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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

Vol. XIV.

TORONTO, AUGUST, 1858.

No. 10.

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PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held on the second Tuesday of October, at 11 o'clock, a. m.

J. A. THOMSON, *Pres. Clerk.*

PRESBYTERY OF LONDON.

A meeting of this Presbytery will be held at London, on the first Tuesday of October.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on the last Tuesday of August, at 11, a. m.

The reports of the Committees appointed to examine Session Records will be called for.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

This Presbytery will meet by appointment of Synod, at Ottawa, on the first Tuesday of August, at 7½ o'clock, P. M.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the second Wednesday of August.

A. F. KEMP, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of August, at 2 o'clock, p. m.

JAMES MIDDLEMISS, *Pres. Clerk.*

KNOX COLLEGE.

SUBJECTS FOR EXAMINATION OF STUDENTS.

<i>I. For Entrants on Literary Course.</i>	
Latin, Sillist. Catalogue.	
Greek, John's Gospel, and Xenophon's Anabasis, Book I.	
Arithmetic	
Geography.	
History of England, and English Grammar.	
<i>II. For Students entering second year.</i>	
Latin, Arneid of Virgil, Book VI	
Greek, Gospels of Matthew, Mark, and Luke.	
Homer's Iliad, Book VI	
Euclid, Books I, II, III, IV, Defs. of V. and VI.	
Algebra, to Quadratic Equations, (inclusive)	
Latham's Hand-Book to the English Language.	
Heeren's Manual of Ancient History	
Carpenter's Geology.	
<i>III. For Students entering third year.</i>	
Latin, Cicero, Orations in Catiinum.	
Greek, Acts of Apostles, and Romans.	
Demosthenes, Olynthiaca.	
Statics,—Chruman's Dynamics.	
Geology, Hitchcock's.	
Whately's Logic.	
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.	
<i>IV. For Students entering Theological Course.</i>	
Latin, Horace, Odes, Book I,	
Greek, I and II. Corinthians, Ephesians.	
Hebrew, Grammar, part I.	
Genesis, Chap. I. to X.	
Psalms, I. X.	
Scripture History, Pentateuch.	
Wayland's Moral Philosophy,	
Astronomy, (Herschel.)	
<i>V. For second year Theological Students,</i>	
Latin, Willis' Collectanea Classis Theologicæ, 20 pages.	
Greek, Galatians, Colossians, Philippians, I, and II. Thessalonians.	
Hebrew, Genesis, Chap. XI to XX.; Haggai, Zechariah.	
Exegetical Theology, Hodge on the Romans, and Moore on the Prophecies of the Restoration.	
Evidences, Butler's Analogy.	
Alexander's Christ and Christianity.	
Natural Theology, Paley and Chalmers.	
Scriptural History, from Joshua to Malachi.	
<i>VI. For third year Theological Students.</i>	
Latin, Willis' Collectanea Classis Theologicæ, 20 pages.	
Greek, New Testament ad aperturam.	
Hebrew, Genesis, Chapter. XXI. to end.	
Isaiah, Chap. XLII. to end.	
Exegetical, Hodge on Ephesians.	
Barnes, or Alexander, on Isaiah	
Chap. XLII. to end.	
Scriptural History, New Testament	
Ecclesiastical History, First four centuries, and the Reformation. Mosheim and D'Aubigne.	
Systematic Theology, Calvin, Turretine, Hill.	
By Order of	
COLLEGE COMMITTEE.	

KNOX COLLEGE—OPENING OF SESSION.

The Session of 1858-59 will open on the first Wednesday of October. More full information will be given in another number.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1858-9) according to the following scheme:—

I. The John Knox Bursary of £10, for the best Essay on "The internal and experimental evidences of Christianity."

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; Livy, Book, 1st., 30 chapters, Horace, 3rd Book of Odes, Xenophon's Memorabilia, Book 1st.; Herodotus, Pisistratus, and Cyrus, in Col. Maj; Hlad, Book 3rd, 200 lines; Roman Antiquities; and an Exercise in Arnold's Latin Composition.

A Gaelic Bursary will be open for competition. The subjects will be stated in another number.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

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

By Order of

COLLEGE COMMITTEE.

Toronto, 23rd April, 1858.

DIGEST OF THE MINUTES OF SYNOD

*With Forms of Ecclesiastical Processes—
Statement of principles of Discipline,
and Historical Introduction.*

IT is proposed to publish a Book under the above title, which will contain, under specific headings, the legislation of the Church from commencement. Such forms of process as are constantly required by Sessions and Presbyteries, will, after careful revision, be inserted. The general principles for the conducting of Discipline in Sessions and Presbyteries will be briefly stated, with a reference to the best authorities. A historical introduction will be given, tracing the rise and progress of the Church, and defining its present position.

The Rev. Alex. F. Kemp is prepared to proceed with the editing and publishing of this Book as soon as 300 subscribers can be obtained. Ministers and elders of the Church are requested to aid in this matter, and to send the name of subscribers either to the Rev. Mr. Reid, Toronto, or to the Editor, Montreal, on or before the 1st of September. The book will be an octavo volume of 208 pages at least, and will be published at a cost of 4s. 6d. per copy. If 500 subscribers can be obtained the price will be reduced.

EXCELSIOR IN EXCELSIS.

EARTH'S night of shade was falling fast,
But thro' its scenes of mirth there pass'd
A pilgrim, clad in garments white,
Who grasped a scroll with motto bright—
Excelsior!

