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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. XVII.

TORONTO, NOVEMBER, 1860.

No. 1

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PRESBYTERY OF BROCKVILLE.

This Presbytery will meet at Port Elgin on first Tuesday of November, at 3 P. M.
J. K. SMITH, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery will meet at Cote Street Church, Montreal, on first Wednesday of November, at 11 o'clock A. M.
A. F. KEUR, *Pres Clerk*

PRESBYTERY OF HAMILTON.

This Presbytery will meet for general business in Knox's Church, Galt, on Tuesday, the 13th day of November, at 12 o'clock noon.
J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

This Presbytery will meet in Knox's Church, Scarborough, on Thursday, 8th November, at 11 A. M. for ordination of Mr. Fletcher, and for general business.
W. GREGG, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery will meet at Belleville, on thir. Tuesday of January, at 10 o'clock, A. M.
ALEX. MACALISTER, *Pres. Clerk.*

Notices of Recent Publications.

OUTLINES OF THEOLOGY. By the Rev A. A. Hodge, New York: R. Carter & Brothers; Sold by D. McLellan, Hamilton.

The author of this volume is the son of the eminent Theologian, Dr. Hodge, of Princeton, and in the preparation of this work he has been enabled to avail himself of the valuable manuscripts of his father. The work is one of the most useful and perspicuous method of presenting an outline of Theology, the form of question and answer. We have looked into the book with some degree of care, and regard it as a work of decided merit. It is calculated to be specially useful to Students and Ministers, but may be read with great profit by all who are giving attention to Theological literature.

THE REFORMED PASTOR, showing the nature of the pastoral work, especially in private instruction and catechizing, &c. By the Rev. Richard Baxter. New York: R. Carter & Brothers; Sold by D. McLellan, Hamilton.

Few works have been more highly blessed, directly and indirectly, for the salvation of souls than Baxter's Reformed Pastor. It has been the means of leading to a proper sense of his responsibility, many a Minister of the Gospel, and has thus done good to thousands who have never seen the book itself. No more suitable book can be put into the hand of a young pastor. This edition by Messrs. Carter is unabridged, and is also handsomely got up. The publishers have conferred a benefit on the Church at large by the publication of this valuable volume.

THE BOOK AND ITS STORY.—A narrative for the Young. New York: R. Carter & Brothers; Sold by D. McLellan, Hamilton.

This volume is specially intended for the young, and cannot fail to be interesting to that class of readers. It contains a large amount of well digested information concerning "The Book." Although specially intended

for the young, it is well worthy of the perusal of the older. It presents much valuable information with reference to the history of the Bible in all ages, and its circulation in different languages, especially through the labours of the British and Foreign Bible Society.

A BRIEF TREATISE on the Canon and Interpretation of the Holy Scriptures: for the special benefit of Junior Theological Students, but intended also for private christians in general. By Alex. McClelland, Professor of Biblical Literature of New Brunswick. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The topics discussed in this volume viz: the genuineness, and canonical authority of the Scriptures, and the principles of interpretation &c., are of great importance, not only to professional Students, but to christians generally. Those subjects are here treated in a very satisfactory manner. The work is well adapted for use as a manual in theological Seminaries. But it is so clearly and perspicuously written that it may be profitably perused by private christians.

THE TRUE PATH, or the Young Man invited to the Saviour. In a series of Lectures, by the Rev. Joseph M. Atkinson, Raleigh N. C. Philadelphia: Presbyterian Board of Publication.

The lectures here embraced contain a summary of arguments in support of revealed religion,—its foundation as a revelation from God, and the leading doctrines connected with it. We believe it meets many difficulties which beset the path of young men in the present day. It is suggestive of thought, and on the whole is a volume which may with benefit be put into the hands of thinking young men.

THE LOST CHILDREN, or Henry and His Torch. LITTLE ANNIE'S FIRST THOUGHT. NURSERY TALES.

These are three new books in the "Series for Youth," published by the Board, at Philadelphia. Not only in their object, but in style, typography &c., they are well adapted for youthful readers, and will make an excellent addition to those already published.

ARE YOU BAPTIZED?
ARE YOUR CHILDREN BAPTIZED.
JOHN'S BAPTISM NOT CHRISTIAN BAPTISM.

The above are the titles of three tracts on

Baptism, lately published by the Presbyterian Board of Publication. They discuss, and, in our estimation, settle several of the points in dispute between Pedo-baptists and anti-pedo-baptists. They may be profitably circulated in regions where the people need to be instructed and established in the scripture doctrines on these points.

TERMS FOR THE
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Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.
Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

KNOX COLLEGE—BURSARIES.

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

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

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

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

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

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

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

By Order,
Toronto, 17th April, 1860.

PRESBYTERIAN WORKS

FOR SALE BY

JOHN DOUGALL,
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36, GREAT ST. JAMES STREET,
MONTREAL.

SHAW on the Confession of Faith. 5 00
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PATERSON on the Shorter Catechism. 2 3
KING on the Ruling Eldership. 2 6
HILL's Practice of the Church Courts. 5 6
Cook's Styles and Procedure of the Church Courts. 16 3

—ALSO—

Carter & Bros. Publications, and a large stock of miscellaneous Books, which Ministers and others are invited to call and examine.
A discount allowed to Ministers.
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DIGEST OF SYNOD MINUTES.

This volume will shortly be ready, and it is earnestly requested that the names of Subscribers be forwarded without delay to the Editor, Rev. A. Kemp, Montreal.

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

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

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

Presbytery Clerks are earnestly requested to take an interest in the circulation of this Digest.

WILL SHORTLY BE PUBLISHED,

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

THE
MONTREAL WITNESS
FOR THREE DOLLARS PER ANNUM.

The *Montreal Daily Witness*, containing a considerable amount of interesting and instructive matter, together with the latest news by the mails and telegraphs, is published every afternoon in time for the evening mails, at THREE DOLLARS PER ANNUM, in advance.

Merchants will find the commercial information of the *Witness* of great value, and the *Daily* will give the latest information as to the rise and fall of the markets.

Letters should be addressed

JOHN DOUGALL,

"Montreal Witness," Montreal.

LITERARY NOTICE.—SCIENTIFIC AMERICAN

One of the most interesting and useful publications of the day is the *SCIENTIFIC AMERICAN*, a weekly publication, devoted to popular science, new inventions, and the whole range of mechanical and manufacturing arts. The *SCIENTIFIC AMERICAN* has been published for fifteen years, by the well-known Patent Solicitors, Messrs Munn, & Co. 37 Park Row, New York; and has yearly increased in interest and circulation, until it has attained, we understand, nearly 30,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public.

To those of our readers who may not be familiar with the character of the paper, we will state some of the subjects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Engineer and Farmer, while the new household inventions and shop tools which are illustrated by engravings and described in its columns, with the practical receipts contained in every number, render the work desirable to housekeepers, and almost indispensable to every mechanic who has a shop for manufacturing new work.

The *SCIENTIFIC AMERICAN* is universally regarded as the inventors' advocate and monitor; the repository of American inventions, and the great authority on law, and all business connected with Patents. The Official List of Claims, as issued weekly from the Patent Office, in Washington, are published regularly in its columns. All the most important patents issued by the United States Patent Office are illustrated and described on its pages, thus forming an unrivalled history of American inventions.

It is not only the best, but the largest and cheapest paper devoted to Science, Mechanics, Manufactures, and the Useful Arts, published in the world. Hon. JUDGE MASON, formerly Commissioner of Patents, is not only engaged with the publishers in their immense Patent Agency department, but as a writer on Patent Laws and Practice, his ability is forcibly portrayed in the columns of this paper;

The *SCIENTIFIC AMERICAN* is published once a week, (every Saturday,) each number containing 16 pages of Letter press, and from 10 to 12 original Engravings of New Inventions, consisting of the most improved Tools, Engines, Mills, Agricultural Machines, and Household Utensils, making 52 numbers in a year, comprising 832 pages, and over 500 Original Engravings, printed on heavy, fine paper, in a form expressly for binding, and all for \$2 per annum.

The Record.

NOVEMBER, 1860

BEGINNING OF A NEW VOLUME.

The present is the first number of a new volume. It is commenced at a most interesting period of our history as a church. Before its close, an important change will have taken place, in the incorporation of two churches, heretofore distinct. As heretofore, the *Record* will present to the members of the church, an account of the operations carried on, and of the progress made by our own church, while the operations of other churches, and events taking place in connexion with the progress of the Redeemer's kingdom in other lands will not be overlooked.

We again call for the kind interest of ministers, missionaries, and agents. We have specially to request our friends to revise the subscription lists in their several congregations, and to communicate the result as soon as possible, that we may know how many copies will be required for the year now commencing.

Subscribers are earnestly called upon to remit subscriptions for the present year, and any arrears that may be outstanding.

KNOX COLLEGE—ANNUAL CONTRIBUTION.

The Session in Knox College has been opened with very encouraging prospects. A large addition has been made to the number of Students this year; and the Principal and Professors resume their important work in circumstances of much hope and promise. It cannot but be matter of congratulation to the Church, and of deep thankfulness to Him who is the Lord of the Harvest, that whilst the fields are white thereunto,—whilst there are multitudes in the remote parts of our land, earnestly longing for a stated supply of divine ordinances, and ready to furnish the means for that end, as God may give them the ability, so many young men, animated, it is to be hoped, by a right spirit, are enrolling themselves for the good work, and saying with devoted hearts: "Here are we, send us." May the Spirit of the Lord guide and prepare them, and send them where they shall have work to do for their Master.

The Synod has with great propriety appointed a day for special prayer on behalf of the College in all its interests. For what can there be more suitable and important as matter for prayer, in the meetings of the saints, than that which concerns the instrumentality which the Lord hath ordained for the spread of the Gospel, for the building up of His Church? This appointment has, we believe, been complied with in all our Congregations. May we not warrantably hope that He who answereth prayer has been hearkening with delight, and giving a gracious

answer to the petitions of His people. And if He has thus been meeting the desire of the Church, and presenting ground of encouragement and thankfulness in connexion with our Theological Institution, surely it is reasonable and incumbent that the Members and adherents of the Church should take a deep interest in its welfare, and make provision for its comfortable and efficient support. We doubt not that this will be generally felt and recognized as a primary duty of the Church.

Considerable inconvenience has all along been experienced, from the fact that the contributions for the College have been gathered up and transmitted at a very late period of the season. The consequence of this has been, that the Treasurer has been without funds to meet the current expenses of the Institution, and the Professors have not received their salaries till several months after they became due. Every one will at once feel that this is not as it should be. The Church has set up the College as a necessary part of her existence, and is therefore bound in honour to see to its regular and satisfactory maintenance.

Nothing more, we believe, is needed than to call the attention of the Church to this state of matters. The remedy is easy and simple. And the Board of Management are unanimous as to the necessity of adopting it at once. All the inconvenience which has hitherto arisen, may be obviated by the Congregations setting themselves to an earlier collection of the College fund. If operations for this purpose were commenced as soon as possible in November, so that at any rate towards the end of December, all contributions might be in the hands of the Treasurer, the existing evil would be removed. A great improvement in this respect was attained last year, and we would, with all earnestness, urge upon the Ministers and Office-bearers of the Church the necessity of immediate steps to complete the improvement, and to remove all hindrances of a financial kind out of the way of the efficient working of the Institution. The claims of the College are second in importance to none of those schemes in which the Church is embarked, and therefore they should be postponed for none. It is to be looked to as the main source of supply of future Ministers to the Church. The Lord has thus honoured it already, and we look for yet larger blessing. Let it not be fettered, or suffer in any respect in its operations through want of funds. The year has been crowned with the goodness of the Lord, and in His mercy temporal prosperity appears again to be returning to the Province. Let the members of the Church evince their gratitude by a liberal response to the call now made, as well as in every thing that relates to the advancement of His cause. "Bring Ye all the tithes into the store-house that there may be meat in mine house, and provide me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

At T.

CONSUMMATION OF THE UNION IN NOVA SCOTIA.

The fourth of October 1860 will be a day long held in remembrance among Presbyterians in these Provinces. On that day all the remaining difficulties in connexion with the union between our own Church, and the United Presbyterian Church, were surmounted, and the two Synods formally resolved to consummate the Union in June next, and appointed Committees for carrying out the necessary arrangements. In Nova Scotia the day was, in a still more signal manner, marked by the actual consummation of the Union between the two Bodies.

