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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XII.

TORONTO, MAY, 1856.

No. 7.

CONTENTS.

Poetry—Hymn to Christ.....	105
Notices.....	105
Presbytery of Hamilton.....	105
— Cobourg.....	106
Toronto Case—Reasons of Complaint, &c.....	106
Missionary Tour—St. Vincent, &c.....	106
Coportage—Ottawa and St. Lawrence Society.....	107
Henriana.....	107
Bearing of the Eastern War on the Advancement of Christ's Kingdom.....	107
The Revival of Religion.....	108
The various Funds of the Church.....	109
The Annual Statistical Returns.....	109
Public Affairs—Our Provincial Parliament.....	109
Items of Intelligence.....	110
Notices of Publications.....	110
Missionary Intelligence—Free Church.....	112
Missions of Presbyterian Church of England Sweden.....	113
Italy—Continuance of Persecution.....	113
The Christian Life.....	114
Book of Discipline—Remaining Chapters.....	114
The Organ Question.....	119
Turkey.....	119
Receipts, &c.....	119

TEN THOUSAND STARS.

A HYMN TO CHRIST.

Ten thousand stars, at middle night,
If clustered all in one,
Would gleam a lamp obscurely bright,
Before His face whose name is Light—
 JEHOVAH'S glorious Son.

Ten thousand suns, at sultry noon,
If fused in one great ball,
Would coldly glare, a languid moon,
When soared in sight Jehovah's boon—
 The church's all in all.

Ten thousand worlds, exceeding fair,
If made one lovely whole,
A waste would be of bleak despair,
Were not His presence smiling there,
Who loves and saves the soul.

Ten thousand seas, of sunny blue,
In one majestic rolled—
A gulf would yawn of murky hue,
Till He around His glory threw,
Who trod the waves of old.

Ten thousand realms of heavenly grace
To one bright focus brought,
Were but a dungeon dwelling-place
Apart from thee, thou God of grace,
Whose blood redemption bought.

Ten thousand shouts salute thine ear,
Thou precious dying Lamb—
The very dead send forth a cheer;
Convalesced, they feel redemption near,
For sin no more can damn.

Ten thousand thanks, thou holy One!
Thy love exceeds our praise;
When time is past, and worlds are done,
And stars extinguished, and the sun,
Thy glory still will blaze.

Ten thousand crowns of glory thine—
Ten thousand harps belong—
Strike, strike the lyre, ye sons divine,
Till God for silence gives a sign,
And saith, "Suspend your song."

O holy Lord! send forth thy breath,
And quicken all the slain—
Like swords within a rotten sheath,
Lo! myriads lie around in death—
All help from man is vain!

Breathe, and the dead from death shall rise,
An army great and free—
Then march to fill thy glorious skies,
And throng thy throne with joyous cries,
And love and worship thee.

ZENAS.

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Tuesday of May, at 10 o'clock, a. m.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting in Cobourg, on the first Tuesday of May, at 11 o'clock, a. m.

J. BOWIE, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Prescott, on the first Tuesday in June, at 7 o'clock, p. m.

Congregational Reports and Session Records are to be called for on the occasion.

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

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held on the first Wednesday of May.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Hamilton, on the first Tuesday in May, at one o'clock, p. m.

M. Y. STARR, *Pres. Clerk.*

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of London, and within St. Andrew's Church, on Wednesday, the 11th day of June, 1856, at Eleven o'clock a. m., and will be opened with Sermon as usual.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. REID, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

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

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

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

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

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

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

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

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

WM. REID, *Synod Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held their ordinary meeting on the 3d inst., when there was a good attendance of Ministers and several elders.

Mr. Smellie reported as to having, by the instructions of Presbytery, organized a Session in connection with the Congregation at Elora.

Mr. Inglis reported that he had dispensed the Sacrament of the Lord's Supper at Doon Mills, and New Hope, as appointed by the Presbytery.

In accordance with a petition from Port Dover and Simcoe, to have a call moderated in from these congregations, Mr. Irvine was appointed to moderate in a call at Port Dover on the 28th, and at Simcoe on the 29th inst.

Mr. Cheyno and Mr. Robert F. Burns were empowered, if they shall see fit, to organize a Congregation at Grimsby.

Mr. Smellie was appointed to moderate in a call from the Congregation at Elora, on the 24th inst.

It was resolved, on the petition of parties concerned, to hold a Presbyterial visitation of the Congregation at Owen's Sound, under the charge of the Rev. John McKinnon, on Wednesday, the 14th day of May, at noon, with a view of removing some grounds of difference which have sprung up in the Congregation there. The deputation to consist of Rev. David Inglis, Rev. Geo. Smellie, Rev. Samuel Young, and Rev. Alexander McLean, Jr., and Mr. James Cowan, Eldor. The Deputation to report to the next ordinary meeting thereafter.

In reference to a remit of the Synod, respecting the appointment of a Board for the examination of Students, it was resolved by a majority, to recommend that a Board be appointed, consisting of, at least, two members from each Presbytery, who shall be required to examine students before they enter upon the Theological course, and to superintend their studies throughout their course, it being understood that this Committee shall not supersede Presbyterial superintendence.

The following overture to the Synod was laid on the table, by Mr. Inglis.

Whereas some Congregations in connection with the Synod of the Presbyterian Church of Canada, and under the inspection of its Presbyteries, do commit the management of their Congregational affairs to Pew-holders, Pew-owners, or Subscribers, instead of communicants, and, whereas, the tendency of such practices is to bring the Church into bondage, Therefore, the Presbytery of Hamilton, do overture your Reverend Court to order that Congregations, hereafter organized under the supervision of Presbyteries of this Synod, shall be organized in consistency with the word of God, and our subordinate standards, giving the right of suffrage and management only to communicants in regular standing, each communicant having only one vote; and where the constitutions of existing Congregations are at variance with this rule, that they be directed to conform to it, and that special attention be directed to the Synod's former action in regard to the formation of Deacons' Courts.

Intimation was given of several other overtures to the Synod, which would be presented at the next regular meeting.

A petition to the Legislature against Sabbath labour in the Public Departments, and on the Public Works, was ordered to be prepared, signed by the Moderator and Clerk, and forwarded.

A Committee was appointed to report on the Draft of a Book of Discipline.

Reports of the holding of Missionary Meetings throughout the bounds of the Presbytery were given in, and while in some instances they had failed, the meetings were generally satisfactory.

The Report of the Convener of the Home Mission Committee of the Presbytery was read and sustained. Petitions for supply from Allansville, Doon Mills, and Now Hope, Walpole, Jarvis, Derby and Sullivan, Glenelg, Bentinck and Normanby, were given in, and read, and various appointments were made for these and other stations, so far as the limited supply of Missionaries and Catechists would admit.

The Convener was instructed to apply to the Synod's Home Missionary Committee for seven Missionaries, or more if possible.

The Rev. Alexander McLean of East Puslinch gave an interesting report of his Missionary Tour to the Owen's Sound district, and received the thanks of the Presbytery.

The Convener reported the result of his enquiries in regard to a glebe lot belonging to the congregation of this Church at Durham.

The Presbytery then adjourned to meet again

on Tuesday, the 6th of May, at two o'clock. P. M., and within McNab Street Church, Hamilton, for ordinary business.

In the prolonged absence of Dr. Bayne, the following supplies were made for the pulpit at Galt, April, 13th, Mr. Samuel Young; April 20th, Mr. Choyne; April 27th, Mr. McKuar; May 4th, Mr. Gilchrist; May 11th, Mr. Middlemiss; May 18th, Mr. Inglis.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met, *pro re nata*, at Cobourg, on the 1st of April, 1856.

The Rev. Thomas Snell, of the Congregational Church, Cobourg, appeared and applied for admission to this church. The Presbytery were satisfied with the documentary evidence of his good standing in the Congregational body, and heard his reasons for the desired admission.— They held a conversation with him on the scriptural authority for Presbytery, the duty of the civil magistrate in reference to religion, the extent of the atonement, and the work of the Holy Spirit. They also ascertained his course of professional study, in Classics, Philosophy, and Theology. Brethren present, having been intimately acquainted with Mr. Snell for six years, gave satisfactory testimony as to his ministerial character and efficiency. The Presbytery having been satisfied on all the foregoing points of inquiry, agreed to make the desired application to the Synod, and instructed their Clerk to write the usual circular letters to the Clerks of Presbyteries. Understanding that it is in the design of Mr. Snell to go within the bounds of the Presbytery of London, the Presbytery cordially recommended him to the brethren there, as one, whom, with the utmost propriety, they may immediately employ in the missionary field.

JAMES BOWIE, Pres. Clerk.

THE TORONTO CASE—REASONS OF COMPLAINT AND APPEAL.

TORONTO, April 19, 1856.

MR. EDITOR,—

You were kind enough, some time ago, to insert my reasons of "appeal" to the Synod. You would do me a great favor were you to insert in the May number, my reasons of "complaint" also; together with the names of those members of Knox's Church who adhere to the "appeal." I know I can only ask this as a favor, but, perhaps, in all the circumstances of the case, you may see it competent to grant it.

Mr. Editor, yours faithfully,
ROBT. BURNS.

Reasons of Protest and Complaint to the Synod of the Presbyterian Church of Canada, against a sentence of the Presbytery of Toronto, by which the Regulations of 1706, regarding Presbyterial Visitations, were applied to a case which they were never intended to cover. First, Because these Regulations, although adopted as an Overture, never received the sanction of the Church of Scotland as laws of the Church.

Second, Because this Presbytery has only of late resolved to enter on the work of Presbyterial Visitation, the rules for it having received its sanction at last meeting; and it does not seem meet to select as the first case, that of a minister and congregation so recently deprived of the benefits of an eldership.

Third, Because the constitutional law of Presbytery, requiring the case of a congregation without a Session, to be laid *instantly* before the Superior Court, in order to their supplying the want in the ordinary way, was promptly followed by me; and it was ungenerous as well as illegal to take advantage of this circumstance, to en-

graft on my communication to the Presbytery, a resolution for a sweeping review of my ministry for ten years past.

Fourth, Because, by placing me in the anomalous position of a party in this case, a most grievous injury has been done me, by depriving me at the very outset of the case, of all my deliberative and judicial rights.

Fifth, Because the resolution to go on in the face of my appeal, is at variance with all law, and subversive of all constitutional rights.

For these and for other reasons to be urged at the bar of the Superior Court when it meets, I protest and complain to the first meeting of the Synod of the Church, to be held at London, in June, 1856, or whosoever it may assemble.

ROBERT BURNS.

Toronto, C.W., 6th December, 1855

Reasons of Protest and Appeal from a Sentence of the Presbytery of Toronto, in the case of Knox's Congregation, Toronto, 12th Dec., 1855.

1. Protest and appeal to the Synod, 1. Because the sentence is not warranted by the evidence, and was pronounced without giving me a hearing.

2. Because no censure is pronounced on Messrs. McMurrich and Shaw for charging me with "dishonesty," although the Presbytery pronounced the charge unsupported by proof.

3. Because the Presbytery have given no directions to the Session how to act in the premises, but have hung up a matter in which so many feelings are interested, to an indefinite period.

For these and other reasons to be urged at the bar, I hereby protest and appeal to the Synod, to meet at London, in June, 1856, and crave extracts.

ROBERT BURNS.

We, whose names are appended, do concur with the above as parties and appellants:—James Johnston, Alexander Hamilton, Thomas Dick, John Kerr, James Bain, Alexander Mason, Wm. Clyne, Robert Stewart, R. D. Macpherson, Wm. Gordon, Donald Campbell, William Hannah, George Oal, Thomas Mackay, George Mowat, Daniel Macdonald, James Macdonald, William Mather, James Dick, David Carlyle, Samuel Fullerton, James Grant, Donald Fraser, Norman Bain, Robert Wishart.

The above twenty-five persons are all in communion, and, with the exception of one, are all heads of families.—R. B.

[We shall also publish the answers to the above reasons, which, we presume, the Presbytery will in due time furnish.—EDITOR.]

MISSIONARY TOUR—ST. VINCENT, EUPHRASIA.

DEAR SIR,—

I send you a brief statement of my late Missionary tour to the North Western district of our Presbytery; hoping that the sympathies of those who enjoy the stated ministrations of the Word may be enlisted, and something done for a people in want of similar privileges.

Extent of the field. My nearest brother-minister to the North, through this district, is Mr. McKinnon, of Owen Sound, at a distance of 20 miles; and to occupy the quarter with profit to the people, would take at least, five ministers, stationed in the intervening townships of Caledon, Mono, Melancthon, Artemisia, Holland, Euphrasia, and St. Vincent. The population of the country is principally protestant; many of them Presbyterians, expecting from our Presbytery ministerial supply; but now destitute of the preached word for many months in succession. A child, in a family about to take possession of their new dwelling house, enquired where was the closet for private devotion; so a people when they settle in a new country should take into consideration the parties with whom they are to mix, and the importance of frequenting places where prayer would usually be made.

Euphrasia. It could not be expected that in the course of three weeks I would minutely examine such an extensive quarter. I preached in Artemisia, Holland, and St. Vincent, but my object on this visit was principally to explore Euphrasia, as I was formerly acquainted with some of its inhabitants, who removed from my own congregation. In this township the soil is excellent and the climate healthy, and the majority of the people adherents to our church.—Knowing, as Chalmers' said, that "the readiest way of finding access to a man's heart, is to go into his house," I paid pastoral visits to some thirty families—not neglecting, however, to preach the gospel when opportunity offered.

