his sphere; but many of my brethren do as much, some of them, perhaps, a little more." "Well," he said, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."'"—*Ex. Paper.*

CHRISTIANITY IN CHINA IN FOURER TIMES.

We take the following from the Journal of a Deputation sent to the East by the Committee of the Malta Protestant College: 'The Nestorian missions in Asia, which had commenced in the third, were continued until the sixteenth century; but the more active periods were from the seventh to the middle of the thirteenth century.

In the fifth and sixth centuries their patriarchs sent archbishops as far as China, where a mixture of Paganism and Buddhism had long prevailed.

In the sixth century, after fixing the head of their Sect at Seleucia, they established numerous societies in all parts of Persia, India, Arabia and Syria. In the seventh century they showed incredible industry and perseverance, by which the vast empire of China was enlightened. Seventy missionaries, whose names are preserved, were settled there. The Emperor Coacum, who reigned from 650 to 684, commanded Christian Churches to be erected in all the provinces of the empire, and all the cities were supplied with churches. In 699 the Christians were persecuted in some of the provinces.

In the eighth century (714), a Metropolitan was sent into China, and three active missionaries. The Emperor had a church of his own, which he adorned with statues of his ancestors. In 757 the Emperor Sacum ordered a great many churches to be built. Christianity prospered under the reign of his successor in 780. In 778 the celebrated patriarch Timotheus sent forth missionaries, who established Christianity among the Tartars, and also labored in China and India.

In the ninth and tenth centuries the Nestorians commenced their missionary undertaking, especially among the Tartars beyond Mount Imaus; the Moguls, and a considerable portion of Tartary, or Asiatic Scythia, lived under Christian Bishops. In the 11th and 12th centuries the celebrated race of Christian kings, called Prester-John, are reported to have lived. The first of these Mogul princes (who had about 200,000 subjects) resided in Caracorum, six hundred miles north-west of Pekin; he was baptized by Nestorian priests. His second and third successors made conquests (1016) in Asia as far as Kashghar and the fields of Transoxiana and Persia. The last of the race was slain by Ghengis Khan, about 1212. The converts to Christianity during these reigns were innumerable; they have since become Mussulmans. Ghengis Khan, the great Mogul conqueror, married a daughter of Prester John, a zealous Christian. One of his grandsons, Kublai, completed the conquest of China (1279), and removed his court to Chambalu, or Pekin. He encouraged Christianity. The Papal missions to the Moguls and to China commenced in the thirteenth century, when embassies were sent to them by Popes Innocent IV., Nicholas III., and Nicholas IV.

Early in the fourteenth century Mohammedanism had gained the ascendancy over Christianity in Asia, and this was completed under the fierce persecutions of Amerlane. But in China the Nestorians continued to maintain missionaries, notwithstanding occasional persecution. In 1502 the Patriarch Elias sent four Bishops, Thomas, Jabalaha,

Denha, and James, into India and China. They preached the gospel, though not in all respects free from error.

The following additional details respecting the early introduction of Christianity into Tartary and China, partly derived from a little work recently published, entitled *Christianity in China*, will be found interesting in connection with the remarkable politico-religious revolutionary movement now proceeding in the east of these countries:

"The Syrian Metropolitan of the Malabar coast always subscribes himself," says Gutzlaff, "the Metropolitan of all Hindostan and China. Kwan-yun-chang, a celebrated Chinese writer, is said to mention the birth of the Saviour in the grove, exposed to all the winds, his death, his resurrection, his ascension, and the impression in his holy feet. In the *Shun-seen-tung-ken*—a history of all religions in Chinese—Christianity is detailed in such a way as to leave no doubt that it was known in China long before the entrance of the Jesuits, but only in a circumscribed sphere, and very imperfectly."

"The only record," says another writer, "yet found in China itself of the labours of the Nestorians is the celebrated monument which was discovered in Sin-gan fu [the ancient capital of the empire] in Shensi, in 1625; and though the discussion regarding its authenticity has been rather warm between the Jesuits and their opponents, the weight of evidence, both internal and external, regarding its verity, leaves no doubt. It has been recently carefully translated from the original by Dr. Bridgman, and published in parallel columns with the original, and a Latin and French version; the three versions differ among themselves, and Dr. Bridgman remarks, in relation to this discovery, that were a hundred Chinese students employed on the document, they would probably each give a different view of the meaning of some parts of the inscription."

This very remarkable inscription, written in the usual highly florid and adjectival style of the Oriental people, embodies the leading features of the history of the old and New Testaments; it sets forth, though with some degree of obscurity, the gospel dispensation, and bestows the warmest encomiums on the Holy Scriptures. It is written on a stone slab, ten feet long and five broad, and a cross is sculptured upon it, with a legend in characters partly foreign and partly Chinese. This remarkable stone was raised and deposited, by order of the mandarins, in a temple of idols, after the Tartars, who had completely lapsed into Paganism, had, in the seventeenth century, established the present dynasty.—*Presbyterian.*

ADVANCES OF ROMANISM.