Of this latter event we have just received full and interesting accounts in the columns of the *Presbyterian Witness*. Preliminary meetings of both Synods were held at Pictou on the preceding day for the purpose of settling various matters of business. In the course of the proceedings of the Free Church Synod, Professor King delivered an able and spirited speech, referring more specially to objections which some had raised, on the ground that the word "Free" was to be omitted from the name of the Church with which he was connected. Among other remarks Professor King stated that "when this Church was formed in 1844, it was formed without the word *Free*—it was acknowledged and assisted by the Free Church of Scotland without the word *Free*,—while it was called the "Presbyterian Church of Nova Scotia adhering to the Westminster Standards." When it changed this name into "Free Church," in 1848, it did not change one iota as to its principles, and the change of our name did not bring us closer to the Free Church of Scotland. The Presbyterian Churches of Ireland and Canada are not called *Free*; yet they acknowledge the Free Church as their parent, and hold her principles.—The Free Church of Scotland has expressed her approval of our Basis of Union—of the position we are taking—and she will be prepared to welcome us most cordially in our enlarged condition. We shall maintain our connection with her, and she will recognize us as a body holding her principles. The term "Free" is not needed here though it is in Scotland. Here we claim the name *Presbyterian*, and whoever separates from us will have to adopt a distinguishing name. The Established Church is in *fetters*; the *Presbyterian Church*, if it acts out its principles, is necessarily and always *free*. In the Providence of God the Secession first occupied the ground here, and therefore they had a right to the name *Presbyterian Church*. Whenever the Free Church plants Missions on ground not previously occupied

by other Presbyterians, she plants a *Presbyterian Church*; and it was the maintenance of her *principles*, not the adoption of the name "*Free*," that established our connexion with the *Free Church of Scotland*. It is not the word that makes us *free*, but the principles. Now that we are come to the point of accomplishing a great work, woe be to that man who for a *word*, a word which in truth he does not understand, dares to distract and break the unanimity of the Church! I was told this morning that a sincere Christian would care for the *principles* and for the *word*. I am not given to boasting, but I trust I am a sincere Christian, and I am willing to give up that word. I give up the word *free* without one feeling of regret, while I am profoundly attached to the *Free Church*, and ready to make any sacrifice for her principles. No; rather than give up her principles, I would die! I enter most cordially into this union because our principles are maintained, and I would not dare, for a word, to deprive multitudes in this Province of the means of grace with which the united body will be able to supply them. It is of importance to remember, that the *Free Church of Scotland* is cognizant of all the steps we have taken, and that we have her cordial approval. *She cannot and will not recognize any minister or congregation that will separate from us while we hold our principles*. In separating from us they separate from the *Free Church of Scotland*—for they separate from the only body with which the *Free Church* will hold fraternal intercourse. The *Free Church* will not recognize a divisive body. Let those who object think over the matter—pray over it, and ask themselves *what reason* they have for the course they may pursue. *They are no friends to the Free Church of Scotland* who try to poison your minds and endeavor to break in upon the unity and harmony of the Church. Remember that *we* are responsible to God for the steps we are taking—remember that you, too, are responsible to the Searcher of hearts! With what face can anybody apply for countenance to the *Free Church* after breaking off from us at the instigation and to the great delight of her malicious enemies. It is those who really *hate* the *Free Church* that desire to disturb your peace. Be not deceived. You may take credit for attachment to the *Free Church*, while in truth your attachment is to the word *free*."

The following was the final Minute of the *Free Church Synod*, and of the other *Synod* too, with the necessary changes.

"The *Synod of the Free Church of Nova Scotia*, considering that a *Basis of Union* with the *Synod of the Presbyterian Church of Nova Scotia*, has been prepared, deli-

berately considered and cordially sanctioned by both *Synods*; and having been remitted for the consideration of *Presbyteries* and *Kirk Sessions*, has met with their cordial and unanimous approval, and considering that by the good hand of their God upon them they have completed all other preparatory arrangements, do now with fervent gratitude to God for past goodness to the *Free Church of Nova Scotia*, and for having led them and their brethren of the *Presbyterian Church of Nova Scotia* thus far, and in humble dependence on His gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that He would pour down the rich influences of His Spirit on the united Church, and would enable her ministers, elders and people to improve the privileges they enjoy, and discharge the obligations devolving on them, resolve and hereby record their *Resolution*, forthwith to repair as a constituted *Synod* to the place prepared in order that they may there, as arranged, unite with their brethren of the *Presbyterian Church of Nova Scotia*, and form one *Synod* to be known as 'The *Synod of the Presbyterian Church of the Lower Provinces of British North America*,' and that they may henceforth work together in the fear of God and in the comforts of the Holy Ghost—striving for the faith of the Gospel, for the purity of Divine ordinances, and for the enlargement of the Church of Christ: And this *Synod* declare that whereas they are the *Synod of the identical Church* which in the year 1814 assumed the designation of 'The *Presbyterian Church of Nova Scotia* adhering to the *Westminster Standards*,' and which in 1848 assumed its present designation of 'The *Free Church of Nova Scotia*,' so they shall be considered the *Synod of the same Free Church* when, united with the *Presbyterian Church of Nova Scotia*, it shall be known under the designation of the 'Synod of the *Presbyterian Church of the Lower Provinces of British North America*,' and shall be entitled to, and vested in all the authority, rights, and benefits to which it is now, or may become entitled: And this *Synod* further declare that each of the congregations under its inspection, whether they shall adopt a name to be hereafter fixed, or shall retain, as they shall be permitted to do if they shall deem proper, the name by which they have hitherto been designated, shall not be held, though remaining in consequence of this Union under the inspection of the *Synod of the united Church*, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights."

On the morning of Thursday the fourth, the greatest interest was manifested by all in *Pictou*, where were assembled many *Presbyterians* from various quarters of the Province. It had been arranged that the two *Synods* should meet and consummate the Union on a rising ground in the neighborhood of *Pictou*, on which were erected two tents, connected together, one of them surmounted by the 'Blue Banner' of the *Presbyterian Church* of other days, with the legend—"FOR CHRIST'S CROWN AND COVENANT," and the other having floating over it

a white banner with the inscription—"THAT THEY ALL MAY BE ONE." To these tents which were filled to overflowing, the members of the two *Synods* walked in procession. The *Rev. Mr. Murdoch* the senior Moderator gave out the hundredth Psalm. The Clerks read the final minutes of the respective *Synods*. The Rolls were then called, after which the *Rev. P. G. McGregor* read the *Basis of Union* which was engrossed on parchment, the members of the two *Synods* standing, while the *Basis of Union* was being read. The two Moderators thereafter affixed their signatures to the *Basis of Union*.

The *Rev. Mr. Murdoch* then declared that the *Presbyterian Church of Nova Scotia* was from this date merged into and should be known as the "*Presbyterian Church of the Lower Provinces of British North America*," and should be entitled to all the rights, and vested in all the privileges, to which it is now, or may hereafter become entitled. The *Rev. Mr. Forbes* having made a similar declaration in reference to the *Free Church*, the Moderators gave each other the right hand of fellowship—all the ministers and elders following their example, the choir and the whole audience singing the 133rd Psalm,

"Behold how good a thing it is."

This was a most affecting scene, and the big tears rolled down many a cheek not used to weeping.

Mr. Murdoch then moved, and *Mr. Forbes* seconded that the *Rev. Professor King* be now chosen Moderator. This was agreed to unanimously, and the Professor took the chair amid loud and repeated cheers. He then offered up solemn prayer; after which it was moved by *Mr. Bayne* and seconded by *Mr. N. McKay*, that Messrs. *Duff* and *McGregor* be the Clerks of the *Synod*, and agreed unanimously. The Roll of the united *Synod* was then called and every member requested to signify his assent or dissent from the *Basis of Union*. All gave their assent. Members then signed the *Basis* in order of seniority.

Rev. Mr. McGillivray gave out a Psalm and read some passages of Scripture, after which *Mr. Roy* offered up Prayer.

Professor King then addressed the *Synod* in very spirited and appropriate terms.

Several other addresses were also delivered. The *Rev. Dr. McLeod* of *Cape Breton* was appointed to address the meeting in Gaelic, but a severe cold caught while travelling to the opening of a new Church prevented him from being present.

The *Presbyterian Witness* makes the following remarks as the Union now so happily consummated.

"This union bears evident marks of being the Lord's work, and of being attended with His blessing. Wise men, in years gone by, had exhausted their wisdom in attempting to bring it to pass, but it was too hard for them. But God sent forth his Holy Spirit, removed every obstacle and made his servants' path plain before their feet. We may justly look upon the Union as in a great measure the result of the Revival which has visited the Church so extensively during the last three years. One remarkable feature of this Union is that it gives rise to no vexatious quarrels about Church property—that all the ministers and congregations of both churches are of one mind and one heart—that there are no "splinters" thrown off by either body. There is no other union on record characterised by such perfect unanimity and cordiality. On the occasion of the union in 1817 the Rev. Mr Gray stood aloof. The various unions of the Secession bodies in Scotland always left a few behind. When Dr McCrie and thirty of his brethren joined the Free Church, thirty more refused to follow. The union which resulted two years ago in the formation of the "United Presbyterian Church of America" was consummated at the expense of two disruptions and a good deal of litigation. Yet with all these drawbacks, these unions have been productive of an incalculable amount of good. How much more may we not expect from our union, effected as it has been, in the most peaceful, harmonious, and cordial manner!

Truly the Lord has done great things for us: and woe be to us unless we work earnestly for Him, as a Church, as congregations, and individuals. Our strength is now doubled, and our responsibility is doubled also. We ought to do twice as much work—to increase in ministers and church members twice as rapidly—as both the churches could do in their separated condition. Men will expect it of us—God will expect it of us. We cannot now put in the plea of weakness—for we are a strong church. On the day of the Union the Presbyterian Church of Nova Scotia numbered *forty-three* ordained ministers and the Free Church *thirty-six*—making in all *seventy-nine*, without taking into account *five* Foreign Missionaries and ten or twelve licentiates who labor in the home mission field."

KNOX COLLEGE—OPENING OF SESSION.

The Session of 1860-61 opened on 3rd October, the introductory lecture being delivered by the Rev. Dr. Burns. The substance of the Lecture, which we may re-

mark, was exceedingly interesting, and listened to with much attention by the audience, will be found in another column. The Moderator of Synod was present. The special meeting of Synod had brought together a large number of ministers and elders, who were present at the opening of the College. Many of the friends in Toronto, both ladies and gentlemen, were also present.

The Session has opened most auspiciously. Although several who purpose to give attendance during the session have not yet come up, the number already enrolled considerably exceeds the whole number of last last year. The Presbytery of London furnishes a large proportion of the entrants.

In connexion with the College we have pleasure in mentioning that at a meeting of the College Board, Principal Willis laid on table letters which he had received from the Governor General, intimating the gift of two hundred pounds from His Royal Highness the Prince of Wales. A similar gift has, we understand, been bestowed on a number of other Educational Institutions, as a token of the pleasure the Prince has experienced in his visit to the Province, and of his deep interest in everything connected with its real progress. The Board agreed to record their grateful appreciation of this munificent gift. It was also agreed to invest the amount, and to devote the yearly interest to the establishment of a prize or scholarship, under the name of the "Prince of Wales' Scholarship." We trust it may be the means of encouraging and assisting many a promising young man. The thanks of the College Board were also tendered to Principal Willis, for his efforts in connexion with the visit of His Royal Highness to Knox College.

On the whole the friends of the Church have reason to congratulate themselves on many encouraging circumstances connected with the College. With the blessing of God, which we trust many earnestly seek, and the continued interest and support on the part of the friends of the Church, it will, we doubt not, prove in the future what it has proved in years past, a source of strength, and prosperity to the Church and to the country.

A DAY OF THANKSGIVING.

Our readers will be glad to hear that a day of thanksgiving is to be appointed, in acknowledgment of God's goodness in granting such a bountiful harvest. The day, when definitely fixed upon, by the Moderator of Synod will be intimated by circulars. Seldom has there been a year marked by such tokens of the favor of God, and crowned

so liberally with his goodness. We trust therefore the call will be responded to in a becoming manner, and that there will be not only thanksgiving services, but thankful hearts, and a real drawing near to God, to whom we are indebted for the mercies which we enjoy.

We have other grounds of gratitude besides the late bountiful harvest. We have been exempted from the mroads of disease. We have had peace within our borders. We have been gladdened by the visit of the eldest son of our Queen, specially sent to represent her among us. And then too, we have the prospect of a union with a sister church, after a prolonged season of anxious negotiation. We have indeed good ground to join us in grateful acknowledgements to God, and say:—"The Lord hath done great things for us, whereof we are glad."