The people heard the word gladly, and treated me hospitably; one elderly woman, once accustomed to the pastor's voice, could not restrain the clap of hands and shout of joy, thanking God for a visit from a minister of Christ. In reply to the many inquiries, "will a clergyman be sent amongst us? I could only lead the people to expect a Catechist for next summer to labour in this and the neighbouring township of St. Vincent.

The Sacraments. Occasional visits by an ordained minister are requisite to administer the ordinances. One case of baptism is worthy of particular notice—when this ordinance was extended to a family group of eight children, the eldest sixteen years of age. The father, when in Scotland, was attached to the Secession Church, but has long been settled in St. Vincent, where he had never had an opportunity of getting his children baptized in the church he preferred till of late, and then he did not feel at liberty to embrace it, on account of what he regarded as latitudinarian views on the subject of the atonement. After a minute examination of the father and of the more advanced children who were well instructed in scriptural truths, I preached on the subject of baptism, and administered the ordinance to the children, having previously taken counsel in this matter with the person who acted as ruling elder of the district.

As to the ordinance of the Lord's Supper, I am not aware that it has been dispensed by our Church in that quarter; but it is the desire of the people in St. Vincent and Euphrasia that an ordained minister be sent up to administer this ordinance in St. Vincent the last Sabbath of June or first of July. The people expressed a wish that the Presbytery would send a supply to St. Vincent and Euphrasia, during the summer months, and if possible, Mr. Daniel Clarko, student, who laboured last summer with much success and acceptance. It is also very desirable that a supply be sent to Artemisia and Holland.

I may only add that I urged the people to take steps to raise churches wherein to worship the God of their fathers. Many neglect this till they get a minister, and then the whole burden of the work is thrown on him, as if he were the party to be benefited and not themselves. I am happy to say the people are about to proceed in this matter to erect in course of the summer a church in St. Vincent and one in Euphrasia. In the meantime let us pray the Lord of the harvest to send forth men willing and ready to labour in these neglected districts, and move the hearts of those to whom he has lent this world's wealth to spend it in supporting the missionary cause. May the time—the set time for favouring Zion soon come.

Yours, &c.,

A. T. HOLMES.

COLPORTAGE—OTTAWA AND SAINT LAWRENCE RELIGIOUS SOCIETY.

MY DEAR SIR,—

I have been delighted of late by perceiving through the *Record* and other Papers, that the Church in Canada, within the past year, has

been blessed with a Philanthropic Spirit to propagate through the medium of Colportage, sound evangelical knowledge as far as practicable throughout our land.

I rejoice to think that the section of the Church to which we belong has taken a prominent part, if not the lead, in this good work.—From my position and relationship to this work of Colportage (being Secretary, Treasurer, and Depository of the Ottawa and St. Lawrence Religious Society for propagating Christian knowledge; as also the Agent of the Philadelphia Presbyterian Board of Publication in this section of the Province, for the information of our brethren in the good cause, I deem it my duty through the *Record*, to show that the Ottawa and St. Lawrence Religious Society has been co-operative in the same good cause. Within the past year we have had during periods of the year, five Colporteurs in the field chiefly engaged in the western section of our Montreal Presbytery, who visited near 2700 families, spoke and prayed with very many of them; disposing in various ways of some thousands of volumes of various sizes, of religious publications of the best kind, together with about 50,000 pages of superior Tracts, the latter all gratuitously.—During the said period we received from the Presbyterian Board of Publication, Philadelphia, 5,018 volumes, 253 small Books, and 1528 Catechisms amounting to £599 5s. 4d. Our Colporteurs have during the year scattered the good seed over an area of 2,025 square miles. These self-denying men of God (one of them an Elder of our Church, and two of them deacons, another a pious young man, the other an excellent superannuated Clergyman) have, as *chosen vessels*, been honored in bearing Christ's name, if not before Gentiles and kings, yet to hundreds of families of our countryman, some who live in remote parts of our land who are seldom seen at the house of God, and it is to be feared who are living as strangers to the common-wealth of Israel; and who can tell but the visits of these godly men, their conversation and prayers, with the Books and Tracts left with them, may be the means in the Divine hand, of making those who are in such a state, fellow-citizens of the saints and of the household of God?

My Dear Rev. Sir,

I remain, yours in Jesus,

D. CATTANACH.

HENRIANA.

Those have forgotten both the duty and affection of the conjugal relation, that interest not themselves in each other's troubles.

We should learn to quiet ourselves, under our crosses, with the thoughts of the mercies we enjoy; especially our hopes of heaven.

No wickedness is so vile, or so horrid, but religion has sometimes been made a cloak for it.

We cannot go anywhere, to be out of the reach of God's eye, arm, and word.

It concerns us often to enquire, whether we be in the way of duty and usefulness.

Those are truly miserable, who have the prayers and testimony of God's prophets against them.

God will always take care of his outcasts; he will find, own, and gather them, with everlasting loving-kindness.

Gracious souls are more affected by the tender mercies, than by the terrors of the Lord.

For the wicked to attempt to escape punishment, is but to run from one sword's point to another.

In times of the greatest degeneracy, God always has a remnant faithful to Him.

That man is very miserable, who has made the word of God his enemy; and his case very desperate, who reckons the ministers of that word his enemies, because they tell him the truth.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, MAY, 1856.

THE BEARING OF THE EASTERN WAR ON THE ADVANCEMENT OF CHRIST'S KINGDOM.

A few months ago a mighty struggle was going on between some of the most powerful nations of the earth. The struggle was protracted, and the issue—at least the immediate issue—appeared doubtful. Thanks to God the suspense is now over. The conflict is at an end. The sword is returned to its scabbard. Long may it be ere it shall be again unsheathed!

The struggle was not merely protracted but sanguinary, and brought with it a sad loss of human life. Many thousands of our own soldiers, not to speak of those of our allies and of our opponents, perished either in the field of battle, or by the ravages of disease, and the effects of hardship and exposure. Some may be ready to say "To what purpose has been this waste."—Now we do deplore the sad loss of life during the recent war, all the sadder because much of it was unquestionably owing to the incompetence of those in authority, and to the want of reasonable forethought and prudence. We mourn to think of the thousands who went out to find a grave on the heights of the Crimea; and we mourn too to think of the desolate and helpless widows and children, whom the sword hath bereaved of their beloved protectors, and cast on a cold world. But still we believe the conflict will not have been waged in vain. Good—great and lasting good—will unquestionably come out of the temporary and apparent evil. Even already, while the confusion and turmoil of the storm are beginning to calm down, and the lowering clouds begin to pass away from the horizon, we think we can discern several indications of future and permanent good, the fruits of the war now happily terminated.

There are indications that good, in a high and spiritual sense, will accrue to Turkey,—that the old prejudices, and exclusiveness, and intolerance of the Mahometans have been shaken, and a more favourable disposition of mind towards

Christianity been induced. A few months after the allies proceeded to Turkey, the Missionaries declared that more had been done to remove the prejudices of the Turks, than could reasonably have been expected from many years of ordinary Missionary labour. The continued intercourse with the British and French, and the opportunities which they have had of coming in contact with Christians, have, doubtless, done still more towards the same result; while we find that through the influence chiefly of the British Ambassador, a firman has been obtained from the Sultan, abolishing persecution for conscience sake, and placing all men on an equal footing in the eye of the law, without respect to religious distinctions. It is perfectly possible, that the Sultan is more liberal than the inferior officers, who are almost despotic in the remoter provinces. But, unquestionably, the influence will extend from the centre to the extremities. We cannot, indeed, say what God's purpose in regard to the Turkish Empire may be, or how the Mahometan delusion may be removed out of the way. But we think that we see indications of Christian influence being brought to bear on Turkey which may in God's own time, effect a wondrous change in that very interesting region, and the ultimately exert of a mighty power on the whole of the East.

It is reasonable to believe, too, that good may result to those who have been through the war brought into connexion with Britain—the French and Sardinians. We have, it is true, sometimes feared, that the influences exerted might be the other way, that Britain would suffer from her Popish allies. But when we think of the Bibles which British Christians have circulated among their allies, and of the Christian influences which have been brought to bear upon them; and when we think of the general soundness of the British people on the great principles of Protestantism, notwithstanding the temporizing policy of those who may be in power, we are encouraged to believe that the alliance between Britain and France will be, by the blessing of God, productive of good, and may be the means of advancing among our allies the cause of evangelical religion. Certainly, it becomes us all to be earnest in prayer, that God may render the union now happily existing between France and Britain, subservient to the advancement of true religion and to the extension of the Redeemer's kingdom.

In advertent to some of the various ways in which the recent struggle has been, and may be productive of good, we cannot pass by the interesting fact, that it has been the occasion of developing an amount of Christian zeal and devotedness, the contemplation of which cannot but fill the Christian with heartfelt gratitude. In the British army what noble instances of Christian devotedness have been presented to our notice. Many have heard of the missionary zeal of Philip O'Flaherty, the Irish convert, whose Christian affection and earnestness led many of the Turks to ask for copies of the Englishman's Koran! We have heard, too, of the devotedness of such men as Capt. Vicars, whose piety burned with a

steady and brilliant flame even in the ungenial atmosphere of the camp and of the trenches. A simple, brief extract from the diary of this officer, will show how some were in the habit of living amidst the din and bustle of war.

“March 4th.—Had divine service in camp. We afterwards met together. Went laden with tracts, books and prayers to the remaining hospitals of the Second Division, where we distributed all we had. Had service in our hospital tent on my return, and prayed with one of the sick, who asked me to do so with tears in his eyes. Poor fellow, he was much oppressed with the weight of sins on his conscience. I spoke to him of and directed him to look to Jesus the Saviour. Service in the tent again on my return in the evening. Afterwards took a short walk with Vandeleur, Cragie and Anderson, of the Engineers. Read and prayed with Major Ingram, and Lieutenant Derman, in the latter's tent. Oh, what a happy day this has been! “Bless the Lord, O my soul, and forget not all his benefits!”

If from the army in the camp, we turn to look at home, we cannot but be struck with the earnest and active efforts, which were made by the Church, for the religious instruction and comfort of those who were engaged in the conflict. Efforts were made which evinced a most earnest anxiety for their spiritual welfare. Many facts might be mentioned, but we shall only mention one, namely, that for the supply of the British soldiers and sailors, and those of the allies, and also for the prisoners of war, upwards of 150,000 copies of the Holy Scriptures, in the English, Welch, French, Italian, Turkish and Russian languages, were circulated by the British and Foreign Bible Society.

These are features which have never been before presented to the contemplation of the world, in a war of such magnitude. Let us pray that the testimony which has thus been borne in a practical way to the reality and power of true religion, may not be lost on the world, but may exert a powerful influence for good, and give a fresh impetus to the cause of truth and righteousness.

We have adverted to some of the benefits, which, by God's blessing, the war is calculated to produce. But we must remember that we have a work to do, a duty to discharge. It is ours to take advantage of favourable openings for the entrance of the gospel. It is ours to send forth the word of God, and the various instrumentalities necessary for bringing it to bear upon our brethren of mankind. It is ours to be the remembrancers of the Lord and to give him no rest until He remove existing barriers, and make His Church the praise and glory of the whole earth. It is ours to profit by the judgments of the Lord, when they are sent abroad upon earth, and whatever may be the ultimate results of it, war, unquestionably, is to be viewed as a judgment. Let us then, seek to learn such lessons as these, praying that God may make all things work together for good, and accomplish in His own good time, His glorious purposes in regard to His Church.

THE REVIVAL OF RELIGION.

Among God's dear children in our land, there are many who associate the word “revival” with scenes of physical excitement, and the use of means, for which they can find no warrant in the Word of God. In our own Church, particularly, many disapprove of all special efforts, and doubt the genuineness of all remarkable awakenings. But what are our solemn Sabbath assemblies but meetings for the revival of genuine godliness, through the work of God, in the edifying of saints, and the conversion of sinners? And may not the Spirit of Grace be often grieved among us by our not thankfully acknowledging the work of His power? How interesting the converting of a single soul. But when the Spirit of God awakens not one, but thousands; when whole towns, and villages, and districts are quickened; when the thirst for the Word of Life becomes so intense that, night after night, crowded congregations wait upon the preached Gospel—how manifest the hand of God, and the power of the Spirit, in carrying forward such a work! Many such wondrous displays of Divine Grace have been witnessed from the day of Pentecost downwards. Such was the glorious Reformation itself. Such was the work of God in the times of the Covenant. Such were the revivals at Ayr, under the ministry of that eminent man of prayer, John Welch—at Kirk of Shotts, on that memorable Pentecost, when five hundred were awakened in one day! at London, and many other places in England and America, under the preaching of Whitefield; at Northampton, under the pastoral care of Edwards; at Kilsyth, in the last century; and again, in our own day, as well as at Perth, Dundee, Jedburgh, and other places. MEN AND BRETHREN, IS THE LORD'S HAND SHORTENED THAT HE CANNOT SAVE? IS HIS EAR HEAVY THAT IT CANNOT HEAR?

We mourn the decline of true religion in our days. But there is no decline on God's part. His love to His Church is unchangeable; His mercies are everlasting; His promises cannot fail. It is our purpose to lay before our readers narratives of some of the most marked revivals with which the history of the Church abounds, that we may be stirred up to believing prayer. “Wilt thou not revive us again, that thy people may rejoice in thee?” But, in the meantime, we would affectionately ask the attention of our ministers and people to the following remarks on the means which have been specially blessed in the genuine revival of God's work.