The Protestant Alliance Committee in London, of which Lord Shaftesbury is President, in an address which they have just issued, refer, in somewhat similar terms as the Scotch Reformation Society, to the increase which the Roman Catholics publicly boast has occurred during the last year in the number of Popish places of worship and institutions in Great Britain and to the grants which they annually receive from the National Treasury. The Committee give the following summary to show the enormous annual support now given by our Government to Popery, remarking, how-

ever, that it by no means includes the whole expenditure in its behalf by the British Government :—

Army Romish Chaplains.....	L.7,229
Educational Grants in England....	33,034
Romish Reformatory Schools.....	107,007
Maynooth Grant.....	26,000
Irish Schools (proportionate part).....	20,500
Irish Prison and Workhouse Chaplains.....	10,600
Colonies and India.....	40,000
Irish Reformatory Schools (amount not known).....	—————

L331,970

"It is not merely by pecuniary grants that Popery seeks to strengthen herself in this country, and to accomplish her aim of again becoming 'the dominant Church of England,' but by obtaining appointments in the Royal Household, Treasury, Customs, Colonial Office, Poor-Law Board, State Paper Office, Governors of Colonies, Judges in County Courts, the Magistracy, and in every department where her emissaries can assist in her design of overthrowing the liberty and Protestant religion of England." The Committee refer in some detail to the successful measures taken for opposing Popish legislation in reference to the Roman Catholic Charities and kindred bills; also to the notice drawn to the Papal appointment in the State Paper Office; to the kidnapping cases in England and Ireland; and to the pro-Popish order of the English Poor Law Board. They likewise advert to the cases of Popish persecutions which of late years happened on the continent,—viz., those of Madiai, Cochetti, De Mora, and Escalante, and at present of Matamoros and Allama in Spain, and observe that "these and many other similar cases prove that, where Popery has the power, it persecutes those who differ from her false system. A recent writer in the 'Rambler,' one of the leading Romish magazines, asks, 'Why are we ashamed of the deeds of our more consistent forefathers, who did only what they were bound to do by the first principles of Catholicism?' So far from tolerating Protestants, he says that, as a Roman Catholic, 'if it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly he might even hang you. But he assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and religious liberty.'"

The Romanists are making great efforts in the Colonies as well as the United Kingdom. As an example of which it is stated that in the colony of Victoria, Australia, in 1818, there were only five Romish Schools, but now there are 116 schools, and nearly 6000 scholars; and the grant of public money in 1858 amounted to upwards of L.14,000. The extension of institutions in Great Britain under the name of Reformatory Schools is an object eagerly pushed by the Jesuits. The grant to these Romish schools from the public treasury amounted in 1859 to the sum of L.10,707; yet in one of them to which upwards of L.5337 was paid, the Government Inspector reports that "the misconduct and inefficiency of the 'Brothers,' i. e., the officers charged more immediately with the moral and industrial training of the boys," caused great anxiety. Thus was public money paid to an estab-

lishment officially reported to be in a bad state.

The following statement of the increase of Popery in Great Britain during the past year has been published. The diocese of Westminster, so called, during that period, has had thirty-one priests added to it; Hexham, eight. The total in England is one hundred, and in Scotland eleven; while there is a body of unattached priests with a roving commission such as to produce great results. In Westminster there has been an increase of chapels by twenty-one; in Clifton four; altogether, an increase of thirty-one. Monasteries also have been greatly thriving. In 1859, in Westminster, they were only six; now they are twelve. An appalling progress this! Altogether the increase amounts to ten.

The convents have kept pace with the monasteries. In Westminster eight are added to the previous eighteen, and in Liverpool nine to the former twenty-five. The total increase in the country during 1859 has been thirty-two. The number of colleges in England and Scotland is no fewer than twelve.

The total, then, runs thus;—There are now in Great Britain—of priests, one thousand and three hundred ninety-three; of monasteries, forty-seven; of convents, one hundred and fifty-five—an appalling prospect for the Protestants of these lands.

CONFIRMATION WITHOUT LAYING ON OF HANDS.

I find fourteen passages in the New Testament in which our translators have rendered the Greek words *sterizo*, *sebaioo*, and *kuroo*, in some of their forms, *confirm*, *confirmation*, *strengthen* or *establish*. Now, I do not find in a single passage which has come under my eye, any laying on of hands described, or alluded to, in connection with this Confirmation.

Again, there is not one of these passages which refers to the admission of young converts to the Church. Not one. Four of them refer to *establishing*, or *strengthening* or *confirming* the churches, or the souls of the disciples. These are Acts xiv. 22, where we have on account of Paul and Barnabas passing through Lystra, and Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith."

No laying on of hands. It simply means that they endeavored to *establish* them in the faith. See Acts xviii. 23, where we read of Paul's going "over all the country of Galatia and Phrygia, in order, *strengthening* all the disciples." Now, my young friends, this is the same word *sterizo* with the prefix *epi*.

But again, in Acts vv. 32, we read that Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and *confirmed* them. That is, they established, or strengthened them, as in Luke xxii. 32, "When thou art converted, *strengthen* thy brethren." The same word *sterizo*.

And in Romans i. 11, where Paul says, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be *established*." The same word *sterizo*. And this is its legitimate meaning.

Some of you read Greek. Now open Robinson's Greek Lexicon of the New Tes-

tament, and turn to the word, *sterizo*, and read, "to fix firmly," "to set in a firm position." There you have the true meaning of this word.

But again, in Acts xv. 41, we read that Paul "went through Syria and Cilicia, *confirming* the churches." No laying on of hands. He was *establishing* or *strengthening* the churches in the faith of the gospel; as in 1 Thess. iii. 2, where Paul says he sent Timothy "to *establish*" those brethren, and to comfort them concerning their faith." The same word *sterizo*.

And again, in 2 Thess. iii. 3, we read, "The Lord is faithful, who shall *stablish* you, and keep you from evil." Same words, but no laying on of hands. No modern Confirmation. Not a sign of it.