Thanksgiving to God should not restrict itself to external demonstrations, or lip services. If the heart is really impressed with a sense of God's goodness, it will prompt to acts of charity and liberality. An open heart will make an open hand. We hope then to see an increase of liberality in behalf of the cause of the Saviour. Let it not appear that returning prosperity has the effect of increasing our worldliness, and hardening our hearts, but let it rather have the effect of deepening our feeling of dependence upon God, and of leading us to look upon ourselves, with all we have, as not our own, but as bound to glorify God with every power and every talent.

WHAT IS TO BE THE CONDITION OF ITALY.

Most marked and sudden has been the progress of events in Italy. Not many months have elapsed since the old regime prevailed in all its vigour and intolerance. The Grand Duke of Tuscany obstinately opposed the entrance of the Bible into his dominions. The King of Naples still ruled with a rod of iron, and had filled his dungeons with those of his subjects who supported liberal sentiments. The Pope was fulminating his excommunications against the King of Sardinia. As by the rushing force of a winter tempest the face of things has been changed. The Grand Duke of Tuscany has disappeared from the scene. The King of Naples has abandoned the capital of his kingdom, while the doors of the prisons have been thrown open, and a solemn *Te Deum*,—not we are persuaded with the superstitious adjuncts of Popish worship, has been celebrated in the Cathedral at Naples by Gavazzi, now apparently

thoroughly evangelical in his views. Garibaldi has passed through Italy, and wherever he has gone, despotism and tyranny have been laid low, and it now appears as if he may soon, in accordance with his own declaration, proclaim from the Quirinal Victor Emmanuel King of Italy.

The results of these very remarkable movements are only known to Him, who is the Governor among the nations, and who knoweth the end from the beginning. Looking at the present state of things we may not without fears. Many things are against the consolidation of Italian unity. The people are of various races, which have never become fully amalgamated, like the inhabitants of the British Isles. They have also been drawn round so many centres, that it will be difficult to separate them from these, and draw them towards one common centre. Besides it is to be feared that there are some of the movement party, who are mainly distinguished by revolutionary tendencies, and whose liberty is very likely to become licentiousness.

But, on the other hand, we cannot shut our eyes to the fact that doors which were lately closed against the Bible are now opened, and that where lately there was absolute intolerance, there are now liberty of conscience, and freedom of worship. These things are full of hope. The heaven is introduced, and we doubt not, it will tend to leaven the whole mass which surrounds it. We do not approve of applying prophecy to particular events which are taking place at the present day. But we do believe that the hand of God is, in a very marked way, in the present movement. What a loud call is there for the Bible Society and kindred institutions, with prudence, but yet with diligence and energy to seize the present opportunity to cast in the good seed of the Word. It is this and this alone which will cause Italy to rejoice and blossom as the rose. It is the Bible alone which can be the stable foundation of her liberty and prosperity. Let Christians earnestly pray for the spiritual regeneration of Italy, and for the overthrow of that system under whose blighting influence Italy has so long groaned. Its end will come. Who can tell how soon?

THE UNION OF THE CHURCHES.

Our readers will observe from the minutes of Synod, published elsewhere, that the union so long under consideration, is now all but consummated. We congratulate the members and friends of the church on the present position of affairs. To God let us ascribe the praise and glory.

BASIS OF UNION.—Ministers and others who received copies of the Basis of Union, issued after the special meeting of Synod, are requested to observe that the words, "Articles of Basis," occurring immediately after the preamble, should not stand in the document.

THE CENSUS.—We call special attention to the Communication on the subject of the Census which will be taken in the beginning of the ensuing year. We shall notice the subject in another issue.

CALLS, &c.

SCARBORO'.—The Rev. D. Fletcher, has accepted a call from the congregation of Scarboro'. His ordination is appointed to take place on Thursday 8th November.

DUNNVILLE.—The congregation of Dunnville, vacant by the translation of Rev. R. Jamieson to York Mills, has again been favoured with the settlement of a Pastor. The Rev. John Rennie, formerly of Beachville, having accepted a call, was settled on the 17th October. The Rev. R. F. Burns preached and presided, and the Rev. J. Black addressed the minister and the people. The settlement is most gladdening to the hearts of all, and especially to that aged servant of God, Mr. S. Minor, who has done so much for the church in Dunnville, and the cause of the Gospel generally. Mr. Rennie has under his charge also, the newly organized congregation of Wellandport.

OSVABRUCK.—The Rev. A. Matheson, has received a call from the congregation at Osnabruck. The same gentleman has also received a call from Winchester.

ST LOUIS DE GONZAQUE AND VALLEYFIELD.—These congregations have given a call to the Rev. W. Coulthart.

ENGLISH RIVER AND DURHAM.—The Rev. Alex. Young, of St. Thomas, has received a call from the congregations of English River and Durham.

ITEMS OF INTELLIGENCE.

DEATH OF REV. DR. FLETCHER.—Recent newspapers convey the account of the death of the Rev. Dr. Fletcher, for a many years a popular minister in London, and the author of various religious works of a practical kind. The deceased minister was peculiarly successful in addressing the young.

TRINITY COLLEGE, TORONTO.—Charges have been brought by the Rev. Dr. Cronyn, Bishop of Huron against the Theological teaching of Trinity College. The evidence brought forward establishes the charge, in the estimation of most of the Evangelical members and friends of the Church. Dr. Cronyn has been long known as a consistent and fearless defender of evangelical doctrine.

AMERICAN BOARD OF MISSIONS.—The fiftieth annual meeting of the American Board was held lately in Boston. The Report of the Treasurer acknowledged receipt of \$129,000. In the course of fifteen years, it is computed the 15,000 souls have given evidence of conversion in connexion with the Missions of the Board.

CHAIR OF METAPHYSICS AT ABERDEEN.—We were in error in announcing the appointment of Dr. McCosh to this Chair. The successful candidate was Mr. Bain, a man of ability, but whose views are believed to be in accordance with those of the *Westminster Review*.

MEETING OF KIRCHENTAG AT BARMEN.—The Kirchentag or Ecclesiastical General Assembly of Germany held its annual meeting at Barmen. Great interest was manifested. Various points connected with the state of the Church, Home Missions, &c., were discussed. This assembly embraces most of the Evangelical Ministers of Germany. The meeting called together a large number of strangers.

SOCIAL SCIENCE CONGRESS.—The yearly meeting of the Social Science Association has lately been held in Glasgow. Lord Brougham took a prominent part in the proceedings. Many important topics in connexion with the social and moral condition of the community were discussed. No doubt much good will result from such conferences. The next meeting is to be held in Newcastle.

REV. H. GRATTAN GUINNESS.—This popular preacher was to sail on the 17th October, for New York, to prosecute the work he began last year.

GAVAZZI AT NAPLES.—Gavazzi has been preaching the gospel repeatedly at Naples, to audiences of upwards of 8000, including many priests.

PROGRESS OF CHURCH IN PRESBYTERY OF BROCKVILLE.

In no section of the Church, has greater progress been made of late, than in the Presbytery of Brockville. Instead of the four or five charges which, a few years ago, composed the Presbytery of Brockville, there are now ten settled charges. A new church has lately been built about seven miles from Brockville, where the Rev. J. K. Smith preaches every Sabbath afternoon. It was opened a few weeks ago. It is built of stone, and cost about \$2000. It will accommodate about 350 sitters, and there is the prospect of its soon being well filled. The labors of the Rev. J. K. Smith have, we believe, tended much to advance the cause religion in and around Brockville. Arrangements are being made for the enlargement of the church in Brockville. It is pleasing to hear of the progress of the church in a locality intimated connected with the first beginnings of Presbytenanism in the Upper Province.

ORDINATION AT ST. ANDREWS', C. E.

The Presbytery of Montreal met at this place, on Wednesday 24th Oct., for the purpose of ordaining the Rev. Daniel Paterson, as assistant and successor to the Rev. Archd. Henderson. The Rev. Mr. Henry, of Lachute, presided and preached on the occasion. The usual questions being put and duly answered, Mr. Paterson was solemnly set apart to the office of the

Holy Ministry, by the laying on of the hands of the Presbytery, and inducted into the pastoral charge of the church and congregation. This has been a most harmonious settlement, and promises to be of great service to the interests of the Church of Christ in this important locality. Mr. Paterson is a young man of sound piety and good scholarship, who has lately come from Scotland. He is a licentiate of the U. P. Church, but on account of the contemplated union between the Presbyterian Church of Canada, and the U. P. Church, he applied to be received under the care of the Presbytery of Montreal, and this Presbytery, with the avowed consent of the Synod, which met at Toronto last month, proceeded to his ordination. This act may be regarded as of historical importance, being the first fruits of the union of the two churches. Dr. Taylor of Montreal, and Mr. McKie, of Lachute, of the U. P. Church, took part in the services of the day. A large congregation attended the services, and gave the newly ordained pastor a cordial welcome as they retired.

RELIGIOUS MOVEMENTS IN LONDON.

The religious movements in London are worthy of special notice, as indicating the increased measure of attention which is given to the spiritual improvement of the people, and as exhibiting to our view both the means and the results of a religious revival. We note below some of these movements as we find them referred to in an article in the *British Messenger* from the pen of the Rev. Dr. Weir of London.

THE SYSTEMATIC BENEFICENCE SOCIETY.

This society is now established on most Catholic basis. Its object as indicated by its name, is to promote GIVING IN SYSTEM;—devoting a certain proportion of income, to religious and charitable uses. Its principles were developed some years ago in the well known prize essays entitled: "Gold and the Gospel." Two clergymen, the Rev. John Ross, and the Rev. Dr. Cather have been specially set apart as the agents and representatives of this society, and their duty will be to travel over the United Kingdom, and bring before the churches, and before individual christians the claims which the Saviour has on their property, as a talent, for the advancement of His own glory. Might not a similar society be formed here? There is certainly a call for something of the kind being done.

THE SPIRITUAL CONDITION OF THE JEWS.

The spiritual condition of the Jews, who in London number 20,000, is an object of

deep interest to not a few christians. Several societies, such as "the London Society for promoting Christianity among the Jews," and "the British Society for the Propagation of the Gospel among the Jews," while they carry on operations in various places abroad where Jews are to be found, have agents employed in the metropolis in seeking out the lost sheep of the house of Israel. While the great mass of Jews are still under judicial blindness, many of them being in reality deists and sceptics, there are not wanting encouraging indications among them. Let Christians labour and pray for still brightening indications, and for the time when it shall be no longer necessary to pray "Oh that the salvation of Israel were come out of Zion."

OPEN AIR SERVICES.

The open air services, which have been kept up more or less during the summer have not been without hopeful tokens of blessing. There have been of late special services in the open air. The whole of Monday, 3d September, was spent in open air preaching at Paddington Green. The results of the general operations at Paddington as well as of the special services have been most beneficial. The secretary of the Western Branch of the Young Men's Christian Association says with reference to the services on the day above mentioned:

"We commenced at 10 o'clock, Dr. Leask addressing the first group. As the people flocked to the Green, other companies were formed; hundreds of persons, male and female, were distributing tracts, and speaking personally to the people; some were being prayed with, and the whole scene became one of intense interest. The Papists and infidels were raising discussions in several parts; but exclusive of the knots of people gathered around these, there were large and attentive audiences surrounding eight or ten preachers at the same time. From about three o'clock till dark, there were probably about 3000 persons on the ground, to almost the whole of whom the gospel was being preached. The ministerial preachers were Revs. W. G. Lewis, Thomas Alexander, A. Johnson, Newman Hall, — Butler, and others whose names I did not catch. The young men and the staid workers from the Young Women's Association had a high and blessed day of work, and the sheaves with rejoicing which they brought with them were not a few. It was indeed a harvest-day. At dark, we invited the anxious ones to the Young Men's Rooms. A great number came, and not a few of men and women were able to rejoice in sins forgiven. One most remarkable case of a young man I may be able to send you particulars of another time. He was blaspheming in the afternoon, and rejoicing in Christ at night, and so he is to-day.

"We have Mr. Usher up from Manchester to preach to the working classes chiefly, and he was listened to with great earnestness by a large number of men yesterday. He is a good man, and full of

faith; one whom God the Holy Ghost can use and make a blessing. He is preaching on Paddington Green every night this week."

BIBLE AND TRACT CIRCULATION.

The circulation of the scriptures and of religious tracts is now most extensively carried on in London. Last year the City Mission received from the British and Foreign Bible Society for use as loan stock 5000 English Bibles and 25 Hebrew Bibles. The Bible women are carrying on their work with remarkable diligence and success. Tract circulation is also carried on to an extent quite unparalleled. During the three months of June, July and August the tract society gave for the London district alone 679,228 tracts, at an expence of £256 16s 10d.

SABBATH OBSERVANCE.