1st. The plain, earnest and decided preaching of the distinguishing doctrines of the cross. We will not be deemed censorious if we say that much of the pulpit teaching of our day is a prophesying of smooth things—that it lacks breadth and power, and pointedness. It perhaps, denounces systems of error with vehemence—but there is little of the prophet's home-thrust—“thou art the man.” We must speak plain things to saints and to sinners—to the church and to the world. The doctrine of Divine Sovereignty must be fearlessly proclaimed—for we cannot look for the Divine blessing when God is dethroned. The law, and its awful penalties, the

exhibition of the Saviour, the true proclamation of his glorious gospel, the necessity of regeneration,—these are truths on which the trumpet must give no uncertain sound. It is not vehemence or noise, or fury that is needed. It is the Word of God fearlessly proclaimed, and with the glow and energy of a heart that feels its power and preciousness. Truth is not vehement—but weighty, it is not fierce, but piercing as a two-edged sword. We must cast away the scabbard and fight with the blade, smiting with the keen edge of the sword of the spirit. And withal, we must speak solemnly, urgently, affectionately, declaring not only the terrors of the Lord, but setting forth fully and freely the truth as in Jesus—preaching Christ the Saviour of sinners.

2nd. An increase of faith. There is little expectation of success. Many of our ministers and people would be surprised were God to begin a mighty work in our church. There is but little feeling of distress among us, because of our want of success. We need an increase of faith—faith in God, whose we are, and whom we serve—faith in Christ, whose commission we bear—faith in the Holy Spirit, by whose almighty power and grace Christ is glorified, and souls are saved.—We must plough and sow in hope of the joyous reaping time. Our labour is not in vain in the Lord. In due time, we shall reap if we faint not. We weep now, as we go forth, ere long we shall return rejoicing, bringing our sheaves with us. This faith will rebuke and restrain imprudent and rash attempts to force a revival. Unbelief is the source of all these excitements which are so calamitous in themselves, and which have done so much to make even good men doubt the reality of all modern revivals. Many impatient at the slow progress of the work in their hands, get up a momentary excitement, which only scorches the vineyard of the Lord, and leaves it more sterile than before. But the man of faith can wait with calm patience, even while his heart is glowing with the most intense desire. God has armed us with glorious promises of success—let us have confidence in them, and in the message of reconciliation which we proclaim.

3rd. Prayer.—God's ministers and people are especially called to prayer—to humiliation for sin—to intercession for our congregations—to supplication for the out-pouring of the Spirit. Were there more prayer for ministers, the Sabbaths would be more solemn; the sermons more blessed. A single word from the minister's lips, when his heart has been kindled, in answer to prayer, will be more blessed than the most elaborate composition coldly, formally, professionally spoken. Oh, for confidence, holy boldness, towards God, "that if we ask anything according to His will, He heareth us." "BRETHREN, PRAY FOR US."

We might speak of the necessity of labor, unwearied, thankful toil; and of the power of a holy life—of a solemn deportment, and a deep spirituality of soul. But we have exceeded our appointed limits, and would close for the present with one of the memorable sentences of Robert

Murray McCheyno, which will express the feeling of very many of our ministers: "I feel persuaded that if I could follow the Lord more fully myself, my ministry would be used to make a deeper impression than it has done."

D. I.

THE VARIOUS FUNDS OF THE CHURCH.

We beg to call the attention of all the Sessions and Congregations of the Church, to the Regulation of Synod, which requires all the contributions for the various Funds to be remitted previously to the 31st May, in order that they may appear in the public accounts of the Church for the year. The Books will be closed on the 31st of May. We trust all remittances not yet forwarded, will be sent in, in course of the month.

On looking over the Books, we regret to find a very considerable number of blanks, especially for the College Fund, and the Buxton Mission and Synod Fund. But we hope all these will be filled up before the close of the financial year.—The College Fund especially ought to be well sustained. For unquestionably this institution has proved, by the blessing of God, a source of great good to the Church, and its benefits will tell every year, more and more, on the wide field of destitution which we are called to attend to. This year eight will go forth to take part in the work, having passed with credit through the curriculum. We earnestly trust that all congregations that have not yet responded to the call made in behalf of this and the other missionary objects of the Church, will yet send in liberal contributions, so that no blanks may appear in our yearly returns.

THE ANNUAL STATISTICAL RETURNS

The schedules for the annual statistical returns will be forthwith sent down to the several congregations within the bounds of our Synod. It is of great importance that these should be attended to,—that they should be filled up, and transmitted to Clerks of Presbyteries. In past years our returns have been defective. Some parties have, from various causes, failed to attend to this matter, and the consequence has been, that, notwithstanding the Synod's law which requires such returns, we have never been able to present a full and complete table of the statistics of our Church.

There is another suggestion which we would offer, viz that the returns should be written as carefully and legibly as possible. This may appear a small matter to mention. But past experience proves that the suggestion is not unnecessary. When the returns appear in a printed form, frequent complaints are made, on account of inaccuracy. But in truth the figures are often so indistinct in the manuscript, that it is hard for the printers to avoid mistakes.

Lest any to whom a blank schedule has been sent should mislay it, we mention the various items in regard to which information is required. 1. Designation of congregation. 2. Name of minister. 3. Number of families connected with congregation. 4. Number of members. 5. Ad-

ditions by examination. 6. Additions by certificate. 7. Diminution by death, removal, &c. 8. Number of Elders. 9. Deacons. 10. Managers or Trustees. 11. Diets of worship. 12. Average attendance. 13. Pastoral visitations. 14. Week-day lecture or prayer meeting. 15. Average attendance. 16. Number on roll of Sabbath-school and Bible classes. 17. Volumes in Congregational Library. 18. Volumes in Sabbath-school Library. 19. Services in Mission Field.

Financial Return.—1. Ministers' Stipend.—2. Sources of Stipend. 3. Amount contributed to College. 4. French Canadian Mission. 5. Buxton Mission and Synod Fund. 6. Foreign Missions. 7. Widows' Fund. 8. Presbytery's Home Mission Fund. 9. Bursaries. 10. Manso and Glebe, and Value. 11. Value of Church. 12. Debt on Church and Manso. 13. Amount paid on Church and Manso during year. 14—Miscellaneous Collections. 15. Total Congregational Contributions.

PUBLIC AFFAIRS—OUR PROVINCIAL PARLIAMENT.

Comparatively little of any importance has been done by our Provincial Legislature, although they have been in session upwards of two months. What little has been done has neither been very creditable to themselves, nor likely to be beneficial to the country. The matter of a Prohibitory Liquor Law has been again got rid of on a point of mere form. The voice of the country was uttered in no ambiguous terms. Petitions numerously and respectfully signed came in from all corners of the Province. But the great majority of the representatives of the people were evidently unwilling to grapple with the matter and meet it on its own merits.

From the action of the government in the matter of Education in Lower Canada, it is evident that the influence of the Priests is paramount.—The amount of the grant for the Common Schools in Lower Canada, has been reduced, while a large sum is to be devoted to the support of what are called superior schools, which are neither more or less than Romish Colleges and Seminaries, which are completely under the influence of the Priests. What makes the matter all the worse is, that the distribution of these moneys will be entirely in the hands of the Government, and may become a fruitful occasion of the greatest corruption.

The question of the permanent Seat of Government, excited a good deal of interest and warmth. A decision in favour of Quebec has been pronounced. But we should regard it as doubtful whether this will ultimately be carried out.—Popish control is certainly strong enough even amidst all the Protestant influences of Upper Canada. It would be still more powerful were the government permanently placed amidst Pricely and Jesuitical influences.

The question of the Sabbath is yet to be discussed. We trust petitions will be sent in, and all proper influence used with representatives on this most important and vital question.

SPECIAL NOTICE TO SUBSCRIBERS IN ARREARS.—We specially request all who are in arrears for the *Record*, and the number of such is considerable, to remit as soon as possible. Where there is no agent, let the parties send the amount due, directly to the Office, by mail, and where there is an agent, let them pay it to him.

While the increase of subscribers is very considerable, the amount received is not such as it ought to be, did all pay punctually. Where there are agents, we shall feel obliged by their collecting and remitting, without delay.

The remaining numbers of this volume will be sent to new subscribers, for 1s. 10½d.

MONTREAL—COTE STREET.—The members of the Rev. D. Fraser's Bible Class recently presented him with a number of valuable Literary and Theological Works, in token of their attachment, and as a suitable expression of their appreciation of his efforts to guide them in the study of the word of God.

BRAMPTON.—A number of the members and adherents lately presented the Rev. T. Holmes with a valuable gift, as a token of their esteem for his labours amongst them.

LACHUTE.—We have much satisfaction in mentioning another instance of kindness and good-feeling on the part of the congregation at Lachute, who have recently presented their pastor, the Rev. Thomas Henry, with a horse, in token of their unabated attachment and esteem. Such proofs of lively interest in a minister's comfort and wellaro, cannot fail to stimulate and encourage him in the discharge of his arduous duties.—*Com.*

BOOK OF DISCIPLINE.—Our readers will find the remaining portion of the draft of the "Book of Discipline," in the present number. It was our intention to issue a supplement this month. Various circumstances have prevented this. But in order that this draft might be seen and examined by all the members of Synod, and by our office-bearers and members generally, we have considered it best to insert it in the *Record*.

We would remind Presbyteries, that they are required by the Synod to report on this draft, as also with reference to the examination of Students. See Minutes of Synod, pp. 9 and 10.

TORONTO SECOND CONGREGATION.—We regret to state that this congregation has been again disappointed in seeking to obtain a minister, the call to the Rev. Mr. Knox of Belfast, having been declined by that minister.

BUXTON.—The Rev. W. King hereby acknowledges the receipt of a Sabbath School Library, for the Mission School at Buxton, purchased by Mrs. Willis, with money received from friends in Scotland.

MISSIONARIES FROM SCOTLAND AND IRELAND.—We have had letters lately, both from Scotland and Ireland, by which we learn that several missionaries may soon be expected, to labour in the Canadian field. One, the Rev. Mr. Jamieson, from Ireland, has already arrived.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

THE CHURCH OF ENGLAND AND THE WESLEYANS.—A movement has been begun in England having for its object, the "promoting of union with the Church of England on the part of those not at present in active communion with her". Attention is specially directed to Wesleyans. The scheme is repudiated by the organs of the Wesleyan Church.

REV. T. McLAUCHLAN.—This respected and excellent minister has received a numerously signed call from Tain, vacant since the translation of Rev. Dr. McIntosh.

MR. LAYARD.—Mr. Layard, M. P., having been re-elected as Lord Rector of Marischal College, Aberdeen, lately visited that city for the purpose of being formally installed as Rector. He was entertained by the students at a public breakfast. On the occasion of his installation, he delivered an address chiefly on the subject of the proposed union between King's and Marischal Colleges.

FREE AND UNITED PRESBYTERIAN CHURCHES.—A secondly friendly meeting of the ministers of these two churches, connected with the Presbyteries of Edinburgh, was lately held. The Rev. Dr. H. Grey occupied the chair, and a large number of the ministers of both bodies attended.—Letters were read from the Rev. Drs. Brown Candlish, Cunningham, Guthrie and Tweedie, regretting inability to be present, but approving of the object of the meeting. Various topics such as the advancement of Popery, the Sabbath question, &c., occupied the attention of the meeting: But the chief subject that was discussed was the practicability and the importance of respecting each others discipline.

EDUCATION IN SCOTLAND.—Various measures are to be submitted to the Imperial Parliament on this subject. Lord Kinnaird has a Bill on the subject, and it is understood that the Lord Advocate's Bill will be again introduced.

REV. MR. MARSHALL.—The Rev. Mr. Marshall of Leith, has received a call from the Second Congregation, Kirkintilloch.

NOTICES OF PUBLICATIONS.

THE NORTH BRITISH REVIEW, for February, 1856.

The February number of this able and excellent *Review* contains nine articles: 1st. France and Scotland; 2nd. Dr. George Wilson on Colour-Blindness; 3rd. Scotch Schools for the Middle Classes; 4th. Bunsen's Signs of the Times; 5th. Metray and Red-Hill; 6th. Ben Johnson; 7th. Recent Sermons—Scotch, English, and Irish; 8th. Hotels; 9th. Italian Character and Italian Prospects. Many of these are articles of great ability and interest. The second on the list is an able review of a work lately published by Dr. George Wilson, of Edinburgh, Professor of Technology in the University there, and brother of Dr. Daniel Wilson of University College, Toronto. The subject of the work is Colour Blindness, or that peculiarity of vision under which some persons labor, whereby they are rendered insensible to certain colours. Dr.

Wilson has for some time been directing his attention to the subject, and has lately published the result of his researches. With that practical tendency, which distinguishes Dr. Wilson, he considers the subject in its relation to Railway and Ship signals, and points out the importance of a new and better adjustment of these signals.