Once more, in 1 Cor. i. 8, Paul says, speaking of the Lord Jesus Christ, "Who shall *confirm* you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Here the Lord Jesus Christ is the confirmer. Is there any laying on of hands? None at all.

In James v. 8, we read, "Be ye also patient; *stablish* your hearts; for the coming of the Lord draweth nigh." Same word again *sterizo*. In 1 Peter v. 10, we find this word used in the same way. The apostle prays thus: "The God of all grace make you perfect, *stablish*, strengthen, settle you." In 2 Peter i. 12, the word is rendered "*established*."

I have now called your attention to four passages which refer to *establishing*, or *strengthening*, or *confirming* churches, or Christians in the faith of the gospel, and in well doing. But, do you find anything which looks towards introducing young converts into the Church in all these passages? Not a word.

"But where are the remaining ten passages you spoke of? Will they not, at least some of them, help the advocates of confirmation? No, not in the smallest degree; for not one of them refers to confirming of persons or churches.

In 1 Cor. i. 6, we read, "The testimony of Christ was confirmed in you." "I beseech you that ye would *confirm* your love toward him." 2 Cor. ii. 8. "To *confirm* the promises made unto the fathers." Rom. xv. 8.

We read of the defence and *confirmation* of the gospel." Phil. i. 7. We learn that "an oath for confirmation is to men an end of all strife." Heb. vi. 16. We read of God's covenant being "*confirmed*," i. e. established. Gal. iii. 15, 17. Paul asks, "How shall we escape if we neglect so great salvation; which at the first began great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard them?" Heb. iii. 3.

In Heb. vi. 17, we learn that God *confirmed* his counsel by an oath, and in Mark xvi. 20, that God *confirmed* the preached word by signs.

Now, where is there any authority in the Scriptures for this ceremony called Confirmation? *There is none.*

As a mere convenient ceremony, and simply used in this way, on introducing new converts into the church, I have nothing to say against it. But when people say, it is an "*apostolic rite*," and especially when they exalt it into a sacrament, pretending that the influences of the Spirit are impart-

ed to the subjects through the laying on of the Bishop's hands, I have a great deal to say against it. It is Popish heresy. Away with it. It enlarges the souls of the young, the untaught, the unwary. May the good Lord deliver you, my young friends, and all others from building upon such a sandy foundation. Listen to the apostle's solemn warning: "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. v. 6.

You must perceive that there is not one solitary passage among those just quoted that favours the rite of confirmation as now explained and practised by our Episcopal brethren. It is a human invention, and nothing else. In the early stages of this human rite, say the close of the second century, and in the beginning of the third, the laying on of hands took place in immediate connection with baptism; and as Dr. Miller states, always by the same Minister who performed the baptism. "Of course," says the Doctor, "every one who was authorised to baptise was also authorised to lay hands upon the baptised individual."

This is the fact in the Greek Church at the present time; and I believe always has been since its separation from the Latin—whoever baptises the person lays his hands upon him.

But in the Latin Church at an early day after the rise of Prelacy, this rite was reserved for the Bishop, with a view to exalt and honor that office. Thus Jerome in the fourth century bears witness that this was done, i. e. reserved for the Bishops. "rather for the sake of honoring their office, than in obedience to any divine warrant."

This is the evident tendency of the whole system of Prelacy—it does lead to *man-worship*. It requires the grace of Paul and the faith of Abraham, and the burning love of John, to keep any man meek and humble when the people treat him, and speak of him, as if he were a demi-god. The good Lord deliver me, and all others, from the perils of such a dangerous height.

REV. DR. HOYT.

THE PLYMOUTH BRETHREN.

The following we take from the Philadelphia Presbyterian:

Mrs. H. Grattan Guinness has recently published a pamphlet, in which she proposes to answer the question, "Who are the Plymouth Brethren?" This sect—for, after all, it is a sect—sprang up in England some years since, and as they were more numerous in Plymouth than in any other place, thus received their distinguished name. Apparently, the Brethren were at first persons who aimed at higher and more consistent evidences of a true religion of the heart than were commonly witnessed in the professors of religion around them. This was no error; for a religion that does not affect the heart and life is simply worthless. We give them credit for their earnestness, and we have no doubt that true disciples are to be found among them. The great term of communion among them seems to have been the possession of a Christian life, and they asked no other qualification for church membership. They

banded together for searching the Scriptures and for spiritual worship, and conceived it to be necessary for their fraternity that no particular creed should be required than the most simple acknowledgment of Christ as their life and hope. Now, all this might have been accomplished without adding to the number of sects. We have often felt curious to know how they were to be distinctively known from other Christians, and accordingly took up this pamphlet to obtain the necessary information. We have been disappointed in some respects. Mrs. Guinness does not appear as an authorised expounder of their views, for she acknowledges "it is not altogether easy to define their views, as they have no written creed or confession of faith, and differ among themselves on many points." And again—"Perhaps the majority hold the doctrine of believers' baptism by immersion to be scriptural; others hold infant baptism; and some even consider, like the Quakers, that the baptism of the Holy Ghost supersedes the necessity of the ordinance of water baptism at all." "There are also differences between them on other questions—such as prophecy, ministry, discipline, church government, &c." This would seem to imply that they were not a very harmonious body. While man is as he is, an infirm creature, but partially enlightened, and subject to prejudice and self-opinionateness, any body of men with such or similar discrepancy of views, will jar unpleasantly.