The cause of Sabbath observance gains ground. There are now 1465 cabs which run only on six days of the week, resting on the Sabbath, the number of such in 1854 being 570. A recent meeting was held for distributing prizes for essays written by cabmen in support of Sabbath observance. The highest prize of £20 was awarded to an essay which the writer said had been written on the top of a cab used as a desk. Let the friends of God and of His holy day rejoice at all these indications of good.

SPECIAL MEETING OF SYNOD.

The Synod of the Presbyterian Church of Canada, met by call of the Moderator, on the second day of October, 1860, in Knox's Church, Toronto, and was constituted by prayer, praise, and the reading of the Word.

The roll was called and the names of those in attendance were marked.

The Clerk read the notice of the Moderator calling the meeting, which was in the following terms:

"Toronto, 4th September, 1860.

REV. AND DEAR SIR,

In terms of a requisition from the Convener of the Union Committee, in behalf of said committee, a Special Meeting of the Synod of the PRESBYTERIAN CHURCH of Canada is hereby called, to take place in the city of Toronto, and within Knox's Church there, on the 2nd day of October next at 7 o'clock P. M., for the purpose of considering the Basis of Union between this Church, and the United Presbyterian Church, as approved by the committee of the two Churches, and for making any necessary arrangements with a view to the consummation of the Union.

Yours very truly,

W. B. CLARK, Moderator."

On motion made and seconded, it was unanimously agreed to approve of the conduct of the Moderator in calling this meeting.

Mr. Ure, Convener of the Committee on

Union, presented Report of the Committee embodying the Basis of Union as formerly agreed to, with preamble agreed upon by the joint committees of the two churches in the following terms:—

"Whereas, for the glory of God and the welfare of the Church, it is desirable that a Union should be effected between the *United Presbyterian Church,*" and the *Presbyterian Church of Canada,*" on such terms as may be agreeable to the Word of God, and the standards accepted by both Churches; Whereas also it is expedient that a Basis of Union, in terms of the six Articles which follow, be adopted, as a statement of principles in regard to which the Churches are mutually agreed: Whereas, besides, it is desirable to prevent any possible misapprehensions in reference to the fourth of said Articles, therefore it is *herely declared,* that no inference from that Article is legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with her ecclesiastical action: And it is further declared, that in regard to the practical application of said fourth Article, unanimity of sentiment is not required in the united body, and that if any particular case should emerge, it may, and can only, be considered and determined by the Church Courts, in accordance with the general principles and procedure of Presbyterian Churches:

Be it therefore resolved:

1. *Of Holy Scripture.*—That the Scriptures of the Old and New Testament, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II, *Of the subordinate standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate standards.

But whereas certain sections of the said Confession of faith, which treat of the power or duty of the civil magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:—

1. That no interpretation or reception of these sections is held by this Church, which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation or reception of these sections is required by this Church, which would accord to the State any authority to violate that liberty of conscience and right of judgment which are asserted in chap. xx. sec. 2 of the Confession; and in accordance with the statements of which, this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance; provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society.

3. That no interpretation or reception of these sections is required by this Church which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chap. xxx. of the Confession

III. *Of the Headship of Christ over the Church.*—That the Lord Jesus Christ is the only King and Head of His Church, that he has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. *Of the Headship of Christ over the Nations, and the duty of the Civil Magistrate.*—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men in every capacity and relation are bound to obey His will as revealed in His Word; and particularly that the civil magistrate (including under that term all who are in any way concerned in the Legislative or Administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

V. *Of Church Government.*—That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, without any officers in the Church superior to the said Presbyters, and the unity of the Church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government of this Church, and is, in the features of it herein set forth, believed by this Church to be founded on and agreeable to the Word of God.

VI. *Of Worship.*—That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship."

On motion made and seconded, it was agreed to receive the Report of the Committee, and to proceed to consider the preamble to the Basis.

It was thereupon moved by Rev. A. F. Kemp, seconded by Mr. Heron: "That the action of the Committee on union as now reported be approved of, and the Basis of Union as presented be adopted; and that the following deputation be appointed to convey this decision, with the salutations of this court, to the Synod of the United Presbyterian Church, now in Session in this city, and to request a conference to arrange the phraseology of the preamble in such a way as may be mutually agreeable."

After discussion it was moved and seconded, That the Synod do adjourn till nine o'clock A. M. to-morrow morning.

On being put to the house the motion was carried, and the Synod adjourned to meet to-morrow at nine o'clock A. M., and the diet was closed with prayer.

On Wednesday morning the Synod again met, and was constituted with prayer, praise, and the reading of the Word.

The minutes of last sederunt were read and sustained.

The Synod resumed consideration of the motion made by Mr. Kemp on the previous evening.

It was moved in amendment by Rev. Thomas McPherson, seconded by Dr. Irvine: "That a small committee be appointed, and

that the Synod of the United Presbyterian Church be requested to appoint a similar number of their body to co-operate with such committee, in revising the preamble to the Basis now proposed, so as to render it more intelligible to those who appear to have difficulties in understanding it, and to bring it into more apparent harmony with the resolutions agreed to by the Synod at its last meeting."

At this stage it was moved by Mr. Ross and seconded, That the Synod now resolve itself into a committee of the whole to consider the preamble to the Basis.

It was moved in amendment by Mr. McRuar, and seconded, "That the discussion proceed according to the standing orders of the Synod."

On a division being called for the amendment was carried, and the discussion accordingly proceeded.

The vote was then called for, when there voted for Mr. Kemp's motion sixty-two, and for Mr. McPherson's amendment seven.

The motion was accordingly declared to be carried, and was adopted as the deliverance of the Synod.

Dr. Willis entered his dissent from the decision in so far as it limits the conference to mere verbal modifications of the preamble. Messrs. Smellie, Thomas McPherson, and L. McPherson also dissented.

The Synod appointed the following as a deputation to convey the decision just come to by the Synod of the United Presbyterian Church, viz: Messrs. Topp, Inglis, Kemp, Sark, and Gregg.

The Synod adjourned to meet again at half past two o'clock P. M., and the diet was closed with prayer.

At half-past two the Synod again met and was constituted. The minutes of the last sedit were read and sustained.

Mr. Topp, on the part of the deputation appointed in the forenoon, reported that they had waited on the Synod of the United Presbyterian church, and had communicated the resolution of this Synod, and farther, that they had received a most fraternal reception.

The Report was sustained.

Thereafter appeared the following deputation from the Synod of the United Presbyterian Church, namely, Dr. Thoruton, Messrs. James, King Aitken, Ministers, and Mr. Agnew, Elder; and laid on the table the following extract from the minutes of their Synod: "Toronto, 3rd Oct., 1860; The Synod of the United Presbyterian Church met and was constituted. Inter alia. Took up Basis of Union as submitted by the Synod's Union Committee.

It was moved by Mr. James, seconded by Mr. King, and carried by a majority of fifty to eleven: That the Synod devoutly acknowledges the goodness of God in the result to which the joint committee has been unanimously brought, and adopts the Basis in its amended form as a ground of union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, believing that every thing is secured by the preamble of said Basis which was contemplated by the proposed addition to the 4th article, and unanimously agreed upon at the last meeting of Synod.

It was also agreed to appoint a Committee to convey to the Presbyterian Synod the finding of this Synod on the Preamble and articles of the Basis of Union. The Com-

mittee was appointed as follows, namely, The Rev. Dr. Thornton, Rev. Messrs. James, King, Aitken, and Mr. John Agnew, Elder.

The Synod cordially agreed to the request of the Synod of the Presbyterian Church of Canada to meet them in Conference at any hour this afternoon that may suit their convenience, and that the above named committee intimate the same to that Synod and make all necessary arrangements for the conference.

Extracted, &c., by Wm. Fraser, Synod Clerk."

The members of the deputation briefly addressed the Synod.

On motion made and seconded, it was unanimously agreed that the Moderator convey to the deputation the great gratification which the Synod had experienced in receiving the deputation, and hearing from them the decision to which their Synod had come.

This was accordingly done by the Moderator in appropriate terms.

The Synod then adjourned until after the conference, and the diet was closed with prayer.

The Synod again met at half-past seven, p. m., and was constituted with prayer, praise and the reading of the Word.

The minutes of last sederunt were read and sustained.

The Clerk read report of conference which had just taken place between the members of this Synod and those of the United Presbyterian Church. The Report embodied the following modification of the preamble to Basis.

The Presbyterian Church of Canada and the United Presbyterian Church in Canada, believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united, and form one Church, do hereby agree to unite on the following Basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring, at the same time, that no inference from the fourth article of said Basis is held to be legitimate, which asserts that the Civil Magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical applications of the principle embodied in the said fourth article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order.

On motion made by Mr. Kemp, seconded by Mr. Topp, it was resolved to adopt simpliciter the preamble to the Basis of Union as agreed upon in conference, and as now read.

It was also on motion of Mr. Ross, seconded by Mr. McTavish, agreed that the Basis of Union with the preamble be now adopted, and that the Clerk be instructed to communicate the same to the Synod of the United Presbyterian Church.

Mr. L. McPuerson, Minister, and Mr. D. Fraser, dissented.

The Synod then adjourned to meet tomorrow at half-past nine o'clock.

On Thursday, 4th October, the Synod again met and was constituted with prayer and praise.

The minutes of last diet were read and sustained.

Mr. L. McPherson handed in reasons of dissent from the decision come to last evening. The same were read, and it was agreed that they be kept in retentis.

The Synod appointed the following as a committee to prepare answers to said reasons, viz., Messrs. Topp, Kemp, and McLaren.

A communication was read from the Synod of the United Presbyterian Church, to the effect that they had unanimously adopted the preamble to the Basis as agreed to in conference.

The Clerk read the minutes of a conference held last evening between the members of this Synod and the members of the United Presbyterian Synod. From these minutes it appeared that a majority approved of the title of the united church being, "The Canada Presbyterian Church;" and that a majority were in favor of the union being consummated in Knox's Church, Toronto, on the 20th December, 1860.

Thereafter the following motions were submitted:

1. It was moved by Mr. Kemp, and seconded: That the name of the United Church be, "The Canada Presbyterian Church."

2. It was moved in amendment by Mr. Duncan, and seconded: That this Synod has a very decided preference for the name of "The Presbyterian Church in Canada," but that in the event of the sister Synod deciding to abide by the name adopted at the conference last night, the Synod resolve to concur with them in that decision.

3. It was also moved in amendment by Mr. Burns, seconded by Mr. Inglis: That the name of the Church be "The Canadian Presbyterian Church."

The two amendments being put against each other, that by Mr. Duncan carried. The original motion and the amendment were then put to the house, when the amendment was carried, and was adopted as the deliverance of the Synod.

It was then moved by Mr. Laing, seconded by Mr. McRuar, That this Synod does not judge it expedient to hold any special meeting with a view to union with the United Presbyterian Church, but resolves to proceed in consummating that union at its next ordinary meeting as appointed to be held in Montreal in June next.

It was moved in amendment by Mr. Gillespie, seconded by Mr. Sharp, That the resolution adopted by the conference as to the time and place for the consummation of the union be adopted by this Synod.

Mr. Smellie also moved an amendment, which not being seconded, fell to the ground.

On a division, Mr. Laing's motion was carried by a majority, and the Synod resolved accordingly.

Dr. Willis dissented from the decision in so far as it commits the Synod to consummate the union at the date specified. Mr. Smellie also dissented for reasons, which he gave in.

The Synod appointed the following committee, viz., Messrs. Ure, McTavish, Inglis, Scott, to prepare answers to Mr. Smellie's reasons of dissent.

The Synod adjourned to meet again after conference with the members of the United Presbyterian Church.

The Synod again met at three o'clock, p. m. and was constituted with prayer and praise.

The minutes of last diet were read and sustained.

Mr. Topp read in answers to the reasons of dissent given in by Mr. L. McPherson.

It was moved and seconded,—That the answers be approved, and that they be kept in retentis with the reasons.

It was moved in amendment by Mr. Ross, and seconded by Mr. McRuar,—That the answers be re-committed to the committee.

The motion was carried, and the answers were accordingly approved.

From this decision Dr. Willis, Dr. Irvine, and Mr. McRuar dissented.

The Clerk then read minutes of conference with members of the United Presbyterian Church. In accordance with the recommendations of the conference the Synod appointed the following committees, viz.:

1. For Arrangement of Presbyteries; Mode of Distributing preachers; and Home Missions—Messrs. Laing, Wilson, J. K. Smith, T. Wardrope, McRuar, Scott, Ross, W. B. Clark, Nisbet; Mr. Nisbet, Oakville, Convener.