The article on Scottish Schools for the Middle Classes, and that on Bunsen's Signs of the Times, are both marked with great ability. The article on Reformatory Schools (Metray and Red-hill) we have read with deep interest. Such institutions are scarcely known in our land; but it is high time that the subject was earnestly taken up. In our large towns and cities many juvenile delinquents, sent from time to time to jail, are, no doubt, in process of being trained as most consummate criminals, who might, had we such reformatory institutions as those which are now in operation in Europe, be rescued from vice and infamy, and trained up to be respectable and useful members of society. Our jails at present are, in general, nothing better than schools of vice. The experiment of dealing with such a class has been tried with success not only in the institutions mentioned at the head of the article to which we are referring, but in others of the same character, as, for instance, in Sheriff Watson's School, in Aberdeen. In the seventh article we have a review of Dr. Guthrie's "Gospel in Ezekiel"; Sermons and Essays by the Rev. A. P. Stanley, the biographer of Arnold, and Sermons, Doctrinal and Practical, by the Rev. W. A. Butler, late Professor of Moral Philosophy in the University of Dublin. The reviewer does justice to Dr. Guthrie's eloquent discourses. He says: "These discourses are equally adapted to the highest and the lowest—the ripest scholar and the rudest clown. Their author has looked on the natural world with the eye of a Poet—on human life with the eye of a Philanthropist; and the two great open fountains whence his imagery, as a pulpit orator is drawn, are that broad face view of nature, our oldest and newest friend, and this our daily familiar life: some striking aspects of the one, some pathetic incident of the other." The reviewer also speaks in high terms of the sermons of Mr. Stanley and of Dr. Butler.

THE CHRISTIAN'S GREAT INTEREST. By the Rev. William Guthrie, late Minister of the Gospel at Fenwick. With an Introductory Essay by Thos. Chalmers, D.D. New York: R. Carter & Brothers. Sold by D. M'Leellan, Hamilton.

The author of this treatise was in his day, one of the most devoted and honoured ministers of the Church of Scotland. Many interesting anecdotes are still preserved in connexion with his ministry at Fenwick. This work, in connexion with which his name is best known, has been highly admired by all who have had an opportunity of being acquainted with it. Dr. Owen said of it, "It is my *vade mecum*. I have wrote several folios, but there is more divinity in it than in them all." It is divided into two parts, "The trial of a saving interest in Christ," and "How to attain to a saving interest in Christ." It exhibits an intimate acquaintance with the human

heart, and a profound experimental knowledge of the operations and fruits of the Holy Spirit. It is an invaluable work for all who are truly seeking to advance in personal religion, and in the experimental knowledge of the grace of the Lord Jesus Christ.

THE THEOLOGY OF INVENTIONS: OR, MANIFESTATIONS OF DEITY IN THE WORKS OF ART. By the Rev. John Blakely, Kirkintilloch, Scotland. New York: Carter and Brothers.—Sold by D. McLellan, Hamilton.

Since the commencement of the present century how rapid has been the advancement of the arts and sciences. One important discovery has succeeded another,—one invention has led the way to another—one triumph of mind over matter has followed another, until now the face of nature is in a great measure changed, and we are every day familiar with operations and appliances, which would have appeared to our predecessors perfectly incredible. But in the midst of this progress, has there not been, too, the growth of pride and vain-glory? Has there not been a tendency to boast of the triumphs of our skill and genius, and to leave God out of view, as if he had nothing to do with our progress? Have we not been too ready to feel and to say, that our own skill has gained our triumphs? We fear there is such a tendency amongst us. Now it is to counteract this that the able author of this work has written. It is his object to lead men to the acknowledging of God even in the works of art, and to set forth God as manifesting his perfections, not only in the works of nature, but in the results of human genius and skill. The author dwells upon the gradual development of the arts and sciences, and their tendency to lessen human toil, and promote the happiness and welfare of the human race, as proofs that they are of God. He refers also to the direct proof from scripture, that mechanical inventions are of God. The conception of the author is indicative of deep and earnest piety, and it is most ably carried out; and the whole work suggests to the intelligent and attentive reader, many most interesting thoughts. As a specimen both of the author's object and style, we insert the subjoined paragraph:—

THE TENDENCY OF INVENTIONS TO PROMOTE UNIVERSAL PEACE, AND RESTORE THE HUMAN FAMILY TO BE ONE BLESSED BROTHERHOOD.

We have already considered the influence of the printing press upon the diffusion of knowledge, and the consequent extension of civil and religious liberty. The whole history of mechanical inventions is associated with the progress of commerce and international communication. The extension of commerce has gradually undermined the strongholds of prejudice. We admit that the primary cause—the alienation of man from God, which, in its effects, separated man from man—must be removed, before the restoration of brotherhood can be realized; but though the result is moral, the providential circumstances, and the relations of men, are embraced among the means which shall accomplish this desirable result. It is true that, to reconcile man to man, he must first be reconciled to God. This is the ultimate design of that religion which the Bible propounds—a religion which stands distinct from all human theories of amelioration, and which must never be confounded with mechanics or philosophy. But this religion, in

accomplishing its high mission—the restoration of peace on earth—disdains not to employ ordinary means in effecting its triumphs. True Christianity smiles upon the efforts of human industry, and becomes the animating spirit of genuine scientific progress. The kingdoms of Providence and Grace are contemporary, consequently the subjects of both shall rejoice together in the triumphs of their King. Peace on earth shall be the evidence and type of peace with heaven, during the coming Millennium. The citizens of the world shall, no less than the members of the Church, recognise Christ as Lord, and their fellowmen as brethren. Already are the materials of civilization being prepared and scattered over the world. The division of labour is being gradually effected by emigration, by new discoveries of the precious metals, by the invention of machinery, by the transition of politics, and by the opening up of homo and foreign markets of merchandize. Are not all these indications of a better day, when "nation shall not lift up the sword against nation, nor learn the art of war any more." It has been well remarked by Dr. Wayland, that "God intended that all men should live together in friendship and harmony. By multiplying indefinitely their wants, and creating only in particular localities the objects by which their wants can be supplied, he intended to make them all necessary to each other, and thus to render it no less the interest than the duty of every one to live in amity with all the rest." Thus, when men come to read the book of nature in the light of revelation, and when they come to see with David that unto God belongs the earth, with all its fulness; and with the good Samaritan, that every man is a brother, then, indeed, shall the mechanical inventions be rendered tributary to the universal benefit of humanity, while glory to God, as the giver, shall be the universal ascription of praise and gratitude.

It is freely admitted that the perversion of mechanical, as any other gifts of the great Benefactor, may tend to present alienation of man from his fellow. It was thus in the early history of the arts, that the building of the Tower of Babel provoked the wrath of God, and led to the confusion of the builders, and the scattering of the human family. But there was indicated in that judgment no frown upon architecture, but only upon rebellion; and consequently, though this ancient monument of art was the occasion of local separation, because of the confusion of languages, mechanical inventions form a part of those comprehensive plans by which locally separated, and long alienated tribes of the human family shall become acquainted with each other's language, and habits and interests. The commerce of modern times has done much to remove national prejudice, but machinery lies at the very foundation of that commerce. The mariner's compass, the spinning-mill, the power-loom, the steam-ship and the railway, are the implements in daily use, originating and sustaining commercial intercourse. But besides those implements which promote physical comfort, the printing-press, pouring forth Bibles by the million, is the grand mechanical mediator between the alienated nations of the earth. That influence which has already been so powerfully felt in India, and in the South Sea Islands, before which local prejudice is rapidly vanishing, shall yet be experienced throughout the world. The intercourse of nations is comparatively in its first development. But when the steam-ship is daily bearing its living freight from shore to shore; when the railway is uniting the most remote places of the largest continents, and when the telegraph is transmitting, with lightning speed, the messages of business or of friendship from distant climes, how can the members of the human family remain in bitter hostility, or keep that feeling of selfish isolation which under a former state of development, characterized the human race? The tendency of mechanical inventions to unite the separated sons of Adam,

has already been clearly evinced; but the achievements of the past and the present are but faint types of the future, when that which has been done locally shall be accomplished for the world. There is a good time coming, when the poet's description shall be a blessed reality:

"None were ignorant, selfish none;
Love took the place of law; where'er you met
A man, you met a friend, sincere and true.
Kind looks foretold as kind a heart within;
Words, as they sounded, meant; and promises
Were made to be performed. Thrice happy days!
Philosophy was sanctified, and saw
Perfection, which was thought a fable long.

The desert blossomed, and the barren sang.
Justice and Mercy, Holiness and Love,
Among the people walked, Messiah reigned,
And earth kept jubilee a thousand years."

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, April, 1856.

We have just received the April number of this ably conducted *Repertory*, which contains, as usual, a large amount of solid and sound Theological literature. Its articles are eight in number, viz.: 1. Kurtz's History of the Old Testament; 2. Protestantism in Hungary; 3. The Money of the Bible; 4. Footo's Sketches in Virginia; 5. Miracles and their Counterfeits; 6. Macaulay's History of England; 7. Memoirs of Dr. John M. Mason; 8. The Princeton Review and Cousin's Philosophy. Our space will not admit of our referring at any considerable length to these several articles. The article on Protestantism in Hungary contains a succinct and interesting statement of the past trials and present position of Protestantism in Hungary. Its present position is, alas, deplorable enough. Although both the Lutheran and Calvinistic Churches in Hungary were, from the first, organized on the principle of self-government, yet, at the present day, these Churches, embracing three millions of people, are virtually without self-government. "Free suffrage and independent Church Courts have given way to consistorial administration, by men nominated by Government." Most of the schools, too, have been mercilessly broken up.

The article on Macaulay is, on the whole, just and impartial. While recognizing his excellencies, the reviewer freely points out his faults. His great fault, and the source of most of his errors as a Historian, the reviewer regards as consisting in his "want of a profound apprehension of religious motives, without which no man can be a true historian of England." This leads him to dwell so much on facts, which go to expose pretenders to piety, and to overlook, in a great measure, the character, motives, and conduct of the truly pious.

The article on Miracles and their Counterfeits is worthy of the careful study of the Theological student. The author shows that miracles are wonders, supernatural and contra-natural, and that they are wrought of God; that their use is to serve as seals of the divine inspiration of their teachings; that they are in all ages evidence, that the scriptures are the oracles of God; that there are infallible criteria by which they may be known as miracles, and distinguished from all counterfeits; that such counterfeits are perpetrated by

wicked men and devils; that they may be known as such as well by the anti-Christian, immoral, false, or frivolous character of the tenets they are put forward to confirm, as by their signal inferiority to the miracles of that Gospel which they are always employed directly or indirectly to impugn.

MEMORIALS OF CAPTAIN HEDLEY VICARS, 97TH REGIMENT. By the author of "The Victory Won." New York: Carters & Brothers.—Sold by J. C. Geikie, Toronto.

Sad and disastrous though the Crimean campaign was in many respects, and profuse the blood that was shed, when compared with the immediate results, we believe that in the providence of God, good has been and will be accomplished in connexion with it. Not to speak of the influence exerted upon Mahometanism and its votaries, or of the influence exerted upon our allies by close intimacy between them and our British officers and soldiers, and the facilities which were presented for circulating the Word of God, we cannot but think that good will result from the fact of so much decided, devoted Christianity having been developed and manifested in the conduct and labours of such men as Captain Vicars. Who can read of such consistent conduct and devoted labours without being led to adore the grace of God which can bring forth its holy fruits even in the most unfavourable situations, and which can, even amidst the ungenial atmosphere of a camp, cause the flame to burn with a bright and steady lustre?

Captain Vicars, whose disposition appears to have been always most affectionate and amiable, having been brought to a saving knowledge of the truth, became at once a most zealous and devoted soldier of the cross. When stationed in London, he often took part in the efforts made by Lord Shaftesbury and others like-minded with him, in behalf of the most degraded portion of society. When ordered abroad with his regiment, he carried the same devotedness with him, and the same deep interest in the spiritual welfare of his fellow-creatures; and we find him amidst all the horrors of the winter of 1854-5, visiting the hospitals, conversing and praying with the sick and dying, and losing no opportunity of commending the Saviour whom he found so precious. He fell mortally wounded while gallantly repelling an attack of the Russians, almost his last words before falling having been, "This way men of the 97th." He was ardently beloved by his brother officers and men. These memorials are deeply interesting. May they be blessed as the means of leading others to follow, with equal fidelity, the great Captain of our salvation, and to adorn the doctrine of their God and Saviour.

REPORT OF A VISIT TO SOME OF THE SCENES OF THE LABOURS OF THE SOCIETY FOR IRISH CHURCH MISSIONS, DURING THE SUMMER OF 1855. By the Rev. R. V. Rogers, A. M., Kingston, C. W.

We rejoice when good is accomplished by the instrumentality of other branches of the Christian Church; and we have frequently been deeply interested by reading accounts of the zealous and

successful labours of the agents of the Society for Irish Church Missions. Most of the stations occupied by this society, were visited last summer by Mr. Rogers, who is well known as a minister of a catholic and most devoted spirit. After giving various details with reference to the stations, Mr. Rogers concludes his report in the following terms:—

In drawing this report to a close, I think I may say that proof has been given.—First, Of much having been done towards raising the Irish Roman Catholics out of that degraded state, in which, for ages, they have been; Second, that that has been done, not by themselves, but by others—not agreeably with, but in direct opposition to their own religious system; Third, that the present relatively high position which the missions occupy, is owing, not to civilisation, but to Christianity; not to the teachings of industry, but to the word of God; that it offers a practical illustration of our Lord's command and promise, "*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*" Matt. vi., 33.