In the further development of her subject, the author, with what authority we know not, (for how can she speak positively of a community which has no head or bond of union—in which, as she represents, no one is interfered with for his specific creed?) brings together what she believes to be their general faith and practice. Such as the following we notice:—they do not believe in a divinely appointed ministry—and yet they have a ministry, who's gifts are in some way judged by the people; they do not recognize a salaried ministry, and yet pay their ministry, if needy; they partake of the Lord's Supper every Sabbath, "assembling to break bread, not to hear a sermon or receive instruction;" they do not go to amusements, engage in politics, vote, countenance war, engage in controversy, &c., and yet the writer enumerates and commends some of their books, which, from their titles, must be well spiced with controversy.

From the whole tenor of the pamphlet, we should be led to conclude that the Plymouth brethren, although including some good and earnest Christians, are a heterogeneous body, each one with his doctrine, drawn, as he believes, directly from the Bible, and yet frequently very erroneous. They differ "among themselves on many points," and surely they cannot all derive their views from the word of God. They believe there is such a thing as heresy, and yet know not well how to define it, or how to reach it. In a word, while we might respect the personal character of some of them, we think very unfavourably of them as a religious body. They had much better have remained with their respective churches than to set up for themselves without a more specific code of laws. The loose principles on which they act will only open another door for error, and their doom

as a denomination is inevitable. They find fault with all outside, and those outside will naturally find fault with them. The pamphlet is rather fulsome in its praise of the extraordinary piety of the Brethren. We only further remark that the Rev. Grattan Guinness, on his late visit to England, married the author of this book, and became a Plymouth brother, was immersed, and now is chiefly heard in Baptist pulpits. His change we cannot commend.

Proceedings of Presbyteres, &c.

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton, on Tuesday the 9th of April, and continued till the evening of the Thursday following.

The attendance of Ministers and Elders was about the same as is usual at the ordinary occasions. Messrs. Thomas Lowry, John Irvine, Thomas J. Holgskin, and Wm. Bennett (from New Brunswick) were associated.

Mr. Gillespie was appointed in the room of Mr. McRuar, to prosecute the translation of Mr. James Findlay to Watidown and Wellington Square.

The Presbytery resolved to apply to the Synod for leave to admit Mr. William Bennett as a minister of the Presbyterian Church of Canada.

Mr. MacAulay reported that he had organized a congregation at Everton.

Mr. R. F. Burns gave in an *interim* report regarding the congregations in Pelham and Gainsborough, from which it appeared that these congregations are taking steps with a view to their being connected with the Presbyterian Church of Canada.

The Presbytery approved generally of the proposed regulations for the administration of the Widows' Fund, certain modifications being recommended to the consideration of the Synod.

The Presbytery unanimously disapproved of the appointment of a Central Board for the examination of Students, and therefore did not take up the consideration of the proposed regulations on that subject.

Dr. Wm. Taylor, of Montreal, was by a unanimous vote nominated as the first Moderator of the "Canadian Presbyterian Church."

Messrs. John Eadie and William M. Mackay presented themselves with the view of being taken on trial for license. After the usual examination the Presbytery agreed to apply to the Synod for leave to take them on public probationary trials.

Mr. Charles Cameron having completed his trials to the satisfaction of the Presbytery, his ordination was appointed to take place at Pricewille on Wednesday the first day of May next.

The Presbytery again took up consideration of the position of Chalmers' Church, Owen Sound, and unanimously agreed to the following motion on the subject: The Presbytery having heard the Report of the Committee appointed to investigate the state of matters in the congregation of Chalmers' Church, Owen Sound, and having heard the statement of the Commissioner from the Second Congregation of Owen Sound, from both of which it appears that the property

in question was originally patented to the Presbyterian Church of Owen Sound, in connection with the Presbyterian Church of Canada, commonly known as the "Free Church," and whereas the congregation of Chalmers' Church have not had the preaching of the word or the administration of ordinances among them for a period of nearly two years and a half, and whereas it appears further from a document presented by Messrs. Crichton and McDermid that it is not contemplated that the congregation of Chalmers' Church should exist even nominally in a separate state beyond the period of the Union of the Churches in June next, the Presbytery, on a view of the whole case, consider and hereby declare the said congregation of Chalmers' Church, Owen Sound, to be extinct, and hereby recognize the Second Congregation of Owen Sound as the only congregation in that place now in connection with the Presbyterian Church of Canada.

The Presbytery entered on their Record the following minute in reference to the kindness of the Office-bearers and Congregation of Knox's Church, Hamilton: This being the last meeting which the Presbytery of Hamilton as at present constituted, is likely to hold in the place where they have now for so many years met, the members are desirous of taking this opportunity of recording as a body their most cordial thanks to the minister, office-bearers and congregation of Knox's Church for their kindness in so liberally allowing them the use of that building in which to hold their Sessions, and for the unremitting attention which has been paid to their comfort and convenience. They would at the same time express their warm gratitude to the ladies of the congregation, who have at so much trouble and expense to themselves, provided refreshments for the members of the Presbytery during the interval of the evening Sessions in order to contribute to their comfort and save the time of the Presbytery—an arrangement which has been felt to be a very great accommodation and opportunity of mutual intercourse to all, and rendered all the more acceptable by the polite attentions of those who have taken a part in carrying it out. Nor would the members of the Presbytery omit to notice the uniform attention and civility of Mr. Omond, the Church-officer, who has on all occasions been ready to attend to the wishes of the court and its members.

The Presbytery again met, pursuant to adjournment, at Galt, on Thursday, the 18th of April; thirteen ministers and the elders of the neighbouring congregations being present.

The Presbytery of London having agreed to the translation of Mr. Findlay of Mitchell his induction was appointed to take place at Wellington Square on Wednesday, the 5th of May next.