2. On Theological Education—Messrs. Topp, Kemp, Laing, Ross, McMurrich; Mr. Topp, Toronto, Convener.

3. On Act for Securing Congregations in possession of their property—Messrs. Kemp, Gregg, Reid, McMurrich, F. Terrance; Mr. Kemp, Montreal, Convener.

4. On Forms of process—Messrs. Gillespie, Kemp, Gregg; Mr. Gillespie, Princeton, Convener.

5. On Widow's Fund—The existing Committee on Widow's Fund; James Osborne, Esq., Hamilton, Convener.

6. On arrangements for consummation of Union—The Presbytery of Montreal, the Elders resident in the city, the Moderator and Clerk of Synod, with Messrs. Ure, Scott, Dr. Irvine, Messrs. Laing, McLaren, J. K. Smith, and Duncan.

Mr. Ure, on behalf of committee, read answers to reasons of dissent given in by Mr. Smellie. The same were sustained.

A communication having been received from the Synod of the United Presbyterian Church to the effect, that they had decided in favor of the name of the Church being "The Canada Presbyterian Church," it was resolved to adopt that as the name to be assumed by the United Presbyterian Church.

It was moved by Dr. Willis, seconded by Mr. Topp, and agreed to, that the Clerk be instructed to have the Basis and preamble, as now finally adopted, printed and circulated throughout the church.

It was, on motion made and seconded, agreed to record special thanksgiving to the great Head of the Church for His great goodness in thus far guiding the deliberations of the Synod, and bringing them to the present stage.

After recording thanks to the office-bearers of Knox's Church and to the friends in Toronto, for their hospitable reception and entertainment, the Synod closed in the usual way.

The following are the reasons of dissent given in by Rev. G. Smellie, with the answers to the same:

In my own name, and in name of all who may adhere to me, I dissent from the action of the Synod, on the 4th October, 1860, in finally accepting the Basis of Union, and preamble, and resolving to consummate the Union in June next, for the following reasons:

I. Because it seems to be taken for granted, that the union of churches is an essential matter, whereas *spiritual unity* not mere *union*, is the object set before us in the Word of God; whereas a visible and rational union by no means meets that idea, and whereas further, such a union must necessarily be limited, and an universal union is impracticable.

II. Because although in certain cases practical advantage might seem to dictate the propriety of a union between the Presbyterian Church of Canada and the United Presbyterian Church,—with how much reason however remains still to be proved,—yet the proposed Union is quite uncalculated for, unless better cause can be shown than any that has hitherto been alleged; and cause sufficient to countervail existing difficulties.

3. Because the entire process of negotiation about Union between those two churches, has brought out the fact that there exists great want of harmony of sentiment and feelings between a large number of the members and office-bearers on the one side, and a large number of those on the other. And therefore no confidence of any good results from Union can be cherished in these circumstances, but rather the expectation that union, if at present consummated, will prove a positive hindrance to *Unity*:—because further, the attempt to urge it now would be a reckless temptation of Providence;—and because the two churches are more likely to serve God faithfully, and to maintain peace in a state of separation than of incorporation.

IV. Because while a majority on both sides may be desirous of union, it is notorious that many members of our church courts, and of this Synod, as well as many private members of the church throughout our congregations, are advisedly and deliberately opposed to the measure. And because union being a matter not vital, and yet materially affecting the constitution of the church, the carrying out of it by way of a majority of votes, is ungenerous towards a minority.

V. Because nothing can be expected from union carried into effect in the face of an earnest opposition, but the alienation of a large body of our Ministers, Elders, and people from the standard of the Presbyterian Church of Canada or a second disruption as its first fruit. And because past experience and calm reflection combine to justify the Synod in anticipating trouble from such an attempt to amalgamate heterogeneous elements; and therefore in hesitating before proceeding to precipitate a result so momentous in itself, and probably so disastrous to the church.

G. SMELLIE.

Answers to reasons of dissent by Rev. G. Snellie:

1. In this reason there is an assertion of the obvious truths, that all believers are one in Christ, and that their oneness as resulting from union to Christ is not dependent on a visible and external union. It is unnecessary to say that the Synod admits these truths, while it confesses its inability to see how such general statements, or the alleged inference from them, to the effect, that the union of any two churches cannot be regarded as essential, can furnish any ground of objection to the decision dissented from.

II. In regard to this reason, in which it is stated that the union is uncalculated for on the ground, that there are existing difficulties in the way to its being carried into effect, while the advantages to be gained by it are uncertain, it is replied that there is no doubt on the part of the Synod as to the practical advantages of this union. As the nature of the existing difficulties has not been explained in the reason, it is impossible for the Synod to give an opinion respecting them.

III. In reply to what is alleged in this reason, as to the great want of harmony of sentiment between the two churches, it is submitted, that in the absence of the specification of the points in regard to which this alleged want of harmony exists, the allegation can only be met by the assertion, that the Synod is not aware of any such diversities of sentiment as would, in the sight of God, justify the two churches in longer remaining apart; and, believing this, the Synod is of opinion that the two churches may reasonably look for greater success in their work, when pursuing it as a united body, than they would be warranted in expecting while in a state of separation.

IV. The Synod considers that it has abundant reason for gratitude to the Head of the Church in view of the extraordinary measure of agreement which has marked its recent deliberations and final decision in regard to this question of union; believing that in few instances, if any, has a question of equal magnitude been determined with a like degree of general and hearty concurrence on the part of its members. And, farther, the Synod cannot perceive any foundation for the charge of injustice preferred against its procedure on this question, and founded on the absence of perfect unanimity in the decision arrived at, as liberty to dissent has been freely accorded to those who desired to avail themselves of it.

V. In this reason apprehensions are expressed of serious disagreements arising in the united body to destroy its peace and imperil its unity, but as the grounds of these apprehensions are not stated, the Synod can only say that it believes them to be baseless.

R. URE, Convener.

Reasons of dissent by Rev. L. McPherson and D. Fraser.

I hereby enter my dissent from the decision come to by the Synod at last evening's sederunt on the subject of the Basis of Union agreed to and submitted by the Synod of the United Presbyterian Church, for the following reasons.

1. That the said Basis of Union as now adopted in its enlarged form possesses features most objectionable, inasmuch as it grants substantially what was insisted upon from the beginning by the United Presbyterian Church as the terms of union, viz: forbearance in the practical application of the doctrine of Christ's Headship over the nations.

2. That when these terms were proposed by the United Presbyterian Church, this Synod explicitly declared that no such forbearance could be granted by this church consistently with her regard to the sacredness of truth and her obligations to her Divine Head.

That in receding from this attitude—the only honourable and safe one (in the opinion

of the undersigned) it could assume in the case,—the Synod has seriously endangered the doctrinal purity of the church, as well as compromised its own consistency in the eyes of the world.

3. That by the adoption of the above mentioned Basis last evening, the union contemplated is now decided upon, while the members and adherents, (the body of the church,) have, as yet, had no intimation regularly communicated to them by the Synod of any change in their ecclesiastical position being under its consideration. That by pursuing this course the Synod has virtually assumed the right and power of legislating within the domain of conscience, and has set aside, without the knowledge or consent of those whose interest it is, one of the most precious and sacred rights with which Christ has invested each and all of the Members of His church.

LACHLAN MCPHERSON.

I concur in the above reasons,

DONALD FRASER.

Toronto, Oct. 4th. 1860.

Answers to Mr. McPherson's reasons of dissent:

1. That no forbearance is granted on the subject of the application of the doctrine of Christ's Headship over the nations, except such as brotherly love and Christian principle demand. It is further expressly stipulated in the preamble of the Basis, in addition to the distinct assertion of the Headship of Christ in one of the articles thereof, that all action in regard to the practical application of the principles be regulated by and be subject to the recognized principles of Presbyterian Church order.

2. The assertion made in this reason of dissent is contradicted by the resolution of this Synod in 1858, which declares that the Synod whilst allowing forbearance on minor relations and applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the Civil Magistrate to acknowledge and obey the revelation of God's authority in His blessed Word—all which is amply secured in the Basis adopted.

3. In reply to this reason it is affirmed as recorded in the minutes of Synod held at Hamilton in June, 1860, that the Basis of Union had been approved by all the Presbyteries of the Church, and by 88 out of 95 Kirk Sessions sending returns. Further, it is the fact, that very many of the congregations of the Church have spontaneously met and given their assent to the Basis. The Synod, therefore, before taking the step complained against by the dissentients, have taken all constitutional means of ascertaining the sentiments of the Members of the Church, and have had an expression of the mind of the Church in its Presbyteries, Sessions and Congregations, amply sufficient to justify the Synod in the course which they have taken.

ALEXANDER TOPP, Convener.

Communications, &c.

THE APPROACHING CENSUS.

Mr. Editor,

Permit me to call attention to a subject demanding the immediate consideration of the office-bearers and members of our

Church. I refer to the approaching Census. Your readers are doubtless generally aware, that a census of Canada will, in the course of a few months, again be taken. For various reasons, which I need not specify, it is of no small importance to the Churches generally, and to our own in particular, that the denominational statistics should then be taken accurately.

The census returns for 1851 occupy two large 8vo. vols. and comprise a great mass of most interesting and valuable statistics. These volumes evince much care and labour on the part of those who superintended the work, but we are compelled to add, a vast amount of blundering and incompetency on the part of many of their subordinates. In the ecclesiastical department, our Church, although not by any means the only sufferer, has peculiar reason to complain.

The Presbyterians are classed under three heads, Church of Scotland, Free Church Presbyterians, and other Presbyterians.

In Lower Canada, the General Abstract of the returns from the counties and cities gives to the Church of Scotland 4,017, to the Free Church 267, and to other Presbyterians 29,221. In many counties all who do not adhere to the Church of Rome, or a large portion of them, are classed under the general name of Protestants. Of these there are returned 10,175, one third of whom, or 3,491 may be regarded as Presbyterians. This will give a total of 37,026 Presbyterians in Lower Canada. The 2,700 communicants, at present in our Church in Canada East, represent, as we have good reason to believe, nearly one half of the Presbyterianism of that province. And it would certainly be a moderate estimate, to say, that in 1851 there must have been 15,000 Free Church Presbyterians, as they are styled, instead of 267, in Lower Canada.

In Upper Canada, the errors, if not at first slight, so palpable, soon become sufficiently manifest when we begin to examine, in detail, the returns from the several counties and cities. According to the General Abstract, above referred to, from which all the popular statistics of the denominations, such as we see in newspapers and Almanacs, are taken, there is not a single Free Church Presbyterian in the counties of York, Lincoln, and Waterloo (including the town of Galt) or in the cities of Hamilton and London. In these, other Presbyterians divide the spoils to the extent of 21,271. The County of Lambton, where our last Synod Roll shows five settled pastors, and where no other Presbyterian Church, so far as we are aware, has yet a single preaching station, rejoices in a population of 58 Free Church Presbyterians, but at the same time, hospitably entertains 2,481 "Other Presbyterians." According to the same document Bruce is favoured with 79, Essex with 78, Dundas with 46 and Lennox with 19 Free Church Presbyterians!

In other Counties, such as Oxford, where a very considerable population is returned as adhering to our Church, the figures given fall far short of the truth, and there is no doubt that many of our people have been classed with other Presbyterians. By such processes, "other Presbyterians" who ac-

ording to the census, numbered about 27,000 in 1842 have been swelled to the meretricious figures of 110,020, in 1851.

At the close of the second Volume of the Census of 1851 there is an Appendix in which an attempt is made to distinguish between the different sects of Presbyterians in some of those Counties and Cities in which the Presbyterian population had been either entire, or for the most part classed as "Other Presbyterians." The extent to which this Appendix does our Church justice may be guessed from the fact that it gives London 302, Hamilton 522, Montreal 311, and Quebec 70 Free Church Presbyterians. But even this appendix, defective as it is, adds 6,591 to the adherents of our Church, as given in the General Abstract, making a total of 72,398, instead of 66,071. When, however, we take into account the wholesale character of the deficiency in Lower Canada, and in many Counties, such as Lambton in the Upper Province, it is apparent that the Census of 1851 should have exhibited a total of, at least, 90,000 Free Church Presbyterians.

Since that date, the ministers of our Church have increased from 72 to 150, and the communicants, now numbering 22,000, have increased in a still greater ratio. It is not probable, that the adhering population has increased in proportion, but certainly the next census, if taken with any degree of accuracy, will give a total of more than 110,000 to the Presbyterian Church of Canada.

It would be matter of less regret were the numbers lost to our Church, given, in every case, to some other branch of the Presbyterian family. In view of approaching Unions now, happily, more than "casting their shadows before," we might endure the wrong very patiently, but there is good reason to fear, that what is lost to us, is often lost to Presbyterianism, in all its departments, and, in Lower Canada, to Protestantism itself.