And yet, it is confessed that a *beginning only has been made.*

True, the small end of the wedge has been put into the cleft side of Romanism in Ireland, but it must be driven home, by repeated blows from the hammer of God's word, ere the Irish nation's heart be opened. That dark and cruel system cannot be destroyed, except by His word, who, in the beginning said—"*Let there be light, and there was light.*" It is to be feared that, at present, this consummation is far distant; and even after this system of error should be no more, the work is far from ended. It is not enough to dispossess the mind of error, truth must take possession of it, or the slave of superstition will become the dupe of infidelity. Nor will the enlightened Christian feel that this even is enough. It is well to convince the mind of former error, and of "what truth is," but a *notional* reception of the Gospel will not meet man's immortal necessities. *He must receive the truth in the love of it.* He must come under its *humanising and saving influences.* In a word, he must be saved from the *love, and power, and pollution of sin, by the love, and power, and sanctifying influences of God's truth.* You will see, then, that Ireland demands the sympathies of the Christian as much as ever. The questions that now press on the friends of this country, are—Shall clouds again shut out this partial shining of "the Sun of Righteousness?" Shall they who have been lifted out of the mire, and from the dunghill, be suffered to fall back again? Every motive will say—*No!* Self-interest says—*No!* Patriotism says—*No!* Whilst Christian love, with hands uplifted toward heaven, cries—*God forbid!* Then, Christian friends, your work is not finished. Others may share in, but not supersede, your earnest prayers, your active benevolence for the Irish Church Missions, till, in the fullest sense of the word, it can be said—*Ireland is Free!*

THE WORKS OF THE REV. THOMAS McCRIE, D.D. A new and uniform edition. Edited by his son, Thomas McCrie, D.D., L.L.D. William Blackwood and Sons, Edinburgh and London. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

We have received the first volume of this edition, containing the life of John Knox. We view the undertaking with deep interest, and earnestly trust that these works will be widely disseminated amongst our people, convinced as we are, that few works could be introduced amongst us more calculated to exert a healthful and beneficial influence on our Presbyterianism and on religion. Dr. McCrie's historical works require no vin-

dication or commendation. His "Life of John Knox," at once placed him in the very first rank of historians. It was warmly commended by Jeffrey, and declared to be by far the best piece of history which appeared during his critical career. Nor was the applause which hailed the work on its first appearance merely temporary. The work has stood the test of years, and will doubtless, as long as the English language remains, continue to be admired for its fidelity and accuracy, as well as for the purity and excellence of its style. The Life of Knox was followed by the Life of Andrew Melville, which embraces a peculiarly important and interesting period of Scottish history. Dr. McCrie at a subsequent period of his life, published his history of the Progress and Suppression of the Reformation in Italy and in Spain. The present edition of his work will form four volumes. The first, containing the Life of Knox—the second, the Life of Melville—the third, the History of the Progress and Suppression of the Reformation in Italy and Spain—and the fourth, Sermons, and some minor pieces. The first volume is handsomely got up, and the price of the whole is quite reasonable. We feel that we cannot too strongly recommend these works. Let there be no congregational library, at any rate, without a copy. It may be regarded as an evil omen for our Church, if there is not an eager demand for the works of Dr. McCrie.

THE JUVENILE PRESBYTERIAN: a Missionary Record, and Sabbath Scholars' Magazine, of the Presbyterian Church of Canada, in connection with the Church of Scotland. Montreal: Printed and issued for the Lay Association, by John Lovell.

This publication, the first number of which we have received, has been commenced for the special purpose of interesting the young in the subject of Missions, and supplying them with suitable reading. Judging from the specimen before us, we should think it well adapted to be useful in the sphere which it proposes for itself. The matter is good, and the execution neat. It contains several neat illustrations. It is published at 1s., or 1s. 3d., per annum, according to the number of copies taken.

MISSIONARY INTELLIGENCE.—FREE CHURCH OF SCOTLAND.

INDIA.—The various missions in India have lately been considerably re-enforced. The addition has not been made too soon. Indeed most of the missionaries were over-worked, and several of them were in a state of debilitated health. The Rev. A. McCallum, Rev. J. G. Cooper, have been sent to Madras; the Rev. J. S. Beaumont to Calcutta, and Rev. Adam White to Bombay. An additional missionary is required for Bombay and another for Nagpore.

CALCUTTA.—A young man, of the name of Kali Prasanna Rakshita, a Hindoo by birth, has been received into the Church at Calcutta. He has been educated and instructed there for the last seven or eight years. His conversion created great interest.

MADRAS.—At Madras, the Annual Examination

tion had just been held. The Right Honorable Lord Harris presided, and addressed the missionaries and pupils in happy and appropriate terms.

BOMBAY.—Accounts from Bombay mention the baptism of five females. Altogether eighteen adults, male and female, and six children have been baptised during the past year, being a larger accession than had ever been before granted in the same space of time. The Annual Examination of the Institution had taken place. There were 376 pupils—almost the whole of whom are studying English.

PUNA.—Dr. Duff had presided at the Examination of the female schools. There are 20 girls in the boarding school, and about 200 in the day schools. In the course of the examination they manifested great intelligence and acuteness. Dr. Duff addressed those who were present, with great effect.

MISSIONS OF PRESBYTERIAN CHURCH OF ENGLAND.

CHINA.—The last number of the *English Presbyterian Messenger* contains several very interesting letters from Rev. W. C. Burns, and the Rev. Carstairs Douglas. The latter says, "a most glorious work of God has been wrought here—(Amoy)—and he is working still, and by his dealings, we seem warranted to expect that all this is but the mores beginning of the abundant blessing that he is about to bestow. For several years after this port was opened, the bars seemed almost in vain, and when, about seven years ago, the drops began to fall, they were very few; but somewhat above two years ago, the conversions became more numerous, and now the number of adult members is—

London Missionary Society, here and at Kolang-Loo.....	136
American Mission here	100
At Chioh-bey.....	22
Our Station at Peh-Chui-ia.....	25

Mr. Carstairs states that the persecuting spirit at Cheok-bay and Peh-Chur-ia has, in a great measure, subsided. Five schools for boys, and two classes for girls, are conducted in connexion with the various missions.

The Rev. Mr. Burns had been on a tour of twenty-six days in a river-boat—his principal habitation, for nearly three months, having been a boat. He had visited several market towns. He mentions that at one place, Min-haing, he had unusually large and attentive congregations. Many appeared interested. Many books were distributed. Mr. Burns had met with several Chinese Romanists who, however, were not so prejudiced as to refuse to receive books, or to listen to Evangelical instruction.

SWEDEN.

The following is from the special correspondence of the *News of the Churches*. It will show the interesting and promising state of things in that country, which was long in a state of spiritual coldness and death:—

A very interesting experiment is making at present in Sweden, as to the influence of fiscal regulations and a high scale of duties on the con-

sumption of ardent spirits. In order to arrest the progress of intemperance, for which that country has been unhappily noted, the recent Parliament all at once increased the previous almost nominal duty two-and-thirty fold. We have before us a statistical table showing one effect of this increased tax during the first year of its operation.

In the year 1850, when the duty was very small, and the manufacture was permitted to be carried on during six months, there were 43,947 distilleries, greater and smaller, working; and the ardent spirits produced amounted to fifty-four millions of kanns. (A kann is equal to about two-thirds of our gallon.) The population being about three millions and a half, and there being no export of this article, there were thus fifteen and a-half kanns, or somewhat more than eleven gallons for each individual,—man, woman, and child.

In the year 1852, the number of distilleries was reduced to 35,842. We have not before us materials for ascertaining the quantity of ardent spirits produced.

In the year 1855, when the carrying on of the manufacture was restricted to two months, and the duty was thus greatly increased, there were only 4853 distilleries, greater and smaller, in operation, and the quantity produced was 9,019, 997 kanns. In other words, instead of their being, as in 1850, fully eleven gallons to each individual of the population, there were not more than two and six-eighth kanns, or one and five-seventh gallons to each.

The real result of this experiment still, however, remains somewhat doubtful, for it is reported that in many districts illicit distillation is beginning to prevail, and that smuggling is carried on to a great extent across the Norwegian frontier.

The annual statistical returns—which it is the official duty of the clergy to furnish—present a very melancholy exhibition of the immorality of the metropolis. Of 3394 children born in Stockholm during the year 1855, no fewer than 1467 were illegitimate.

Of the awakening of religious life and earnestness, the only real and effective means of uprooting intemperance and licentiousness, it is gratifying to be able to say that animating accounts still arrive from all districts of the country. Never before in the history of the country has there been such a day of the Redeemer's power,—such a season of excitement about matters of vital religion among all classes of the people. Of the most distinguished and wealthy nobles, not a few have become obedient to the faith. In Easter Gotland, a Count S. has recently been awakened; and seeing the spiritually-desolate condition of his dependents, he has built a chapel on his estate, and there he himself conducts religious worship, and explains the Word of God in the hearing of large congregations. Another wealthy proprietor in a western country, who was awakened to serious thought by severe family bereavements, is pursuing a similar decided course in the service of Christ. Noblemen and others of the so-called "educated" classes are allowed to do these things without much molestation, but the humbler believers are still subjected to much persecution.

The following sentences from the letter of a zealous parish minister, whose labours have been blessed in a more than ordinary measure, viz., Dr. Bergman, the representative of Swedish evangelism at the Paris Conference, will show how the authorities endeavour to harass and annoy their more earnest brethren:—

"Your letter I long ago received, but have not had leisure to answer it sooner, my time is now so completely occupied. I am the only clergyman in my parsonage, with two churches and 3000 souls. The reason is, that the bishop's court for a long time sent me such miserable assistants as neither I nor the congregation could bear. I have, therefore, for two months, preferred being

alone; the Lord has been with me, and has strengthened my health, and has given, as I think I have found, his blessing to the word which I have spoken.

"Trials and persecutions still continue in Sweden, not only against the Baptists, but also against the Lutheran conventicles. Oscar Ahnfeldt [a well-known and greatly blessed itinerant home missionary] was two months ago compelled to travel as far north as Geflo, to appear before the court as one accused of holding conventicles. The Rev. Mr. Ahnfeldt [a brother of the former] has been pounced on by the bishop's court, because he allowed two laymen to speak in his church at a temperance meeting. I and some other brethren have also been visited with censure by the bishop's court, because we subscribed an engagement for a salary to a colporteur. I have appealed against this."

ITALY.

From the following letter, which we extract from the *News of the Churches*, it will be seen that intolerance and persecution still prevail in Tuscany. "What concord has light with darkness?"—

Since I wrote last, Tuscany has been given up to the gayer and dissipation of the carnival. The Romish Church is careful to disclaim the follies of the saturnalia, and to show that bouquets and sugar-plums have no ecclesiastical significance; and it is no uncommon thing to hear a friar (for the friars are generally the preachers in Italy) denouncing from the pulpit the masquerading parties in the street. But the City of the Church is the place where the carnival is observed more than elsewhere, and for eight days all Rome is given up to the masqueraders. No one who has not seen Rome during the last days of the carnival season, and on the holy week, can be said to have "done" the great sights of the city. But even in this respect to its saturnalia,

"Roma, Roma, Roma,
Non è piu come era prima"

for the Romans since 1848 have not been in proper temper for the observance of the gayer festivals. In Florence there has been nothing deserving the name of a carnival since 1848, till the present season, when the government, in an unwonted fit of condescension, issued a proclamation to announce that masks would be permitted. This permission was at once taken advantage of in all the larger towns of the Grand Duchy, and "the oldest inhabitant"—whoever that venerable personage may be—scarcely remembers so gay a carnival. The streets were crowded with masquerading parties in every costume and colour, and the theatres were filled to overflowing. Not that the Tuscan cities could well afford such extravagance at present, but "it is better to be out of the world than out of the fashion," and it is said that no less than 2000 watches were put in pawn in Florence to get money for the purchase of dresses. This is but one item, but it may give an idea of the straits to which many families have been reduced by this unusual festivity. These concessions have given the Grand Duke a momentary popularity, and some people are afraid that he may take advantage of it to impose a concordat on Tuscany.

At all events, it is certain that while Tuscany in general has been rejoicing, persecution has recommenced against our poor brethren at Pontedera. "The King and Haman sat down to drink, but the city of Shushan was perplexed."—I have before referred to a small party of Bible-readers at Pontedera, who had been threatened with persecution on account of their religious opinions. A process against sixteen of their number had been commenced by the local

authorities, but for some weeks it had been suspended. This was supposed to have been owing to representations made to the Tuscan government on behalf of the converts; and though I cannot enter on such a subject at present, it is but right to say that the Marquis of Normandy deserves all credit for the interest he has taken in their affairs. But it is well understood that Cardinal Corsi, the Archbishop of Pisa, is the great mover in this prosecution; and now it turns out that the local authorities are not competent to decide on the case, and that it has been simply transferred to the courts at Pisa. I believe eight or nine are under process, and that the matter is considered most serious by the diocesan authorities. When proceedings are going on in the courts of law, it is premature to enter fully into the merits of the case; but one point I must notice. The Tuscan government declares in the strongest terms, that Tuscan law does not consider apostacy a crime, and that no man is prosecuted merely for his religious opinions. Of course not, so long as nobody knows what his opinions are! But when he declares his opinions, he makes a statement that may lead others to question the truth of the Romish doctrines, and hence he is at once charged with an attempt at proselytism, or with speaking against the religion of the state. Suppose the case of a convert. He has read the Bible in secret, and has embraced the gospel. In a land where proselytism is a crime, he has made no attempt to teach to others what he has himself received. In the depth of his own heart he believes; but imperfectly instructed as he is, he may think that his duty is to be silent. But he is no longer seen at the communion or the confessional, and the priest demands the reason, "Does he not belong to the Holy Catholic, Apostolic, Roman Church?" "No." "And why does he not belong to it?" He cannot answer this without stating reasons for separating himself, and he cannot state his reasons without speaking against the religion of the country. And for this he may be prosecuted. It is then the purest delusion, and a most unworthy subterfuge, that no man is prosecuted in Tuscany because of his opinions. A man's opinions are only known when he expresses them, and the expression of them is a crime.—If the Tuscan converts were struck dumb, like the father of John the Baptist, from the moment when they had received the gospel, the Tuscan government would not prosecute them,—unless they made signs, and called for a writing table. But as soon as men avow that they have abandoned the errors of the Church of Rome, they are prosecuted for speaking against the religion of the country.—*News of the Churches.*

THE CHRISTIAN LIFE.