A commission, consisting of Messrs. Smellie, Inglis, Middlemiss and Cuthbertson, with their respective Elders, was appointed to make up the Presbytery Roll for the ensuing Synod. Kirk Sessions are instructed to send Elders' Commissions to the Presbytery Clerk, on or before the 20th of May next.

In accordance with their previous appointment, the Presbytery inducted Dr.

John Thomson as the minister of Knox's Church, Galt. Mr. Andrew McLean preached and presided on the occasion. The minister and the people were addressed respectively by Mr. Stark and Mr. McKuar. The large church was quite filled during the services, and at the close, Dr. Tomson received a cordial welcome from the congregation.

JAMES MIDDLEMISS,
Pres. Clerk.

PRESBYTERY OF LONDON.

This Presbytery met at London on the 24th March and continued in Session two days. The following are the more important items of business which occupied the attention of the Court.

The Rev. James Findlay was elected Moderator for the current six months.

Mr. Blount's dismissal of his pastoral charge was taken up.

Mr. Wyld appeared for the congregation of Bosanquet, and stated that the congregation deeply sympathised with Mr. Blount in the impaired state of his health, and while they regret that he should be separated from them, they cannot, in justice to Mr. Blount oppose the acceptance of the demission of his pastoral charge.

The Presbytery agreed to accept Mr. Blount's resignation and record in their minutes the sympathy of the members of the Court with Mr. Blount in the bodily affliction under which he is labouring, and their hope that his health may be speedily restored.

Mr. Troup was appointed to preach at Bosanquet on the 12th May and to declare the church vacant.

After hearing parties agent Mr. Sutherland's demission of the Mosa branch of his pastoral charge, the Presbytery agreed to accept the same, and appointed the Rev. D. McDiarmid to preach at Mosa, on the 5th May, and to declare the church vacant.

The call from Waterdown and Wellington Square to the Rev. James Findlay was taken up, and parties cited to appear for their interests at the next meeting to be held at Stratford on the 16th April.

A petition was laid on the table from Port Elgin praying for the moderation of a call, and Messrs. McKay and Bremner were appointed to moderate in a call there on the 7th May, at 11 o'clock A. M.

A letter was received from the Rev. Lachlan McPherson, requesting that the Presbytery would agree to grant him his credentials, viz: a Presbyterian certificate, attesting his regular standing as an ordained minister of the Presbyterian Church of Canada, and also the reason why such certificate was requested, and that said credentials be given during the sitting of Synod at Montreal.

The Presbytery after deliberation unanimously agreed, that, inasmuch as Mr. McPherson asks for his credentials to be granted, pending on a certain action to be taken by the Synod, that his application be referred *simpliciter* to the Superior Court, and that he be cited to appear for his interests at the next meeting of the same.

In view of Union with the United Presbyterian Church, the Presbytery agreed to recommend that the scheme for the division of Presbyteries should embrace a division

of the Presbyteries of Montreal, Toronto and Hamilton, and that this Presbytery be divided into four, viz:—Oxford, London, Stratford and Huron.

The subject of the proposed division of the funds of the University of Toronto and University College was taken up, and the Presbytery agreed to petition the Legislative Council and Legislative Assembly against said division of the funds, and to recommend to congregations to petition in like manner.

Petitions for missionary supply were received from Grey, North Bruce, Wallace and Molesworth, West Montekton, West Arran, St. Mary's, Belmont and Yarmouth.

Messrs Scott and Clark were appointed to attend the meeting of the Synod's H. M. Committee and apply for ten missionaries for the ensuing six months.

The following appointments were made for the supply of vacant congregations and mission stations, viz:

St. Mary's.—Mr. Doak, 14th April; Mr. Meldrum, 21st April; Mr. Allan, 28th April; Mr. Findlay, 12th May; Mr. Scott, 19th May; Mr. Graham, 26th May; Mr. Beattie, 23rd June, and a Missionary on the 9th and 16th June.

St. Thomas and Port Stanley.—Mr. Gauld, 31st March and 7th April; Mr. John McMillan, 14th April; Mr. A. McDiarmid, 21st April.

Bosanquet.—Mr. Wm Troup, 12th May; Mr. Chestnut, 19th May; Mr. Walker, 26th May.

Beachville.—Messrs. D. McDiarmid, Polmie, McMullen and Straith.

St. Ellen's.—Mr. Alex D. McDonald, 5th May.

Grey.—Mr. A. Currie, 5th May.

Burn's Church, East Zorra. Mr. Thomas McPherson, 12th May; and Messrs. Polmie, McMullen and McDiarmid each to give a week day service before the 1st June.

The ordinance of the Lord's Supper was appointed to be dispensed as follows, viz:

Yarmouth.—Mr. John Fraser (assisted by the Missionary there) on the 26th May.

Chalmers' Church, Dunwich.—Messrs. D. McMillan and Sutherland on the 16th June.

Frampton.—Mr. Neil McKinnon, (assisted by Mr. Straith on week days) on the 26th May.

St. Thomas.—Messrs. Scott and John McMillan on the 7th July. Mr. McMillan's pulpit to be supplied by the Missionary at Yarmouth.

The Presbytery adjourned to meet within Norman Street Church, Stratford on the 16th April, at one o'clock P. M.

The Presbytery met at Stratford on the 16th April according to adjournment.