We trust some general and earnest effort will be put forth to make the next Census more reliable than the last. We should allow no feelings of false delicacy to prevent us from using all legitimate means of attaining the truth. The knowledge which accurate statistics supply is of essential value to us, as a Church. Without it, we cannot know the resources on which we may draw for the work of the Lord, or adequately realize the responsibilities of our position.

Before closing this communication, let us suggest, 1. That the attention of the proper authorities should be drawn to the necessity of having the column for our Church in the enumerator's sheets headed "Presbyterian Church of Canada, or Free Church;" inasmuch as the body is popularly known by both of these appellations, and parties are likely to return themselves, some under the one name, and some under the other. There is reason to believe that much of the inaccuracy, of which we complain, in the last Census, arose from an incorrect or insufficient heading of the column for our Church. When parties intimated that they belonged to the Presbyterian Church of Canada, ignorant enumerators, finding no such column in their schedules, would, at once, enter them among "Other Presbyterians."

2. That care should be taken to

enlighten all enumerators as to the cardinal fact that the Presbyterian Church of Canada and the Free Church are, for Census purposes, identical. They should also be taught, what, we fear, some of them will be very slow to learn, that there is no Established Church in Canada whose numbers may be rightfully swelled by all "the mixed multitude" that belong to no Church.

3. That the attention of our people should also be directed to the same facts, and to the importance of having their names entered in the proper column.

4. That a careful watch should, in all localities, be kept upon enumerators, and immediate attention called to any important, and especially to any wilful inaccuracies.

Were the Ministers, Elders, and intelligent laity of our Church to interest themselves in this matter, in their own localities, such returns as some that disfigure the last Census would be impossible, and something like reliable statistics of the Presbyterian Church of Canada would be secured. A similar course would be well worthy of the attention of other denominations. Truth should be the aim of all.

Yours, &c.,

October 16th, 1860.

W. M.

ANCIENT LIBRARIES.

Substance of Lecture by Rev. Dr. Burns, at opening of Knox College, 3rd October, 1860.

In the end of July last, I paid a visit to the Library in Redcross street, London. The house which was built for its reception by the funds of its original founder, although nearly a century and a half old, is solid, substantial, commodious, and even elegant. The number of volumes exceeds twenty thousand; and a limited annual income contributes to its gradual, though by no means rapid increase. It was founded by a learned orthodox Protestant Dissenter, Dr. Daniel Williams, many years a Presbyterian clergyman in Dublin, and afterwards in London. He left his own library as the foundation of the trust; and Dr. Bates and Dr. Thomas Manton, men of still greater celebrity as divines than himself, followed his example; so that the collection, as a whole, embraces a large mass of the printed theology of the best school, together with most of the fathers, and not a few valuable productions of miscellaneous and foreign literature. Its principal value however consists in its manuscript treasures, historically illustrative of Puritan and non-conformist times; and among these, the original minutes of the Assembly of Divines at Westminster. It is a singular fact, that although these minutes were traditionally understood all along to have found a resting place on the shelves of this Library, the reality and the character of the deposit were not definitely ascertained, till within the last two years, when Professor McCrie of the English Presbyterian college, placed the matter beyond doubt by unkenning the precious volumes, three in number, and in good preservation, from the dust of ages.

Dr. Williams possessed considerable landed property in England, and in addition to the founding of the Library and other good

deeds, he left his estate in Gloucestershire to the charge of the Society in Scotland for Propagating Christian Knowledge, founded a short time before his death, in trust for the maintenance of missions and schools in New England. The trust has been faithfully administered ever since; and the names of David and John Brainerd in former times, and of Sergeant, Kirkland, and others in later days, stand forth as brilliant stars on the escutcheon of this little known and unpretending charity. A few valuable burials in Glasgow college attest also the enlarged liberality of this learned non-conformist.

In traversing the spacious rooms of this handsome literary domain, my eye chanced to rest on the collected works of Dr. Williams; and as I had not seen them before, I asked liberty to remain an hour or two within the walls that I might give them at least a cursory examination. The venerable superintendent told me that the rooms were about to be shut up for a month as usual at that season; but as there was a duplicate copy of the works, he would make me a present of it, and it is now on its way to the shelves of Knox's College Library. I have gone through the volumes. They are mostly controversial, and they throw much light on the theology of the transition period from 1690 to 1720. Dr. Williams was an able and zealous combatant for evangelical truth, against two prevalent errors; the one, that of Arianism and "negative theology," then in vogue; the other, antinomianism and its kindred. In regard to the former, the names of Clarke, Whiston, Emlyn, Abernethy, and Simson, are familiar to the student of church history; and in regard to the latter, the ultra-speculations of such writers as Crisp and Coles occupy a prominent place. Many causes contributed to lower the heavenly tone of the theology of an Owen, a Bates, and a Reynolds; and even in digesting the massy thoughts of Dr. Williams himself, we feel as if we breathed a less genial atmosphere. There was a sensible declension, and with all the learned talent of a Leand, a Chandler, and a Smallbrook, our Halyburton of St. Andrew's stands almost alone as the bold evangelical assaillant of the fortress of scepticism. Arianism, alas! soon came to be in the ascendant; and its genius seems to haunt the library of Redcross street even now, for while the portraits of a Williams and a Watts, with a very few more, represent to us a sound theology, the portraits of Arians and semi-arians are to be counted by dozens, and there are at least three of the noted Socinian Priestley!

The library of "Zion College" is probably not larger than that of Redcross street, and its funds not more ample. It contains shelves of patristic and puritan learning, and a considerable variety of historical and biographical manuscripts. It was founded by Charles I. in 1630, as an incorporation of the beneficed clergymen within the City of London, amounting even at that time to more than a hundred. The complexion of the London clergy of that day was by no means high church, and hence the designation *Puritan* was often applied to Zion College. With its members originated the idea of an assembly of divines and lay-assessors at Westminster for the purposes

of a higher reform in the church. Their chairman or president, Dr. Anthony Burgess, subscribed and presented the petition on this great matter to the House of Commons. The institution itself was designed for literary and charitable purposes, and there does not appear to have been anything selfish in its composition. Besides the library, it still maintains benevolent foundations for aged and infirm and destitute persons. The venerable brick buildings furnish a proof in their humble architecture, that to whatever uses the funds may have been applied, gorgeous decoration in the materialistic sense, was by no means one of them.

It appears that in persecuting times when the true Church of Scotland was yet in the wilderness, her genuine records got into the hands of the men in power whose learnings bore all on the side of Episcopacy. At the era of the "glorious revolution" in 1688, it is a matter of fact, that the authentic record well known under the name of "the Buik of the Universal Kirk" of Scotland was in the keeping of Paterson, then Bishop or arch-Bishop of Edinburgh. No light has, as yet, been thrown on the circumstances which led to the deposit of these records twenty five years before in the Castle of Dunnottar, from whence they were brought in 1651 to the charge of the Earl of Balcarras, whose receipt for them of that date is on record. How they came into the custody of some others, does not appear; but certain it is, that they were in Bishop Paterson's hands at the time of the revolution; and Principal Lee, in his printed memorial on the subject, states that after the revolution they passed into the hands of Mr. Johnston, son of Sir Archibald Johnston or Warriston, Bishop Burnet his cousin, and the historical antiquary, Mr. George Redpath. At the next stage of this curious history, we find the three volumes of the "Buik" in the possession of a nonjuring Scotch Bishop, of the name of Campbell, a cadet of the Argyle family; with whose son the Honorable Archibald Montgomery Campbell, resident in London in 1733, the Procurator of the Church, Mr. Grant, afterwards Lord Prestongrange, enters into correspondence, with the view of their restoration to their rightful owners, the Church of Scotland. The negotiation failed, and in 1737 Campbell made them over for a valuable consideration to the President and fellows of Zion College; he, protecting them by deed against the Church of Scotland's claim; and they, binding themselves on no conditions ever to permit them to pass out of their hands, or even to be copied by any one! So did things remain till 1820 when Dr. Lee brought the case again to the notice of the General Assembly, when a committee was named to conduct the process of restitution; and appeal after appeal was made in the proper quarter but without the least success, till 1834, when the matter passed into other hands. In the spring of that year a committee of the House of Commons on "Church Patronage in Scotland" was sitting, "with power to call for persons and papers." After a short and inglorious struggle of a few days, Zion College capitulated to the committee, and Mr. Watts, sub-Librarian had the long missing volumes on their table. Of the contents of "the Buik" much use was made by Dr. Lee and other witnesses examined, as appears

from the printed report in our possession. When the committee rose in June thereafter, the volumes were carefully entrusted to the Clerk of the House of Commons, under whose safe keeping they remained till October of that same year: when this famed and truly valuable manuscript perished in the flames which laid both Houses of Parliament in ashes.

But you will ask, have we not got the printed "Buik of the Universal Kirk" in our library? We have; but alas! an *ab-breviate*, or *excerpt* only. Still, the printed work is of high value, and the following passage in Dr. Lee's report so early as 1826, may throw a gleam of light over the darkness with which the trustees of Zion College Library so long succeeded in shrouding the precious originals: "These registers says he" clearly prove that from the very first moment, it was the determined object of the leaders of the reformation, to establish such a Presbyterian government as was, at last, with the utmost difficulty completed; and that even when the name of Bishop was introduced, the persons holding that title, sat in the General and Provincial Assemblies in no higher rank than the humblest presbyter; and in the Kirk Sessions, were named after the parochial minister, under the designation of *Elder*."

Of all the ancient libraries I visited, that of the British Museum is the most remarkable for extent and value. The number of volumes exceeds half a million; and this is exclusive of tracts, and pamphlets innumerable. The rate of increase is enormous. In the Parliamentary return for 1856, the last annual addition numbered 10,491 volumes, including music, maps, and newspapers, of which articles 753 were presented; 4010 purchased, and 5331 acquired by copyright. The number of *parts* of volumes was 27,516. In gross, the number of additional articles that year amounted to 42,639. It may be interesting to enquire, what may be the range of use made by the public of this immense repository? In answer, the report tells us of books returned to the shelves of the library 120,760; to the closets in which books are kept from day to day for the use of enrolled readers 79,598; making a total of 200,358; or 634 per day: but if the number of books taken from and returned back to the shelves of the open reading room is added, the amount will be 341,358, or 1115 each day. The number of readers regularly entered in the year was 53,209, or an average of 181 each day, the reading rooms being kept open 293 days. Each reader had therefore consulted on an average 6½ volumes each day. In 1759 the number of readers was just *five*? There are properly *three* libraries combined in one; the general library; the Royal Library given by George IV; and the Grenville Library; and each has its catalogue. The spacious accommodation now provided embraces them all, and the splendid circular reading room accommodates, and on the most liberal scale, 300 readers.

Although not forming part of the library, I cannot pass over two standing monuments of a literary character which met my eye in the halls of the museum, and the discovery of which will be looked on by every sound theist as one of the many remarkable illustrations of the care of Jehovah in regard to those truths which are of most value

to mankind. I refer first to the celebrated "Rosetta stone" which was brought from Egypt after the British triumphs under Sir Ralph Abercromby at the beginning of the present century, and is now placed under a glass cover and in excellent preservation. This block of basalt is the monument which led directly to the knowledge of the Egyptian hieroglyphics. It contains an inscription in three characters, one of which in Greek concludes with these words, in reference to a recorded decree in honor of Ptolemy Epiphanes;—"this decree shall be engraved on a hard stone, in sacred, common, and Greek characters." Two of the greatest scholars in Christendom, Porson and Heyne, soon furnished translations of the Greek inscription; and the controversy as to the merits of discovery in regard to the sacred and the common characters of Egypt, between the claimants for Dr. Thomas Young on the one side and Champollion on the other, is an interesting chapter in literary history, but too long for present rehearsal; and moreover it is of easy reference to enquiring readers. Suffice it to say, that the inscriptions are now beyond question found to be of the same purport in each case, and the stone belongs to the year 196 before Christ.

The second subject of reference is perhaps the most important monument of a historical nature which has been recovered from Assyria by Layard, Loftus and others. It is an elevated obelisk of black marble six feet high, and in fine preservation, decorated with five tiers of bas-reliefs each continued round the sides; and the unsculptured surface is covered with cuneiform inscriptions, which appear from the interpretation of Sir Henry Rawlinson, and Dr. Hincks, to contain a complete record of the reign of the successor of Sardanapalus the Great, nine centuries before Christ. The bas-reliefs illustrate the presentation of offerings to the king by his numerous tributaries, and the inscriptions record the names of the donors, amongst whom are Jehu "of the house of Omri" the Israelitish King, and Hasael the cotemporary King of Syria. It is not impossible that there may be some now present who may recollect the special use we made of this obelisk in our lectures on Biblical Church History in its bearings on the authenticity of the inspired record in the books of Kings. And this is only one out of many illustrations; for the ancient monuments brought from Athens, from Egypt, from Babylon, and from Nineveh, are replete with evidences in support of history in general and of sacred history in particular. An actual inspection of these is an ample return for a voyage to Britain.