Such then, is the true idea of the Christian life—a life not of periodic observances, or of occasional fervour, or even of splendid acts of heroism and self-devotion, but of quiet, constant, unobtrusive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. Is it yours? Have you entered upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle; much in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our way, the courage of the hero, or the martyr, the fortitude that braves outward dangers and sufferings, and clinches not from persecution and death. But with the age of persecution the difficulties of the Christian life have not passed away. In maintaining a spirit of Christian cheerfulness and contentment—in the unambitious routine of humble duties—in preserving the fervour of piety amidst exciting care and wearing anxieties—in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love

Christ so dearly as to be "ready to be bound or to die" for Him; but it is often a thing not less great to be ready to take up our daily cross and to live for Him.

But be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid.—And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain, is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we be religious. Life comes before growth. The soldier must enlist before he can serve. In vain do we give directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be constant or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human tenderness—and, believing in that love that is stronger than death, which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into His hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him whom he owes so much, that constitutes the mainspring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fiful one, but for a life of constant fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

But again, if you would lead a Christian life in the world, let me remind you that life must be continued as well as begun with Christ.—You must learn to look to Him not merely as your Saviour from guilt, but as the Friend of your secret life, the chosen Companion of your solitary hours, the Depository of all the deeper thoughts and feelings of your soul. You cannot live for Him in the world unless you live much with Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them.—Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour.—Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired.—In the recurring seasons of devotion the cares and anxieties of the world's business cease to vex us; exhausted with its toils, we have, in daily communion with God, "meat to eat which the world knoweth not of," and even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair serene countenance of the spirit, that we have something better than the world's pulse to feed upon.—*Religion in Common Life.*

[The Sermon from which the above is an ex-

tract, has been reprinted by the Proprietor of the *Montreal Witness*, and can be got from him in parcels of 25, at one cent each.—*Editor.*]

BOOK OF DISCIPLINE.

In submitting the concluding Chapters of a Draft Book of Discipline to the consideration of Presbyteries, the Committee desire to state that several subjects have been left out, which have already been submitted for consideration by the Synod, and on which Presbyteries are expected to report.

WILLIAM GREGG,
Convener.

Belleville, 24th March, 1856.

CHAP. VIII.—ADMISSION OF MINISTERS AND PROBATIONERS FROM OTHER CHURCHES.

1. The Ministers and Licentiate of Churches, strictly and intimately in connection with this Church, and who shall have come in the way of orderly transition, or who shall have been expressly designated or commissioned as Ministers or Missionaries, by such Churches to this Church, may, on application to any Presbytery, and on producing the proper documentary evidence, be at once received and admitted as Ministers or probationers of this Church.

2. In respect of all others making application to any Presbytery for admission into this Church, and producing at the time of such application satisfactory testimonials of their good and regular standing in the Churches with which they had been previously connected, they shall be dealt with as the Presbytery may see fit, in the way of private conference, examination and hearing them preach, with a view of fully ascertaining their personal piety, soundness in the faith, their ministerial gifts and efficiency, and their prudence and propriety of deportment.

3. When the Presbytery shall deem it necessary, for greater satisfaction in regard to any or all of these points, they shall correspond with parties who may be able to communicate the information required as to the applicants.

4. When the Presbytery shall have been fully satisfied, and have agreed to record their satisfaction, they shall cause circular letters containing duly certified copies of such deliverance, with reference to the specific grounds of it, to be transmitted to the Synod Clerk, as also to the several Presbyteries, and the Presbyteries shall record a deliverance thereon, and without delay, transmit a copy of it to the Synod Clerk, who shall lay these documents before the Synod at its first stated meeting.

5. The Synod, if they deem it necessary, shall examine or hear the applicant preach, and if satisfied in the whole premises, shall record a deliverance to this effect, and remit accordingly to the Presbytery within whose bounds the applicant resides to receive him as a minister or probationer, as the case may be, of this Church.

6. In the case of ministers provided with testimonials regularly granted by the ecclesiastical body with which they are connected, applying for employment in connection with this Church, previous to a meeting of Synod, their testimonials shall be

tabled till an ordinary meeting of Presbytery, occurring at an interval of not less than two months from the period of their presentation.

7. Unless the Presbytery at this second meeting be unanimous, no such applicant shall be employed in connection with this Church previous to his case being brought before the Synod; but in the event of unanimity, it shall be competent for the Presbytery to avail themselves of his services.

CHAP. IX.—PRESBYTERIAL VISITATION.

1. Presbyteries are required to hold regular visitations of the several congregations within their bounds, besides those demanded by peculiar circumstances. Each Presbytery should visit, at least, three congregations every year.

2. When a Congregation is to be visited, notice is given to the Session by the Presbytery Clerk; and the congregation, having been duly convened, appoints Commissioners to appear before the Presbytery.

3. On the day of visitation, a member of the Presbytery, previously appointed, preaches before the Congregation; the examination then proceeds.

4. The Minister and other members of the Session are first called, and the following questions put to them:—

(1.) How many Elders are there in the Session?

(2.) Do you hold regular meetings, and at what times?

(3.) Have you a Session Clerk and Records?

(4.) How many families belong to the Congregation?

(5.) What is the average attendance at Public Worship?

(6.) What is the number of members on the Communion Roll?

(7.) How often is the Lord's supper dispensed?

(8.) What is the average number of actual Communicants?

(9.) How are absentees from Communion dealt with?

(10.) How are Communicants for the first time admitted?

(11.) How and to whom is Baptism administered?

(12.) Is a Register of Baptisms kept?

(13.) Are the scandalous subjected to discipline?

(14.) What are the prevailing sins which render discipline necessary?

(15.) How many Prayer Meetings are connected with the Congregation?

(16.) What is the average number in attendance?

(17.) What is the state of Psalmody in Congregation?

(18.) Is there a Congregational Library, and how many volumes does it contain?

(19.) How many Sabbath Schools have you?

(20.) What is the average attendance of teachers and scholars?

(21.) Have you Sabbath School Libraries, and what number of volumes do they contain?

(22.) Is the duty of Family Worship generally observed in the Congregation?

(23.) Are any of your members engaged in the manufacture or sale of Intoxicating Liquors?

(24.) Do the people generally contribute according to their means, to religious and charitable objects?

(25.) Upon the whole, what is your opinion of the state of religion in your congregation?

(26.) Can you state any special causes which tend to promote or retard the cause of religion in your congregation and neighborhood?

5. The Minister shall be called separately and asked,—

(1.) How many diets of worship have you on each Lord's Day?

(2.) Have you any stated week day services?

(3.) Do you devote any of your time to missionary labors in destitute settlements?

(4.) How often do you visit your people as a pastor during the year?

(5.) How are your pastoral visits conducted?

(6.) Are the Elders men of piety and sound in the faith?

(7.) Do they exhibit a consistent example in the family, in the church, and in the world?

(8.) Do they co-operate with you in the inspection and government of the Church, and in the exercise of discipline?

(9.) Are they regular in their attendance at meetings of Session, Presbytery and Synod?

(10.) Are they generally respected by the Congregation?

6. The Elders shall then be asked,—

(1.) Is the Congregation divided into districts?

(2.) Have you each particular districts assigned to you?

(3.) Do you visit the families of these districts?

(4.) Do you hold Prayer Meetings in your districts?

(5.) Is your Minister a man of piety, and does he exhibit a consistent example in his family, in the church, and in the world?

(6.) Is he a man of study, and do his pulpit services indicate careful preparation and an accurate knowledge of the word of God?

(7.) Does he preach the leading doctrines of Scripture, as contained in the Westminster Confession of Faith?

(8.) Does he deliver regular courses of lectures?

(9.) Do the people respect their pastor, and evince a desire to profit by his ministrations?

7. The following questions are then put to the deacons or managers:—

(1.) How many Deacons are there in the Congregation?

(2.) How have they been appointed?

(3.) Have you a Church and Manse, and by what tenure is the property held?

(4.) How many can your Church accommodate, and how many sittings are allocated?

(5.) Is there any debt on your Church property, and what is the amount?

(6.) What is the stipend promised to your minister?

(7.) From what sources is it collected?

(8.) Are any arrears due him, and what is the amount?

(9.) What is the ordinary Sabbath collection?

(10.) What amount is annually contributed to Missionary objects and the College Fund?

(11.) Are the collections appointed by the Synod, regularly taken up?

(12.) Are the expenses of minister and

elders, while attending meetings of Presbytery and Synod, defrayed by the congregation?

(13.) Are the expenses of ministers, assisting at Communion seasons, defrayed by the congregation?

(14.) What is the whole annual amount contributed by the congregation for all religious purposes?

8. The Commissioners of the congregation shall then be asked—

(1.) How often are congregational meetings held, and by what authority?

(2.) Do any but members of the Church vote, or take part in them?

(3.) Are you satisfied with the answers given by the different parties examined?

(4.) Do you know of any serious and general complaints against any of the office-bearers of the congregation?

9. With a view to eliciting all desirable information, it is competent to any member of the Presbytery to make further inquiries of the parties examined.

10. The Presbytery having completed the examination, shall record in their minutes their judgment respecting the state of the congregation, and the manner in which the minister, office-bearers and members, have discharged their duties; privately confer with the minister, for the purpose of tendering to him such advice as they may deem expedient; and appoint one of their number to confer with the session, and to address the people, giving them such encouragement, direction, or admonition, as circumstances may require.

CHAP. X.—THE SYNOD.

1. It is the duty of the Synod to regulate the number and extent of Presbyteries; to inspect their records; to judge of complaints or appeals from their sentences; to affirm, reverse, or vary these; to stir up, exhort, advise, or rebuke Presbyteries, if necessary; to dispose of overtures; to consider matters of common concern to all the Church, whether respecting its doctrines, worship, discipline, or government; to appoint days of thanksgiving or humiliation; to issue pastoral addresses; to emit testimonies in favor of truth or against prevailing errors; to maintain correspondence with sister Churches; to regulate the Theological College or Colleges, appoint Professors, and direct the course of instruction therein; to authorise Presbyteries to proceed in licensing students, admitting ministers of other Churches, and restoring suspended or degraded ministers or probationers, from whom license has been withdrawn; to superintend the Missionary operations of the Church, and devise means for still further disseminating the Gospel at home and abroad; and, in general, to attend to all matters relating to the interests of the Church of Christ.

2. The ordinary meetings of the Synod are held annually, commencing on the second Wednesday of June, or at any other time which may be fixed at the previous meeting. It is desirable that meetings of Synod be held, successively, within the bounds of different Presbyteries. The presence of fifteen members, eight of whom shall be ministers, is necessary to constitute a quorum, provided that in this number there be a member or members of three different Presbyteries.

3. The Synod appoints a Moderator, who

presides at its meetings, preserves order, takes the votes, announces the decisions, administers censures, and opens and closes each meeting with prayer. The Moderator has a casting, but no deliberative, vote.

4. The Synod appoints also a Clerk or Clerks to keep the roll of its members, record its proceedings, preserve its papers, and write out and attest extracts of its resolutions or decisions, when ordered by the Court.

5. At the commencement of each meeting of Synod a Sermon is preached by the Moderator of the preceding year, who then constitutes the Synod by prayer. The Clerk then calls the Roll of the Presbyteries, which must previously be handed in by Presbytery Clerks. The roll with the names of members present is then laid on the table.

6. The Moderator may then nominate a successor. Each Presbytery also may return one of the ministers of Synod, nominated at a preceding meeting, as a candidate for the office. It is also competent to any member of the Synod to nominate a candidate. The Candidate elected shall take the Chair, and, if he see cause, may address the brethren. The same Moderator cannot be re-elected within a period of five years.

7. If there be a vacancy in the Clerkship, the Synod shall next proceed to appoint a member to fill this office.

8. A Committee of Bills and Overtures is then appointed. This Committee consists of two ministers and two elders from each Presbytery, with the Moderator and Clerk of Synod. All other members of Synod are entitled to speak, but not to vote, at meetings of this Committee.

9. The duty of the Committee of Bills and Overtures is—

(1.) To see that all the papers forwarded to the Clerk and laid before them, have been duly transmitted, and are in all respects regular and proper to be laid before the Synod. Before refusing to transmit to Synod parties are notified of the objections to transmission, and liberty is given to obviate these objections if practicable. The Committee's decision may be reviewed by the Synod on protest and complaint.

(2.) To fix the order of business, and as far as practicable the time when each particular matter shall be taken up, and when they may think it expedient to report to the Synod their opinion on the form in which any particular cause may be taken up, or as to the propriety of referring it to a special Committee.