The call from Waterdown and Wellington Square to the Rev. James Findlay was taken up. The Rev. John Gillespie appeared as Commissioner from the Presbytery of Hamilton to prosecute the translation. Mr. Thos. Wily appeared for the Kirk Session of Knox's Church, Mitchell, and Mr. Thomas Smith for the congregation. After hearing parties the Presbytery agreed to translate Mr. Findlay and record their sympathy with the congregation of Mitchell at the loss which they sustain by his translation, and the regret of the members of the Court at his removal from the bonds.

The Rev. John Gillespie, Commissioner

from the Presbytery of Hamilton was invited to sit with the Presbytery.

The following Committee was appointed to confer with the Congregation of Mitchell, agent the arrears of stipend, viz.: Messrs. Thomas McPherson, Beattie, and Doak. Ministers, and Mr. Wm. Dunn, Elder, Mr. Doak, Convener.

The Circular of the "Committees on Arrangements," agent a collection to defray the expenses of Ministers and Elders who may attend the meeting of Synod was taken up, and Messrs. Scott, Thomas McPherson and Ross were appointed to prepare a statement to be sent to the congregations within the bounds upon the subject.

The Presbytery agreed to nominate the Rev. Alexander Topp, Minister of Knox's Church, Toronto, for the Moderatorship at the next meeting of Synod.

The overture on the Widows' and Orphans Fund was approved of with the following suggestions, viz.: That intimation should be given to parties in arrears before they shall forfeit their claims upon the fund, and that any minister ceasing, according to section third, to have an interest or right to the benefit of the fund, the whole amount paid by him into the fund shall be returned.

The Presbytery adjourned to meet at Stratford, on Tue-day, 21st May, at eleven o'clock A. M.

WILLIAM DOAK,
Pres. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Mount Zion, Ps. 125. 1, 2. Members of the body, 1 Cor. 12. 20. 27; Obedient children, 1 Peter, 1. 14. Palm trees Psalm 92. 12. Pomegranates, Song of Sol. 22.
2. Friends and foes.—Subdues, (Ps. 110. 3.) rules (Is. 33. 22.) and defends (Ps. 59. 18.) the former; restrains (Ps. 76. 10) and conquers (1 Cor. 15. 25) the latter.
3. Genesis 50. 2.
4. Daniel 3. 6.

QUESTIONS FOR NEXT MONTH.

1. State the various parts of our Lord's humiliation-work.
2. To what seven objects, beginning with the letter S, are the saints compared?
3. On what day were the Hebrews forbidden to take food from evening to evening?
4. Of what material was the vessel made, that contained the omer of manna, "laid up before the testimony."

MISCONSTRUCTIONS.—Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel that you are firm; resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—*Sydney Smith.*

MONEYS RECEIVED UP TO 22nd APRIL.

N. B.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the Record, and if there be any error or omission, to communicate immediately with the Agent. A Post Office Order is the easiest mode of remitting.

Remittances, whether for Schemes of the Church, or for the Record, should be addressed to Rev. W. Reid, Knox College, Toronto.

KNOX COLLEGE.

Metis	\$15 00
Ayr	85 00
Mrs. Brydon, Ayr, donation	4 00
Knox's Church, Hamilton, balance	7 00
West Gwillimbury	13 55
Brampton	10 00
Orillia	9 39
Innisfil, \$10 05; Essa, \$2 95;	13 00
Kingston, Chalmers' Church	80 00
Harrington	15 00
Member of Union Church, per Rev. Jos. Alexander	3 00
Avon Church, Downie	10 95
N. Gower, \$8 50; Gloucester, \$5;	13 50
Chatham	15 24
Dundas, Sabbath School	4 50
Flos	11 00
Norwood, adl	0 50
Morrisburgh	8 75
Ramsay	54 00
East Puslinch	40 00
Belleville, adl	27 00
St. Gabriel Street, Montreal, per J. Scuthorp, Esq.	100 00
Caledonia	\$43 00
Allan Settlement	11 00
Oneida	9 50
Widder	63 50
McNab Street, Hamilton, adl	4 00
Nairn Church	6 00
Kilbride	\$20 00
Thorah and Eldon	20 00
Princeton	40 00
Markham	69 25
Mrs. Stevenson, Highland Creek, per Principal Whitis	15 00
E. Williamsburgh	10 55
WIDOWS FUND, &c.	
Hastings	3 81
Whitby	2 71
Galt	27 61
St. Gabriel Street, Montreal	15 40
Ayr	22 47
Knox's Church, Hamilton	30 00
Spencerville	2 80
Oakville, \$6 00; Dundas St. \$1 33	7 33
Clinton	11 00
English River, \$3 25; Durham, \$2 00	5 25
Harrington	5 00
Woodstock, Chalmers' Church	3 20
Lobo, \$3 50; Caradoc, \$0 78	3 88
Avon Church, Downie	\$3 79
Carlingford	1 25
N. Gower, \$4 50; Gloucester, \$3 50	5 04
Dundas	8 00
Brockville	7 00
Fergus	16 17
Bowmanville, \$8 67; Rear, \$4 09	12 00
Streetsville	12 76
Jarvis	6 87
Port Dover, \$4 00; Simcoe, \$2 00	1 35
Lachute	6 00
North Augusta	7 00
Norwood	1 50
Sullivan and Glenelg	4 00
Morrisburg	4 60
East Williamsburgh	\$2 35
	3 08
	5 43

Ramsay	18 50
Sangeen	3 32
S. Bru e and Greenock	6 29
Buxton	3 00
Dunville, \$4 75; Cayuga, \$2 50; Wel-	
landport, \$3 35	10 60
St. Andrews	4 50
Prescott	10 00
Cartwright, \$1 81; Ballyduff \$1 75	3 56
Aeton	4 40
Elora	9 00
McNab Street, Hamilton	26 00
Kilbride, \$0 68; Nairn Church, \$5 32	6 00
Knox's Church, Toronto	38 60
Fisherville	5 20
Thorah and Eldon	20 00
Boston Church	7 30
Markham	8 00
Erin, \$6 23; Caledon, \$5 15	11 38
Kenyon	5 00
Knox's Church, Scarborough	11 00
St. Catherines	12 45
With Rates from Rev. J. W. Smith, Rev. Andrew Wilson, Rev. T. J. Hodgskin, Rev. J. McTavish, Rev. J. Blount, Rev. John Smith, Rev. A. McColl.	