To adopt the words of a late visitor to these venerable remains of antiquity; "I never walk through the British museum without feeling I am so surrounded by tangible evidences of the existence of an Almighty and benevolent God, and proofs of the genuineness and authenticity of that revelation which he has given to be our guide through life, and our consolation in death, that I long for every one to share in the glow of gratitude such reflection continually inspires."

"Give attention to reading" says Paul to his son Timothy; and says a greater than Paul "Search the Scriptures." The library of sacred literature is designed

to be a handmaid to scriptural attainments. Let us thank God that he hath given his church a library of truth. While we avail ourselves of every help to the understanding of the scriptures, never let us forget that the Bible is, after all, its own best interpreter. Our duty is to compare scripture with scripture, while we earnestly implore the guidance of that blessed Spirit by whom the holy men of God who penned the sacred page were inspired. "We have a sure word of prophecy to which we do well to take heed as to a light shining in a dark place till the day dawn and the day star arise in our hearts."

"That field of promise, how it flings abroad

Its odour o'er the Christian's thorny road!
The soul reposing on assured relief,
Feels herself happy amidst all her grief;
Forgets her labour as she toils along,
Weeps tears of joy, and bursts into a song."

COWPER.

Missionary Intelligence.

MISSIONS OF FREE CHURCH.—INDIA.—At Madras the Mission Board has been weakened by the removal, by death, of Mr. Frost, a most devoted evangelist. He was attacked by cholera, and speedily fell a victim to the destroyer. He was a most useful laborer. He and the convert Ramanugum, was engaged in evangelistic work at Wallajahbad and Conjeveram. Who will take the place of those who fall?

JEWISH MISSION AT PESTH.—The annual examination of the Schools at Pesth, had lately taken place. Ample proof was given of the success of these institutions. The services continued to be well attended.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—The October number of the *Missionary Herald*, is largely filled with letters from the Rev. Messrs. Robson and Ferrette, with reference to the massacres in Syria, and especially the death of Mr. Graham. Mr. Ferrette's last letter mentions the death of Yusef Barakat, the teacher of Damascus Mission School. He escaped the massacre at Damascus, but fell a victim at Beyrout to the sufferings both of body and mind, to which he had been subjected. He was a most promising young man. His father, brother, and brother-in-law were killed at Damascus.

REVIVAL MOVEMENT AT PENJAB.—At Sealkote, in the Punjab, there is a remarkable movement. It began by the conversion of a gentleman who had been an infidel—the commanding officer of the Horse Artillery at Sealkote. His zeal became remarkable. Many meetings have been organized, and many converts gathered in.

TURKISH MISSIONS.—New fields are being opened among the Turke. Cosarea, formerly an outpost of Constantinople, is now a Mission Station, with its own outstations. Nigdeh is

another centre, having around it 20 villages, and a population of 30,000 Greeks. In Oroomiah there is the beginning of inquiry among the Moslems.

Miscellaneous Articles.

REV. C. H. SPURGEON AND THE NEGATIVE THEOLOGIAN.

Discussing from II. Corinthians v, 21. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him," the Rev. Mr. Spurgeon proceeded to say:

"Some time ago an excellent lady sought an interview with me, and the object of it was, as she said to enlist my sympathy upon the question of anti-capital punishment. I heard the excellent reasons which she urged against hanging men who had committed murder, and, though they did not convince me, I did not seek to answer them. She proposed that when a man committed murder he should be confined for life. My remark was, that there were a great many men who had been confined half their lives who were not a bit the better for it, and that her belief that they would necessarily be brought to repentance I was afraid, was but a dream. 'Oh,' she said,—good soul as she was, 'that is because we have been all wrong about punishments. We punish people because we think they deserve to be punished. Now we ought to show them,' said she, 'that we love them, that we only punish them to make them better.' 'Indeed, ma'am,' I said, 'I've heard that theory a great many times, and I have seen a great deal written upon it; but do you know I don't believe in it. I believe that when a man does wrong, he ought to be punished for it, and that there is a guilt in sin that ought to meet with a punishment.' 'Oh, no,' she could not see that. She did not see there was any guilt in sin. She thought that people were treated too hard in prison, and that they ought to be taught that we love them. If they were treated very kindly in prison, and behaved nicely to, they would grow so much better, she was sure, I put to her this question. I said, 'I suppose, then, you would give them a sort of indulgence in prison. Some big vagabond that has committed burglary some dozen times, I suppose you would let him sit an easy chair in the evening, and sit round a nice fire, and mix him a glass of spirits and water, and give him him his pipe, and make him happy, and show how much we loved him.' Well, no; she would not give the spirits; but still all the rest would do him good. I thought that that was a delightful picture certainly. It seemed to me to be the best way of cultivating rogues you could think of. I could imagine that you could grow any number of thieves in that way. That would be a special way of cultivating all manner of rogues and wickedness on the face of the earth. I treated at that time, as a matter of amusement, the idea of loving those people at such a rate, that when a man did wrong we should love him, and make him as comfortable as we could in order to bring him to feel sorry, and so bring him round by kissing him as it were. I did not think I should live to see this kind of

stuff taught in pulpits, or that there would come out a divinity which would bring down God's moral school from the strong position it does take in Scripture to a namby-pamby sentimentalism such as this good women would plead for.

But we never know one day what we shall see to-morrow. We have lived to see a certain sort of men—thank God they are not Baptists, though there are a great many Baptists who are beginning to like the thing—who seek to teach now-days that God is a Universal Father, not a Governor and a Judge; that sin—well, it is a naughty thing no doubt—but still there is no delinquency in it; no guilt that deserves any punishment, and they would have us believe that all that God does is to try to bring them round by treating them very kindly, and that—well, if they won't come round, it doesn't matter particularly. There is no sort of punishment for their sin, and all the ideas of punishment, we are now told by certain new divines who have lately sprung up, are all founded upon old and heathen notions. In fact, books now appear which teach us there is no such thing as the atonement of our Lord Jesus Christ; at least they use the term atonement, but they don't mean by it what we mean. They mean that the Father has shown his great love to poor sinful men by sending his Son, but not that God was just, not that he punished Christ on behalf of his people, nor that indeed God ever will punish anybody, or that there is such a thing as justice, or that there is such a thing as sin, or that there is such a thing as hell—these are all old-fashioned notions, and we poor souls, who go on talking about election and imputed righteousness, are behind our times. Aye, and the gentlemen who bring out books on this subject—who follow Mr. Maurice, and Professor Scott, and the like—these are the new men whom God has sent down from heaven to tell us now that the Apostle Paul was all wrong; that our faith is vain; that we have been quite mistaken; that there was no need of propitiating blood to wash away our sins; that the fact was our sins were but a little bit of mistake, that there was no punishment needed; and that all that fuss and to-do about the judgment to come and the wrath of God that abideth on us, is needless. Well, brethren, I am happy to say that sort of stuff has not got into this pulpit. I dare say the worms will eat the wood before there will be anything of that sort sounded in this place; and may these bones be picked by vultures, and this flesh be rent in sunder by lions, or may every nerve in this body suffer pangs and tortures ere these lips shall give utterance to any such doctrines or sentiments. We are content to remain among the vulgar souls that believe the old doctrines of grace; we are willing still to be left behind in the great march of intellect, and stand by the unmoving Cross, which, like the pole-star, never advances because it never stirs; it always abides in its place, the guide of the soul to heaven, the one foundation other than which no man can lay, and without building upon which no man shall ever see the face of God and live."

THE SPIRITUAL CHANGE IN IRELAND.

One of our Ministers, the Rev. H. Meekin of Pembroke, who has spent a few months in Ireland, gives the following account of the effects of the Revival.

"The work of God is going on more *silently* but not less surely than in the season of 1839, which Professor Gibson in his late admirable treatise has so justly called "the year of grace." The power of prayer as a channel of the Holy Spirit's operation has never before been more felt and understood since the beginning of this Revival in Connor. I have been present in these places, where the Spirit was first poured down and the first fruits were gathered, and a more striking change in the moral aspect of the community, it is hardly possible to conceive. Familiar with the people from boyhood, brought up in the midst of them, imagine my surprise and delight to see the drunkard, the swearer, and the greedy worldling and despiser of ordinances, changed by the power of divine grace into such godly devoted christians, longing for and rejoicing in the Lord's Sabbath.

My first Sabbath in Ireland was spent in Connor in my father's pew, for I had resolved to spend one silent Sabbath in that thrice-hallowed spot, and carried out the resolution, contrary to the wishes of the pastor. What struck me most was the stillness in prayer, this *awful* stillness save when broken by the suppressed breathing of souls beside me, wrestling with the angel of the Covenant. There was no voice that might be heard, but there was a stillness that might be felt, and after eight year's absence I rejoiced to find myself mingling in an assembly of living souls. Oh! Sir, it was a privilege after being so long frozen up in the polar region of spiritual death to enjoy the warm sunshine of that tropical climate, where the people walk in the light and under the warm effulgence of heaven's central sun. I shall never forget that *silent* Sabbath. Afterwards on their thanksgiving day I preached to a congregation there of about three thousand souls. It is a large church and there are between ten and twelve hundred families in the parish. I was told that there are one hundred prayer-meetings in operation. Around Edervale, where my brothers live, there are four quite convenient, and all crowded as I can testify from having thrice attended and dressed them. The young men pray with remarkable fervour and eloquence. The old men are scarcely able to contain their emotion, and in two cases they almost broke down. Their invocations of the Holy Spirit to come and change the vile hearts of sinners, and revive the Church, how awfully solemn and earnest, and what burning love to Jesus flowed from their lips! One day when I was riding through Kells, an old man took hold of my horse's bridle, said: "O! Sir, wont you come up and see me, you know what I want." Another person desired to converse with me about his soul, and expressed his great fears, of an interest in Christ on account of his inconsistency. It is unnecessary for me to state all that passed between us, but I cite these cases to show you the spirit of enquiry and concern that is still in existence in that flock. And what I most

deeply lament is that the Minister is now almost broken down by his severe labours during the revival season. Although formerly strong in body and full of animal spirits, his fine manly form is now stooped to the ground, and his constitution the wreck of what it once was. When last he preached, he had to sustain himself in the pulpit by leaning on both hands.

Mr. McGillin, the young man whose labours were so blessed all over the country in promoting the revival, has left the field and is now in England. It would have afforded me much pleasure to have met him, as we both went forward together for the first time to the Lord's table.

The other young man Meneely, has turned a Baptist, and is endeavoring to get up a small cause, but with little effect, as I heard that fifty-one children were baptized the other day at one service in Connor. Two or three able discourses of Mr. Moore, arrested the heresy, and exploded the arguments of the Anti-pedo-baptists, and confidence in the doctrine of infant baptism is now restored. These trials to which the Church has been exposed after her great refreshing will serve, under God, to keep her humble as well as to establish her. When shall our blessed Zion be visited by the Spirit, and put on her beautiful garments. May God hasten it in his own good time."

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The last quarterly meeting of the Presbytery was held at London, on the 25 and 26th September. The Rev. W. T. McMullen, Moderator.

The following are the more important items of business which occupied the attention of the Court:—

The Rev. John Gauld, being present was invited to set with the Presbytery.

Nine Students were examined, and certificates granted them to the Professors' Court of Knox College.

Mr. Neil McKinnon completed his public probationary trials with approbation, and was licensed as a Probationer of the Church.

Petitions were received from Ingersoll, Belmont and Yarmouth, and Wardsville, praying for the moderation of calls, and the prayer of these petitions were granted.

The petition from the congregation of Moore praying for the moderation of a call, was not granted as the petition had not come regularly from the Bear Creek Branch of the congregation. The Rev. David Walker was appointed Moderator of the Kirk Session of Moore.

Petitions for Missionary Supply were received from Frampton, Wardsville, Tara, Port Elgin, Elma, Grey, Twinburg and Wanawosh.

A petition was also received from Elma Cent praying for the ordinance of the Lord's Supper to be dispensed there, and for the election and ordination of Elders.

For the supply of the Mission field it was agreed that application be made for ten Missionaries and that the appointment of the Missionaries to these fields of labour

be left to the Presbytery's Home Mission Committee.