(3.) To receive the name of any Minister or member of any other religious body whom any member may wish to introduce to the Synod. No member of any other body shall be permitted to sit and deliberate in the Synod, until his name is declared to this Committee, and their sanction is obtained. Nor in any case shall a member of any other religious body be permitted to vote in the Synod.

10. So soon as practicable, after the Synod is constituted, the Committee of Bills and Overtures reports the cases transmitted and the arrangements made. The arrangements, when sanctioned by the Synod, are, in no case, departed from, except with the concurrence of all parties interested in the other cases on the roll affected by the change. When the arrangements are decided on, a roll of cases is affixed to the

door of the house in which the Synod meets.

11. The Synod endeavors to dispose of each case within the time assigned in the arrangements. If from the time occupied in one case, the others fixed for the same Session, cannot be overtaken, these others are not allowed to take the place of those fixed for other sittings, but are delayed till arrangements are made for taking them up without interfering with others on the roll. To avoid derangement, when the discussion of any case has occupied three hours, it is the duty of the Moderator to take the sense of the Synod, whether it should be brought to a close by a vote, or adjourned to another sitting.

12. When the overture comes from a Presbytery, no more than two members are heard in support of it, and only one in reply. If there are several overtures, on substantially the same subject, from different Presbyteries, only one member from each Presbytery is heard in support of them, and only one speech in reply, the speaker being fixed on by the supporters of the overtures. This rule applies to all cases in which Presbyteries are parties before the Synod.

13. The Synod, for the greater freedom of discussion, has the power of resolving itself into a Committee of the whole house, in which case the Moderator leaves the Chair, and a Chairman is appointed. A separate minute is taken of the proceedings of the Committee. When the Synod resumes, the minutes of the Committee are read. The decision is then read, and, without further discussion, approved and sanctioned, any member having at this stage the privilege to dissent.

14. The Moderator of the Synod, on his own authority, may call a meeting of Synod, for the transaction of special business. He is also bound to call such meetings at the request of three Presbyteries. These meetings are called by a circular, signed by the Moderator or by the Clerk on his written authority, and addressed to each member of Synod. The circulars must be delivered, or despatched through the Post Office, at least two weeks before the time of meeting. No business can be transacted at these meetings, except that for which they have been convened, and which is specified in the circular calling them.

15. The Synod being the supreme court of the Church—its decisions are final, and cannot be protested against, or appealed from. For the same reason it is entitled, when circumstances seem to require it, to alter its forms of procedure, and, in cases of very urgent necessity, to dispense with their observance.

CHAP. XI.—RULES OF BUSINESS IN CHURCH COURTS.

1. During the discussion of any question, no member shall direct his discourse to any but the Moderator; nor shall any member who has spoken once upon a subject, have leave to speak again, except in explanation, until members who have not spoken thereon, shall be heard if they desire it.

2. The Moderator has authority to interrupt, and call to order, any member of the Court, or party at the bar, who departs from the subject, or infringes the rules of procedure. Any member of the Court has also a right to call to order, and immediately on, his doing so, the speaker stops, and takes his seat. The decision of the point rests

with the Moderator. Members calling to order unnecessarily, are liable to the censure of the Court.

3. No motion can be discussed, unless seconded and submitted in writing. A motion, or amendment, cannot be withdrawn, without leave of the seconder; but should the seconder withdraw his support, and no other member second it, the motion is thereby lost; and when a motion or amendment is made, no change of either can take place without the special leave of the Court.

4. When there are more than two motions, or than a motion and amendment, the last proposed is immediately put against the motion or amendment immediately preceding it, till only two remain, which are voted for as first and second motion, or motion and amendment, or by any other names which may briefly indicate their import.

5. Before a vote is taken, the doors of the house are closed, and no members are allowed to go out or come in. In difficult cases the Synod engages in prayer before voting. The vote may be taken by a show of hands, but if any member of Court expresses a wish for it, the roll is called, and the votes marked.

CHAP. XII.—PETITIONS AND OVERTURES.

1. Every member of the Church has access to the different courts by petition or memorial. He has direct access to the Session of the Congregation to which he belongs, and through the inferior to the superior courts.

2. Transmission of a petition by an inferior court does not imply approbation of its object or concurrence in it; but it is the duty of inferior courts, in transmitting petitions, to see that they are regular and expressed in respectful terms. Sessions or Presbyteries may refuse to transmit; in which case the petitioner is entitled to protest and appeal, and thus bring the matter before the next superior court.

3. A petitioner in his own cause is a party, and a member of court being such petitioner, cannot deliberate and vote in the matter.

4. Overtures are proposals made to the supreme court, to enact rules binding upon the whole Church, or to pass resolutions on any matter of general importance.

5. They may be originated by a Presbytery, Session Minister, Elder, or private member of the Church, but must be submitted in writing, and regularly transmitted in the same way as petitions. They may also be brought in by a Committee of Synod appointed for the purpose.

6. An overture which contemplates a material change in the Constitution of the Church if entertained by the Synod, is to be very carefully considered, and should be remitted to Presbyteries and Sessions for their consideration, before being finally adopted; but the Synod may order it to be acted on *ad interim*.

CHAP. XIII.—OF REFERENCE AND APPEALS.

1. A reference is a judicial representation made of a case not yet decided, from an inferior to a superior court, which representation ought always to be in writing. The reference may be made either *simpliciter*, that is in regard to the whole case, without any opinion being expressed, or upon some particular point, which in the course of proceeding has appeared to the inferior court a matter of difficulty.

2. If no peculiar difficulty appear, and the inferior court seem to have referred the cause, for the sake of avoiding the trouble of the investigation, the superior court shall remand the cause, with directions as to procedure, and order the cause to be issued, if possible, and reported at their next meeting.

3. In case of reference, the court referring shall produce an authenticated copy of their proceedings before the superior court, with the reasons of reference.

4. In cases of reference, the members of the inferior court making it, retain all the privileges of deliberating and voting in the cause before the superior court, which they would have had if no reference had been made.

5. An appeal is the removal of a case already decided from an inferior to a superior court, by a party aggrieved. Members of the court appealed from are not allowed to vote in the superior court on any question connected with the appeal.

6. When verbal notice of appeal is given, the appellant is to be informed that he must give to the Moderator written notice of appeal within ten days of the time of passing the sentence of which he complains; but if within said ten days the appeal is not lodged, the sentence shall stand.

7. When merely verbal notice of appeal is given at the time of passing the sentence, it becomes the duty of the Moderator, upon receiving in due time the written notice of appeal, to give notice to appellant, which he is to have delivered to the opposite party, and summonses shall be granted to either, or both parties, if requisite.

8. Informality in the proceedings of the lower courts; inadequacy of the sentence pronounced to the charge proved, and injustice intended or done to the appellant are proper grounds of appeal.

9. When the appeal is judged to possess one or more of these grounds, the cause may be proceeded with immediately, or referred to a commission.

10. When the superior court determine to proceed immediately, they shall in no case hear new evidence other than what is, or ought to have been contained in the minutes, until they shall, if judged necessary, have passed sentence on the court against whose determination the appeal has been entered. The court shall then proceed to hear whatever new circumstances or evidence can be produced (if such there be) and afterwards modify or renew the sentence as discipline may require.

11. If the case be referred to a Commission, the court appealed from shall attend and explain their conduct; but before a Commission, sentence on the court shall not be passed, but may afterwards be founded on their report.

12. The ordinary effect of an appeal is to suspend all further proceedings on the ground of the sentence appealed from. But if a sentence of suspension, excommunication from Church privileges, or of deposition from office be the sentence appealed from, it shall be considered as in force until the appeal shall be issued.

CHAP. XIV.—DISSENTS, PROTESTS, AND COMPLAINTS.

1. A dissent, is a declaration of one or more members of a minority in a Court, expressing a different opinion from that of a

majority. A protest, is a more formal testimony against what they deem a mischievous or erroneous decision.

2. A dissent, or protest, is entered on the same day on which the decision objected to is pronounced; but if accompanied with reasons, these must be given in within ten days. If the reasons are given in immediately, and couched in respectful language, they are recorded in the minutes; but if, on a subsequent day, they are read in open Court, and held in *retentis*.

3. If they deem it important to the interests of truth, the majority may, with propriety, appoint a Committee to draw up an answer to the reasons assigned, which, after being approved by the Court, ought to be entered in its records.

4. The decision of an inferior may be brought before the review of a superior Court, not merely by the appeal of a party aggrieved, but also by any member of the inferior Court, who may dissent, and protest for leave to complain.

5. Notice of a complaint must be given, as in the case of an appeal, and the effect is the same as that of an appeal, in suspending further proceedings on the ground of the sentence objected to. As in the case of an appeal, the members of the Court complained of are not permitted to vote on any question connected with the complaint.

CHAP. XV.—CHURCH CENSURES.

1. The proper grounds of Church Censure, are breaches of the Divine law, which tend to bring discredit upon religion; or the maintenance of doctrines which are manifestly inconsistent with the fundamental principles of Christianity.

2. The proper subjects of Church Censure, are Church members; and its proper ends are the preservation of the Church's purity, the prevention of error, and immorality, and the reclaiming of offenders.

3. Charges against individuals which have long lain dormant; or where there is a manifest deficiency of proof; or where the precept in Matt. xviii. 15, has not been complied with; should not be investigated by Church Courts, with a view to the infliction of censure.

4. In receiving accusations, conducting processes, and inflicting censures, Church Courts should avoid the unnecessary divulging of offences, lest the spreading of scandal should harden the guilty, grieve the godly, and dishonour religion.

5. The censures inflicted by Church Courts, are admonition, rebuke, suspension, deposition from office, and excommunication.

6. Scandals may come before Church Courts by *fama clamosa*, accusation, reference, complaint or appeal.

CHAP. XVI.—FAMA CLAMOSA.

1. When a matter comes before a Church Court, by *fama clamosa*, or public report, before proceeding to trial, it should be ascertained, that the charge is, in some degree at least, credited by the religious world, and not an injurious slander of those who take up evil reports against their neighbours.

2. When a Church Court has determined that investigation is requisite, the first step to be taken, is to ascertain from some of the members of the Court, the names of some

of the most credible persons, from whom they have heard the report.

3. When any member of a congregation is thus, by credible persons, reported to be guilty of such offences as profane swearing, Sabbath breaking, drunkenness, uncleanness, undutifulness to parents, a member of session shall be appointed to converse with the party, and endeavour to ascertain the truth or falsehood of the charge.

4. Should the report appear unfounded, the member of session shall take the most efficacious method to counteract the injury. But should the report appear founded on truth, he shall endeavour to show the evil and danger of the sin, and explain the nature and necessity of repentance. If not then satisfied of the party's repentance, he shall appoint another time for renewing the conversation, and report the result of the admonition to the session.

5. Should these admonitions fail of success, it becomes the duty of the session to call the offender before them, and if the offence alleged have been the first fault of the kind known or charged against him, or if it has not been attended with aggravated circumstances, the session are to report the admonition, and wait for some time to observe what effect may be produced.

6. Should the offender manifest, by his conduct, sorrow for what is past, and promise amendment for the future, the session shall proceed no further; but if he do not, it is the duty of the session to suspend him from sealing ordinances.

7. Should the offence reported have been accompanied with aggravating circumstances, or have been of such a public nature as to cause extensive scandal in the Church, it is the duty of the session, after due admonition, immediately to suspend the offender from the Lord's Supper, and from the privilege of presenting his children for baptism.

8. When any member of a congregation is publicly reported, or known to be guilty of the crime of fornication, slander, drunkenness, or other such gross offences, it becomes the duty of the session to take immediate notice of the matter, and not wait till the offender appears requiring Church privileges.

9. Persons guilty of any of the heinous sins above mentioned, or who acknowledge their guilt, are to be forthwith suspended from the privileges of the Church, and not again restored until there be evidence of repentance.

CHAP. XVII.—ACCUSATIONS.

1. When a charge is brought by accusation of one or more persons, the first business of the Church Court is, to take care that the accusers be duly informed that the case cannot proceed, unless they profess their readiness to substantiate the charge upon oath.

2. When the charge is of such a nature as to be capable of being accompanied by the circumstances of time and place, the Church Court shall take care that these circumstances be clearly described, so that the accused may have every opportunity of defending himself.

3. To prevent the bringing forward of unfounded charges, accusers are to be informed that should the accusation prove false, and the accusers appear to have been actuated malicious motives, they are to be dealt with

as calumniators, and subject, so far as the case will admit, to the same degree of censure, to which the charge, if proved, would have subjected the accused.

4. The withdrawal of an accuser, in case of scandal, will not warrant the court to desist from the inquiry, but they shall proceed as in case of *fama clamosa*, and summon the accuser as witness, if they see cause.

5. When an accusation is lodged, nothing more shall be done at the first meeting except by consent of parties, than to give the accused a written notice of the charge, ten clear days before the day appointed for trial, together with the names and residences of the witnesses.

6. No professional agents or advisers shall be permitted to appear, and plead either in Session or other Church Courts; but as many parties may be ignorant of the forms of procedure, they may request any minister or elder of the Court, before which they appear, to prepare and exhibit their cause. The minister or elder so engaged shall not be allowed, after pleading the cause of the accused, to sit in judgment as a member of the Court.

7. Every trial shall be in open Court, but in case of any evidence coming forward that might be indecent, or injurious to public decorum, so much of the trial as relates to said evidence, shall be held in private, the witness, the accuser and the accused only being admitted.