SYNOD FUND AND BUXTON MISSION.	
Keene	2 00
Ayr	22 48
Harrington	7 00
Norval and Union	12 93
Member of Union Church	3 00
Chatham	3 71
West Puslinch	8 00
Flos	3 00
North Augusta	2 50
Morrisburg, \$1; E. Williamsburgh, \$2 29	3 39
Norwood, adl	0 50
East Puslinch	17 00
Buxton	13 50
Belleville	10 00
S. Cavan	7 01
Martintown and Williamstown	7 00
Aldboro	5 0
McNab Street, Hamilton	17 00
Nairn Church, \$3 75; Kilbride, \$2cts	4 57
Highland creek	2 00
St. Catherines S. S.	8 00

FRENCH CANADIAN MISSIONARY SOCIETY.	
Ayr	15 00
A Friend at Owen Sound (Mrs J.)	0 50
" " (Mrs. Marshall)	0 50
S. School, near J Broadfoot's, Harpurhay	2 00
Norwood, adl	0 50
Ramsay	37 50
S. Cavan	6 86
McNab Street, Hamilton Sabbath School	57 00
Kilbride, \$2 40; Nairn Church, \$2 25	4 65

C LPORTAGE.	
J. Smith, Whitby, for books	0 60

FOREIGN MISSION.	
Ramsay	12 30

JEWISH AND MISSIONS OF FREE CHURCH.	
Whitby Sabbath School	3 57
Member of Union Church, per Joseph Alexander	3 00

MISSIONS TO AMERICAN INDIANS.	
S b bath School No. 5, Mariposa	13 25
Friend at Sarnia	5 00

COLLEGE BUILDING FUND.	
College Building, per Rev. W. R. Sutherland	20 00

FUND FOR AGED AND INFIRM MINISTERS.	
A. D. Ferrier, Esq.	1 50

Additional receipts for Toronto Presbytery's Home Mission Fund in next number.

RECEIPTS FOR RECORD UP TO 22ND APRIL, 1861.

VOL. XVII.—D. McIntyre, Kintail; Rev. A. F. McQueen, J. Campbell, J. McPhee, F.

McRae, A. Chisholm, J. R. McKenzie, Skye; N. McCremnan, A. McCuaig, A. Graham, C. McDermid, J. G. Campbell, C. McCuaig, J. McSweeney, K. Campbell, J. Campbell, Woodville; D. Stewart, Crinan; Mrs. Johnston, \$2, A. McCallum, D. Marshall, Owen Sound; H. McChesney, McKillop; J. McKay, Clachan; Rev. D. McMullen, F. McRae, D. Campbell, Aldboro'; Mrs. Park, Ingoisoll; Subscribers in Knox's Church, Hamilton, per J. Walker, Esq., \$40; J. McIntosh, D. McRae, C. McRae, H. Campbell, Alexandria; J. McEwan, D. McInnes, Hodgenville; W. Cassils, Quebec, \$1.50; W. Gilchrist, W. McLeese, Ross; W. Mitchell, A. Scroggie, Rev. G. Cuthberton, Winterbourne; Rev. W. R. Sutherland, A. McKellar, J. Allan, G. Hyndman, Strathburn; Mrs. Hall, Wardsville; Z. McCallum, D. McBean, Lobo; Mrs. McNab, Norval; J. Frazer, J. O. Frazer, J. B. Young, Glenwilliam; H. Blair, Long Island Locks; Jas. Landsborough, John Landsborough, W. Landsborough, R. Landsborough, Harpurhay, J. Saunders, Paisley; A. G. Northrop, Belleville; W. & J. Buist, W. Collart, K. Urquhart, Esq., Chatham; T. Dryden, J. Cameron, J. Findlay, Jas. Breakey, R. Watt, J. Dougall, J. Johnston, \$1, J. McCulloch, \$4, Farnham Centre, Mrs. Dr. Robinson, Orilla; J. Gordon, Branchville; W. Hunter, Collingwood; D. Leask, Wick; G. Leask, Leakdale; A. Ewart, Paisley; D. McFarlane, Aberfoyle, \$5; A. M. McKenzie, M. Boyd, Alexandria; J. Smith, Simcoe; R. Gray, Dorchester Station; J. Fraser, Nithburgh; K. Kemp, W. Robb, Norwood; W. Quarry, Galt; T. Duncan, Sullivan; H. G. Stearns Morrisburgh; J. Charleston, Buxton; J. McEwen, Mountjoy; Jas. Moore, John Moore, Madoc, J. Turner, A. Turner, Fingal; Mrs. Carr, Toronto; J. McBeath, Mrs. Fraser, Bradford, J. Reid, A. McFadden, Thos. Hall, J. Leggitt, J. Taylor, J. Brownlee, Millbank; J. McDonald, J. Barclay, Hyde Park; Mrs. Kay, Mrs. McDonald, A. Beattie, J. Thomson, A. Bruce, A. Kerr, H. Stevenson, Miss Euphemia McLean, Rev. W. Skinner, D. Cameron, Duncan Campbell, J. Haldane, D. McTaggart, London; T. Gordon, Longwood; J. Ross, Williams; W. Leask, W. Mutch, Oshawa; J. Paterson, St. Vincent; J. B. Taylor, Blyth; W. Large, Toronto; E. Henderson, A. Keague, J. Wilson, Dunnville; A. Potts, Mrs. Sinclair, H. Allan, J. Purrie, Colourg; J. Wallace, Guelph; T. Kirkpatrick, Widder; D. McClure, N. Hunter, W. Wiley, Brampton; D. White, Woodstock; Mrs. Lowry, Fisherville; Mrs. McNab, Mrs. McRae, Arr; J. McDermid, Paslinch; J. Tait, Morrison, \$1; Mrs. Fullarton, Belleville; J. Watt, Bandon; J. McKinlay, Jarratt's Corners; J. Thomson, Bowmanston; Rev. W. Forbes, Sunniedale Station; W. Leslie, W. McNemany, Hornby; A. McCausland, J. Bole, Griensville; A. Gibb, C. Gibb, Yorkmills; W. Houston, Erin; T. Darling, Landsdowne; A. McKay, South Finc.; W. Murchison, Islay; J. Fraser, Nithburgh; J. McLeod, J. McKinlay, A. Ross, Senr., A. Ross, Jr., G. B. Ritchie, A. McIntosh, A. Ainsley, Coldsprings; G. Oal, for subscribers in Toronto \$10.