The following appointments were made, viz :

St. Mary's,—7th Oct. by a Missionary, —14th Oct. Mr. Blount, —21st October. Mr. Thos. McPherson, —28th Oct. The ordinance of the Lord's Supper to be dispensed by Messrs. Allan and Beattie, —4th Nov. Mr. Graham, —11th Nov. Mr. Tolmie, —25th Nov. Mr. Meldrum, —2nd December, Mr. Young, —9th December, Mr. Scott, —15th Dec. Mr. Findlay, —23rd Dec. Mr. McMullen.

Ingersoll,—7th Oct. by a Missionary, —14th, 21st, 28th Oct. and 4th Nov. Mr. Shaw, —18th Nov. Mr. D. McDiarmid, —25th Nov. and 2nd December, Mr. Gauld.

Vienna and Port Burwell,—4th Nov. Mr. Doak, —9th and 16th Dec. Mr. Gould.

Napier and Strathroy,—21st Oct. Mr. Troup, —4th Nov. Mr. Forrest, —18th Nov. Mr. Walker, —2nd Dec. Mr. Chesnut, —16th Dec. Mr. Ferguson.

Burns' Station East Zorra,—Mr. McKenzie one Sabbath in Dec.

Elma Centre,—Messrs. Findlay and Beattie, to dispense the ordinance of the Lord's Supper, and to take steps for the election and ordination of Elders in Jan.

Wardsville,—2nd Dec. Mr. Straith, —9th Dec. Mr. McColl, —15th December, Mr. King.

Belmont and Yarmouth,—28th Oct. Mr. John Fraser, —4th Nov. Mr. Lachlan McPherson, —18th Nov. Mr. A. McDiarmid.

Culross and Carrick,—(Mr. A. Currie to preach at Culross on the 3rd Sabbath of December, and at Carrick on a week day.) (Mr. Bremner, to preach at Carrick on the 1st Sabbath of November, and at Culross on a week day.)

Huron and Ashfield,—Mr. McKay to preach at Ashfield 1st Sabbath of November and at Huron on a week day. Mr. Stewart to preach at Huron on the 3rd Sabbath of December, and at Ashfield on a week day.

The presbytery agreed that at the next quarterly meeting which is to be held at London on the second Tuesday of January next at 2 o'clock, P. M. one of the diets be set apart for conference anent the state of religion, thereafter the Presbytery adjourned to meet at Ingersoll on the 30th October at 11 o'clock A. M.

WILLIAM DOAK,
Pres. Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston held its regular Quarterly Meeting in Brock Street Church, Kingston, on the 9th and 10th October.

All the Ministers on the Roll were present, with one exception. The attendance of Elders were very small. Rev. Mr. Smart being present was invited to sit and deliberate.

Mr. A. C. Gillies was examined, with a view to entering Knox College, the Presbytery certified him to the College Senate as a first year's Student in the literary course. The Presbytery were much gratified in

having intercourse with a young man, a member of one of the Congregations of the bounds, who has entered upon a course of study, preparatory to entering College, with a view to the work of the gospel Ministry, and resolved to give him all the encouragement in their power.

Reports of Mission work were read from Mr. A. C. Gillies and Mr. Kellough, who have been labouring acceptably within the bounds for the past six months.

The Committee appointed to organize the congregation at Lansdowne, reported that they had performed their Mission, and organized a congregation there, received into full communion 51 applicants, and dispensed to them the Sacrament of the Lord's Supper. Rev. Mr. Smart has been labouring in this settlement during the past summer with much acceptance, and his stay among them is likely to be still further prolonged. The Committee appointed to organize a congregation at Ballynahinch, reported that they had organized the congregation, receiving into Church memberships 19 applicants. The sacrament of the Lord's Supper was dispensed there on 23rd September.

In connection with Home Mission work, the following appointments were made.

Rev. W. Smart to supply Lansdowne till next ordinary meeting.

Rev. Thos. Lowry to labour in Ballynahinch and Harrowsmith during October and November. Rev. P. Gray to preach on 9th December, and Rev. T. S. Chambers on 23rd December.

Trenton and Consecr, Rev. T. Lowry to supply during December, Rev. W. McLaren to preach 21st October, and Rev. R. C. Swinton on 11th November.

The following appointments were made for Missionary Meetings.

At Belleville, on Tuesday, 30th October.

At Picton, on Wednesday, 31st October.

At Kingston, Brock Street Church, on Thursday 1st November.

Rev. Messrs. Wilson and Gray Ministers, and A. Macalister Elder, were appointed a Committee to make the necessary arrangements for the Missionary Meetings in the other Congregations and Mission Stations within the Bounds. On the Evening of Tuesday, the Moderator, Rev. R. C. Swinton preached before the Presbytery in Brock Street Church.

The next ordinary Meeting of Presbytery was appointed to be held at Belleville, on Tuesday 16th January 1861, at 10 o'clock A. M.

A. MACALISTER,
Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro' on the 24th and 25th September.

The Rev. John Laing, as formerly appointed, preached, and delivered an able address from Psalm cxxvi. 5, 6. Mr. Laing reported that along with Mr. Roger and Mr. Blam, he had visited a locality on the boundary line between the townships of Emby and Smith, and that it was considered desirable to cultivate it as a mission field.

The records of the different congregations in the bounds were appointed and examined by the minister mentioned, and his elder, viz:—

Peterboro', Springville, and Keene, Mr. Laing.

Grafton, Mr. McKenzie.

Colborne, Mr. J. W. Smith.

Percy, Mr. Duncan.

Bowmanville, and Bethesda Church, Mr. Alexander.

Cobourg, Mr. J. Smith.

Cartwright, Mr. Blain.

Norwood, Mr. Roger.

South Cavan, Mr. Bowie.

A petition to the Legislature anent University College was agreed upon, and ordered to be sent to Thomas Short, Esq., M. P. P., for presentation.

Mr. Bowie was loosed from the charge of Warsaw congregation.

A conference was held on the state of religion. All the ministers and elders present expressed their views on this deeply important subject.

The next ordinary meeting was appointed to take place at Cobourg, on the second Tuesday of February, 1860, at 11 o'clock, a. m.

JAMES BOWIE, Pres. Clerk.

MISSIONARY MEETINGS.—PRESBYTERY OF COBOURG FOR 1860-61.

According to the following scheme all the meetings, except that in Millbrook are arranged for the evening—The Pastors are expected to be present at each place besides the deputation. In case of any session not being able to carry out the scheme in the congregation connected with them, the Moderator shall inform the deputation appointed to visit such congregation of any intended change.

Cobourg, December 19th, Messrs. Blam, McKenzie.

Bowmanville, December 20th, Messrs. Blain, Laing.

Emiskillen, December 21st, Messrs. Blain, Laing.

Hastings, December 27th, Mr. Roger.

Norwood, December 28th, Mr. Roger.

Springville, January 21st, Messrs. J. Smith, Alexander, Roger.

Peterboro, January 22nd, Messrs. J. Smith, Alexander, Blain.

Warsaw, January 23rd, Messrs. J. Smith, Blain.

Smithton, January 23rd, Mr. Alexander.

Bethesda, January 21st, Messrs. Andrews, Duncan, McKenzie.

Keene, January 22nd, Messrs. Duncan, McKenzie, McDiarmid.

Alnwick, January 23rd, Mr. Duncan.

Westwood, January 23rd, Mr. McKenzie.

Cartwright, January 21st, Messrs. J. W. Smith, Laing, Douglass.

Ballyduff, January 22nd, Messrs. J. W. Smith, Laing, Douglass.

Millbrook, January 23rd, a. m. Messrs. J. W. Smith, Laing, Windell.

South Cavan, January 23rd, Messrs. J. W. Smith, Laing, Mr. Windell.

Baltimore, February 18th, Messrs. Mc-

Dermaid, Duncan.

Coldsprings, February 19th, Messrs. McDirmid, Duncan.

Grafton, February 20th, Messrs. Alexander, McKenzie.

Vernonville, February 21st, Messrs. Alexander, McKenzie.

Percy, February 25th, Messrs. Bowie, J. W. Smith.

Seymour, February 26th, Messrs. Bowie, J. W. Smith.

Colborne, February 25th, Messrs. Laing, McDermid.

Brighton, February 26th, Messrs. Laing, McDermid.

PRESBYTERY OF TORONTO—MISSIONARY MEETING.

The following division of the Presbytery for the purpose of Missionary Meetings was agreed to, with the deputations for attending the same in each division, viz:

1. Toronto—City Congregations and West Station. Messrs Gregg, (Conv.) 1 opp, Reid, Harris and Jamison, together with the Professors in Knox College.

2. York Mills and Fisherville, Melville Church and Brown's Corners (Markham), Knox Church and Highland Creek (Scarboro,) and Cedar Grove and Markham Village.—Messrs. Jamieson (Conv.) Fletcher, and Harris,

3. Thorah and Eldon, Reach and Brock, and Utica and Ashburn—Messrs. McFavish, [convr.] Sharp, Fletcher and Dr. Burrs.

4. Orillia, Oro, (east and west) and Floss and Medonte—Messrs. Gray, (conv.) Stewart, Crow, and the Missionary supplying West Gwilliambury.

5. Barrie and Innisfil, West Essa, and Gwilliambury and Bradford—Mr Wightman, (convr.) the Missionary supplying West Gwilliambury and Bradford, and Mr. Craw.

6. King, Brampton and Free Temple church, Malton and Weson—Mr. Holmes (convr.) Mr. Adams, and Dr. Willis.

7. Streetsville, Union and Norval, and Oakville and Dundas Street—Messrs. Nisbet, (convr.) Ure, Alexander and Topp.

8. Milton and Boston church, Acton and Erin, and Caledon West.—Messrs. Mitchell, (convr.) McLachlan, Thompson and Ure.

9. Caledon East and Mono Mills, and Mono (East Centre, and West) to be visited by Messrs. Holmes and Alexander.

10. Osprey and Artemesia to be visited by Mr. Thompson.

11. Sunndale and Nottawasaga, Collingwood Harbour, St. Vincent &c. to be visited by Messrs. Gregg and Fletcher.

Corner for the Young.

QUESTIONS FOR NEXT MONTH.

1. When was it that the orientals deemed it lawful to touch the beard of another!

2. In what book of the Bible does not the name of the Lord occur?

3. How many centuries elapsed from the time the promise of the land of Canaan was made to Abraham till it began to be realized.

Which is the first prayer recorded?

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Job, 39; 19—25.

2. Joel. 2; 28, 29. Acts, 2

3. Was originally God (Isaiah 9, 6)—became man (Heb. 2, 16.)—for ever (Heb. 7, 24.)

4. Gen. 1, 2; Isaiah 4, 4 (2 titles); Isaiah 11, 2 (7 titles); Zech. 12, 10; Isaiah 61, 1; Mat. 4, 1; Mat. 10, 20; John 14, 17; Rom. 1, 4; Rom. 8, 2; 9, 15; Gal. 4, 6; Eph. 1, 17; 1st Pet. 4, 14; Rev. 1, 4; Rev. 19, 10.

MONEYS RECEIVED UP TO 23rd OCTOBER.

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

COLPORTAGE.

Wallacetown (not \$9 as in last Record)	\$6 00
Williams	10 35
Melrose and Roslin	7 32
Osnabruck	3 00
South Bruce and Greenock	4 48
Peterboro	18 45
do Books	21 55
Duff's Church, Dunwich	4 50
Montreal, Cote Street	40 90
Bowmanville, (Eaniskillen)	24 25
Clinton	4 00
do for Books	4 00
Grafton \$6, Vernonville \$3	9 00
Rev. J. W. Smith, Grafton, Books	4 00
Ramsay	8 00
Warsaw	4 75
Minto	1 50
London	14 00
do for Books	14 00
Chalmers Church, Woodstock	\$3 20
do for Books	3 20
Port Dover	2 00

FRENCH CANADIAN MISSIONARY SOCIETY.

Wallacetown	3 00
Williams	20 00
South Bruce and Greenock	8 00
Duff's Church Dunwich	4 50
Bristol	13 00
Boston Church	12 50
Utica	4 15

KNOX COLLEGE.

North Bruce	\$8 00
Griffith's Corners (Tara)	6 75
Spencerville \$1.20, Front \$5.05	7 25
Esfrid and Mosa	41 16
Belleville, additional	17 00

WIDOWS' FUND.

Pembroke	\$2 37
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Aug 13th, Cash per Rev. W. Reid.....\$94 48
Sep. 13th, Blehaim Congregation..... 9 00
" 17th, Galt, per Rev. Mr. Lowry... 3 58

\$108 86'

D. GALBRAITH,
Treasurer.

Hamilton, October 10th, 1860.

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