8. No person is permitted to comment upon evidence till the examination of witnesses shall have closed.

9. The examination of witnesses being ended, parties shall be asked whether they have any thing to add. If they choose to speak, the accuser shall be heard first, then the accused in reply. Parties are then ordered to withdraw, and directed to remain in attendance, and the Church Court proceeds to consider evidence.

10. In all cases where it is possible, Church Courts should pass sentence. When they cannot come to a decision, the case should be referred.

11. Whether the court have passed sentence or determined to refer the cause to a higher court; parties are again called in and the decision announced; and the Moderator explains to the party affected, the right and rules of appeal.

12. When a Minister is deposed for an atrocious offence, confessed, or proved, he cannot be restored to office, without the consent of the Supreme Court, and after giving the most satisfactory evidence of deep penitence, and a lengthened period of exemplary, humble, and edifying conduct.

CHAP. XVIII.—WITNESSES.

1. If, by private conference, a Church Court cannot succeed in ascertaining the truth or falseness of a report, and removing the scandal consequent thereon, it may be necessary to summon witnesses supposed to have knowledge of the matter, and examine them upon oath respecting its truth or falsehood.

2. If a Church Court, or person accused by public report, be able to trace any of the original propagators of the scandal, the Court, of their own choice, ought, and, at the request of the accused are bound, to summon the propagators to give evidence; and if such propagators do not appear, they shall be treated as slanderers and calumniators.

3. At the request of any party, or on the motion of any member of the Court, summonses shall be issued by the Moderator, requiring the attendance of parties or of witnesses. When the witnesses do not belong to this Church, a letter shall be written to them, explaining the necessity of their evidence, and requesting their attendance.

4. Witnesses belonging to this Church failing to attend, without allowable excuse, upon the first summonses, or refraining to give evidence, shall be excluded from Church privileges until they give evidence of repentance. But a husband or wife shall not be compelled to bear testimony against each other in any Church Court.

5. When the attendance of a witness is prevented by sickness, or distance of residence, or when he belongs to a different communion, a Church Court may appoint a commission to examine him. The accused shall have the choice of one of the commissioners, and has the right of being present at the examination, and of putting by the Moderator such questions as the commissioners may approve.

6. Before witnesses are sworn, the accused shall have the right of submitting objections against them; and witnesses against whom such objections are sustained shall be held incompetent.

7. The oath or affirmation shall be administered to a witness by the Moderator in such terms as the following:—"You solemnly promise in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to witness, as you shall answer to the Great Judge of quick and dead."

8. No witness afterward to be examined, except a member of the Church Court, shall be present during the examination of another witness, in the same case, unless by consent of parties.

9. To prevent confusion, witnesses shall be examined first by the parties introducing them, and then cross-examined by the opposite party, after which a member of the Court, or other party may put additional questions. But no question shall be put or answered except by permission of the Moderator.

10. The testimony given by witnesses should be carefully recorded, and read to them for their approbation and subscription.

11. The credibility of a witness may be affected by relationship to any of the parties; by deep interest in the result of the trial; by general rashness indiscretion or malignity of character; and by various other circumstances, to which the Church Courts must carefully attend; and for which they must make all proper allowance in their decision.

12. Accusers are held to be competent witnesses.

THE ORGAN QUESTION.

We referred in our last number to a little work lately published on this subject, with an introductory notice by Dr. Candlish. We subjoin an extract from this notice, believing that the judicious sentiments therein expressed, will commend

themselves to the approbation of many of our readers:—

I wish I had for a little the quiet ear of our friends who are occasioning, if I may not say causing, the discussion of this subject,—the employment of organs in Public Worship in Presbyterian Church Courts. I would like to point out to them the very serious responsibility which they unwittingly incur. I am not easily frightened by the name of schism. Nor would I frighten others. But there can be no harm in a timely warning. And the warning is timely, at any rate. For as yet no one, I believe, is irrevocably committed.

In the first place, let the peculiar constitution of Presbyterian Churches be kept in mind. Where Congregationalism prevails, either avowedly, as among the great body of English Non-conformists, or virtually, as in the English Establishment, uniformity of worship is not necessarily a condition of union. Among our Independent brethren great diversity may be tolerated, for no one is responsible for what another does; and in the Church of England, all sorts of hymns are allowed, and the service is conducted in all sorts of styles, from the richest ritualism to the baldest and tamest routine. On the Congregational system, every pastor with his people may take his own way,—one using instrumental music, and another condemning the use of it; and yet the harmony of any association they form among themselves may remain unbroken. This may or may not be a recommendation of that system. That is not now the question. It is enough to say that it is inconsistent with Presbyterianism. Those Presbyterians who disapprove, on conscientious and scriptural grounds, of a particular mode of worship,—as, for instance, of the Organ,—cannot divest themselves of responsibility by merely excluding it from their own Congregations. They are bound to resist the introduction of it in all the other Congregations of the Church as well as in their own.

Hence I would suggest, in the second place, the impossibility of the question, if it be once raised, being left to the decision of individual Kirk-sessions and Congregations. It is easy, of course, for those who are ready to sanction the use of instrumental music, or who reckon it a matter of indifference, to content to its being left as an open question, on which Congregations may agree to differ from one another. But if there be any, as there undoubtedly are many in all the British Presbyterian Churches, who rightly or wrongly, have come to entertain strong convictions against the lawfulness of the practice, it is impossible for them to acquiesce in the introduction of it, even in Congregations to which they do not themselves belong. On Presbyterian principles, it is unreasonable to ask them to do so. A controversy in the Courts of the Church becomes, in these circumstances, inevitable. And if it is an unnecessary controversy,—if it is a controversy which on either side might be compromised or avoided without violence to conscience,—it involves more or less the guilt of schism, or at least of what tends to schism.

I have to admit, in the third place, that if the use of instrumental music in public worship had been the rule hitherto in our Presbyterian Churches,—if it had been hereditary and common,—and if the opponents of it were the innovators, professing to have received a new light, and acknowledging therefore a new obligation, I would have not a little sympathy with parties indicating a reluctance to sacrifice their own customary and constitutional freedom to the new-fangled notions and scruples of weaker brethren. I suppose that, in the case of the Church of England, an act of comprehension, allowing all who chose to dispense with surplice and chanting, the sign of the cross in baptism, and the posture of kneeling at communion, would have appeared a fair concession, if it had been made in time, to what they would have called the strait-laced piety of

the Puritans. Even in a Presbyterian Church, in which the organ, or its substitute, the lute or fiddle, had been authorised for generations as lawful and right, I do not know that I could well insist on any thing more, if I were now beginning to have conscientious difficulties, than that I should be permitted to set up a worship of plain Psalmody for myself, and to do so without forfeiting my position in her communion.

But, in the fourth place, while making this concession, I cannot but maintain that the case is entirely different when the proposed innovation is on the other side. It is not conceivable, at least among Presbyterians, that any of those who are for calling in the aid of instruments in worshipping God, can plead reasons of conscience. Here, in Scotland, England, and Ireland, they have had no objection hitherto to *in-Organic* Psalmody. It is not, in their case, liberty to comply with what they hold to be a peremptory obligation that is asked, but merely liberty to enjoy what they hold to be a lawful privilege of pleasure. And the Churches which are asked to grant that liberty within their communion, are Churches, I repeat, which, by their very Presbyterianism, are precluded from the easy expedient of devolving the question summarily upon particular Congregations. They must as Churches, in their collective capacity, take up the question and dispose of it. No doubt they may, upon full deliberation, come to the conclusion that the question had better, after all, be left an open one, and that Kirk-sessions and Congregations should be allowed to exercise their discretion in regard to it. It is manifest, however, that this is a conclusion which could satisfy none but those who either approve of instrumental worship, or reckon it a matter of indifference. All who are conscientiously opposed to it,—who regard it as inexpedient and unlawful, unauthorised and unscriptural,—must feel themselves bound, as Presbyterians, to do their utmost against a proposal to have it even tolerated. In their own judgment it is an act of will-worship;—and there is no plea of conscience on the other side to which they might be bound to let their own judgment defer. Nay, were it ultimately settled, by a majority of the Church collective, that the question should be left an open one, still, in the face of a minority holding a decided opinion on the subject, peace would be impossible. The controversy would be handed down to Kirk-sessions and Congregations; disputes would be interminable; and, in all probability, almost as often as a party of strong-minded instrumentalists succeeded in erecting an organ loft, and displaying the "*Kist o' whistles*," some unmanageable handful of impracticable psalm-singers would be driven away in sore disgust, to set up a tabernacle of their own, where they might lift up their unaided voices in praise of God, after the good old fashion of their fathers.

On such grounds as these I greatly dread, and would most earnestly deprecate, any procedure fitted to raise this question in our Presbyterian Churches. It is a question that, if raised, will certainly distract and divide us. And can we afford the luxury of a new intestine quarrel on such a point? Is this a time for it? Surely Presbyterianism in these kingdoms has exhibited enough of the weakness which a tendency to dispute, and split, and separate, occasions. Surely, if we must fall out among ourselves, we might find some worthier cause, in a day of rebuke and blasphemy, than a wrangle about such a poor innovation on our hereditary mode of worship as our *Organic* friends are for introducing.

TURKEY.

REVOLUTION IN THE SYSTEM OF GOVERNMENT.

The concessions made by Turkey in the late treaty are most complete and satisfactory. It is reported that the ambassadors who proposed them expected at first that only a part would be accep-

ted, and were astonished at the readiness of the Sultan to concede all that was asked of him. The articles are understood to have been chiefly prepared by Lord Redcliffe, though they were presented by the ambassadors of England, France, and Austria unitedly. The obtaining of changes of such vital importance is a fit culminating point to the long and arduous career of a man whose efforts have been unceasing to promote the civilization and the progress of the Ottoman empire. We present a copy of the heads of the articles, as given in the *Journal of Trieste*. Their number is twenty-one—

1. The maintenance of the Hatti Scheriff of Gulhano;
2. The guarantee of their former spiritual privileges to the Greeks and Armenians;
3. Surrender by the patriarchate of temporal and judicial power;
4. Equality of religious systems;
5. Renunciation of persecution and punishment on account of change of religion;
6. Admission of Christians to offices of state;
7. Establishment of general schools for the people;
8. Introduction of temporal courts of jurisdiction for the rayahs;
9. Arrangement in a code of the existing criminal and civil laws;
10. Publication of the laws in all the languages of the empire;
11. Prison reform;
12. Police reform;
13. Recruiting of Christians, and their admission to military honours;
14. Change of system in the provincial courts;
15. The power of purchasing property by all freemen;
16. Direct taxation;
17. Improvements of ways of communication;
18. Improvement of the budget of the finance;
19. Representation of Christians in council of state;
20. Credit establishments for trade;
21. Reform of the mint.

It is difficult to appreciate the value and importance of such concessions as these. They literally revolutionise the whole system of the Turkish empire. The change that must have passed over the Mahometan mind within the last few years, to admit even of the proposal of these articles, is one of the most striking signs of the times. The fifth point, which renounces all persecution on account of change of faith, is not likely to remain a dead letter in its effects, when already the haughty spirit of the followers of Mahomet has become so much bowed, and their confidence in their own superiority so much shaken. Civil supremacy has, from the very first, been an essential element of the Mahometan faith, except, perhaps, in a few remote mountain districts, or among the wild Arabs. All the ideas of religion which it presents are associated with Moslem dignity and mastership. Even its paradise is a region where the haughty follower of the prophet reposes in dignity and ease, attended by crowds of Christian slaves. It therefore remains to be seen whether Mahometanism can long retain its hold upon the mind of its votaries when bereft of its temporal advantages; or whether this new system of legislation may not become the handmaid of religion in preparing the way for the triumph of the Christian cause.—*News of the Churches.*

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Indian Lands.....	£2 10 0
Martintown.....	1 1 9
Trenton.....	0 19 4
Murray.....	0 10 3
A Friend.....	0 5 0

BUXTON MISSION AND SYNOD FUND.

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WIDOWS' FUND.

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King.....	1 15 0
Baltimore.....	3 0 0
Hamilton, McNab Street.....	6 10 6
Scarboro'.....	5 10 0

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Doon.....	£4 15 9
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Lancaster.....	7 2 6
Dalhousie Mills.....	6 2 7
Indian Lands.....	7 15 0
Laguerro, (additional).....	2 5 0
Williams.....	6 0 0
Wellington Square and Waterdown.....	4 10 0
Female Association, Forgue.....	8 0 0
Nassagawoya.....	2 0 0
Percy.....	1 15 0
Messrs. Haggart, Brampton.....	1 5 0
Darlington.....	15 0 0
Egmondville.....	1 10 3
Kingston, Brock Street.....	10 0 0
Temple.....	2 17 6
East Toronto.....	1 0 0
Brampton.....	1 5 0
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Warsaw.....	2 5 0
Perth Missionary Association.....	5 0 0
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Williams.....	£7 1 3
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Saltfleet and Binbrook.....	1 19 4
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RED RIVER.

On behalf of the Red River Congregation, I beg to acknowledge the receipt of £5 4s. 8½., per Dr. Burns, Toronto, as a donation from Mr. C. Schofield, Esq., near Owen Sound, part proceeds of a lot of ground gifted by him to R. H. Brott, Esq., Banker, Toronto.

ALEX. ROSS.

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

Mrs. Willis, Toronto.....	£2
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