For Vol. XVI. AND PREVIOUS VOLS.—C. McCuaig, J. Campbell, K. Campbell, Woodville, H. McChesney, McKillop; D. Paterson, Aldboro', \$2; Rev. G. Cuthbertson, Winterbourne; J. Landsborough, Harpurhay, four subscriptions, J. Saunders, Paisley, J. Grant, Chatham, J. McCulloch, Farnham Centre, H. McKerrall, Jarratt's Corners, W. Hunter, Collingwood, A. Ewart, Paisley, A. Boyd, Alexandria, R. Gray, Dorchester Station, John McAlister, Nithburgh, K. Kemp, Norwood, T. Duncan, Sullivan, S. Turner, Fingal, J. Paterson, St. Vincent, J. Wallace, Guelph; T. Kirkpatrick, Widder, D. White, Woodstock, Mrs. Lowry, Fisherville; Rev. A. McLean, Morrison, \$28; Mrs. Fullarton, Belleville, J. McKinlay, Jarratt's Corners.

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 Latin, Cæsar de Bell. Gal. 1st Book.
 Greek, John's Gospel.
II. For Students entering second year.
 Latin, Æneid; Book VI.
 Greek, Epistle to Ephesians; 1st and 2nd Timothy; Iliad, Book 1, 200 lines.
 Euclid, Books I, II, III, IV.
 Algebra, to Quadratic Equations, (inclusive.)
III. For Students entering third year.
 Latin, Horace, Book of Odes.
 Greek, Acts of the Apostles, and the three Epistles of John.
 Whately's Logic.
 Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.
IV. For Students entering Theological Course.
 Latin, Horace, — Ars Poetica.
 Greek, Epistle to Romans.
 Hebrew, Grammar.
 Genesis, Chap. I. to X.
 Psalms, I. to X.
 Wayland's Moral Philosophy.
V. For second year Theological Students.
 Latin, Cicero de Amicitia.
 Greek, Galatians, Hebrews.
 Hebrew, Psalms, 1 to 30.
 Exegetical Theology, Eadia on the Philippian.
 Evidences, Butler's Analogy, Paley's Evidences.
 Natural Theology, Paley.
VI. For third year Theological Students.
 Latin, Calvin Institut, Lib. III., Chap. 5 (Collect, Lat.)
 Greek, New Testament ad aperturam.
 Hebrew, Psalms 30 to 50
 Isaiah 40 to 50.
 Exegetical Theology, same as preceding year.
 Ecclesiastical History, First 3 centuries with the 16th.
 Systematic Theology, Calvin; Hill.

KNOX COLLEGE—BURSARIES.

The following are the Bursaries to be competed for, at the beginning of Session 1861-62, and the subjects for trial:—

I. Prince of Wales Prize: \$60, tenable for 2 years, open to students entering 1st and 2nd Theological years. Subject:—"The National Characteristics of Greece and Rome, and their influence on Modern Times," also examination in Acts of the Apostles (Greek Test.); a written translation of passage from 1st Book of Homer (Iliad); and a written translation from English into Latin.

II. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.) Subject:—"Digest of the argument of Calvinists on the Five Points, as against the Remonstrants or Arminians."

III. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in 6th Book of Virgil (Æneid), first ten chapters of Luke's Gospel (Greek Test.), and 200 lines of first Book of Homer (Iliad.)

IV. A Gaelic Bursary of £5, open to students of the Theological classes, for the best Essay on "Outline of the argument in favour of Infant Baptism."

V. A Gaelic Bursary of £5, open to students of the Preparatory classes, for the best appearance at an oral examination, in Gaelic Reading (New Test.), Gaelic Grammar, and the Shorter Catechism.

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

The Essays must be correctly and legibly

written, and with mottoes on the title pages instead of the names of the authors.

By Order,
 Toronto, April, 1861.

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M'BEAN & WITHROW.
 Toronto, January 1st, 1861.

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