His brow was calm, his eye had caught
A radiance from the land he sought;
And, like a silver trumpet, rung
The accents sweet of Canaan's tongue,
Excelsior!

Earth's gay and pleasant homes look'd fair,
Alluring him with comforts there;
And rough and cold his toilsome way:
To all their charms he answered nay,
Excelsior!

"Tread not the pass," the tempter cried;
"This easy way is smooth and wide;
Night terrors frown along that road.
The voice replied, "It leads to God."
Excelsior!

"Oh, stay and rest thee," manna said,
"With golden pillow for thy head."
The pilgrim, smiling, rais'd his eye,—
"I've treasure yonder, in the sky."
Excelsior!

"Beware the barren fig tree's fate,
Perchance thy journey's all too late,
Was whispered low by doubt within;
"Who never ventures, never win."
Excelsior!

While formalists, with muttered prayer,
Believ'd themselves on summits rare,
This was his earnest, struggling cry—
"My God, attract my heart on high."
Excelsior!

Low on his knees that saint was found,
Wrapt in his last cold sleep profound;
Before his quenched eye was spread
That Bible where he oft had read
Excelsior!

There, at life's gate, the pilgrim lay;
Twas past, the upward, on ward way;
And from his home, serene and far,
A voice came from a morning star,
Excelsior!

Notices of Recent Publications.

THE INDIAN REBELLION: Its causes and results. In a series of letters from the Rev. Alexander Duff, D. D., L. L. D. New York: Carter & Ross, 1-54. Sold by D. McLellan, Hamilton.

The letters reprinted in this volume, were originally addressed by Dr. Duff to Dr. Tweedie, and appeared in the *Edinburgh Witness* and various other papers. They attracted general notice, not merely on account of the reputation of the writer, and the style in which they were written, but on account of the large and profound views set forth by Dr. Duff, and his intimate acquaintance with the state of things in

India. From the very first, Dr. Duff looked on the rebellion as a far more serious matter than was generally believed, and events have proved his views correct. These letters now collected and re-printed, will remain as a valuable record of the late extraordinary events which were witnessed in India.

SERMONS OF THE REV. C. H. SPRYNGERON: Fourth Series. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln, 1853. Sold by J. C. Geikie, Toronto.

Mr. Spryngeron promises to be as prolific an author as Dr. Cumming. We have now a fourth volume of Sermons, while it is yet only a short time since his name as an author was at all known. The Sermons contained in this new volume are of the same general stamp as those of the previous volumes. We find the same pointed doctrinal statements, the same clear and familiar style, the same earnestness of manner, and of course, some of the same peculiar faults. Whatever may be the peculiarities of the man, the sermons are Evangelical and pointed, and will, no doubt, by the blessing of God, do good in print, as they have done, it is generally admitted, from the pulpit.

THE NEW YORK PULPIT IN THE REVIVAL OF 1858: A memorial volume of Sermons. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. London: Trubner & Co. Sold by J. C. Geikie, Toronto.

The volume before us contains sermons by ministers of the various Evangelical Churches in New York. There are in all, twenty-five sermons, of which eight are by Presbyterian Ministers, five by Congregationalists, four by Baptists, four by Ministers of the Dutch Reformed Church, three by Methodists, and one by an Episcopalian. The sermons, of course, present different characteristics, but most of them are really admirable. When we mention such names as those of Dr. Alexander, Dr. Potts, Dr. Bethune, Dr. Storrs, they will be regarded as a guarantee for the general excellence of the volume.

GLEANINGS OF JESUS: by W. P. Balfour. From the Second London Edition. New York: Sheldon, Blakeman & Co. Sold by J. C. Geikie, Toronto.

The author tells us that his object in writing this little volume, was "to exalt Christ in the affections of his people." The object certainly is a most important one. There is much in the book well fitted to accomplish this object. He could have spared, however, a good deal of the poetry. We like, occasionally, an appropriate quotation, but we think this element has an undue preponderance in the volume before us.

THE LAND OF PROMISE: Notes of a Spring-journey from Beersheva to Sidon. By Horatius Bonar, D. D., author of "The Desert of Sinai," "Night of Weeping," &c., &c. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This volume is a sequel to "The Desert of Sinai." It has all the freshness and interest of the former volume. Dr. Bonar has travelled through the Land of Israel with all the ardour

of a student, and with all the deep feelings of a christian. He visited most of the places of note, and although the country has been often traversed, and often described, still, much that is new, may be found in Dr. Bonar's book. His researches indicate no small amount of Biblical and antiquarian skill, and he states his views with much freedom and independence. We cordially recommend the volume to our readers.

"THE BIBLICAL REPERTORY AND PRINCETON REVIEW."

THIS able Periodical has now completed the 20th volume,—thus its course has not been a short one; nor does it show any symptoms of falling off, but promises to be still a rich quarterly feast of instruction and literary enjoyment for many years to come. We do not know a better—we might say an equal—work for Ministers and Theological Students; indeed for all intelligent and inquiring Christians. It can be got through the Rev. Andrew Kennedy, London, C. W., at the reduced price of \$2 50c., which includes the charges of United States postage, and there is only 2d. of Canadian postage to pay on each number. By sending the names of new subscribers, with that sum to Mr. Kennedy, the work will be regularly forwarded per mail, from Philadelphia, in January, April, July, and October.

NEW BOOKS, FOR SALE

BY JAMES BAIN,

No. 37 KING STREET EAST, TORONTO.

BOOK (THE) OF PSALMS and Sacred Harmonics, being the Scotch version of the Psalms and Music arranged in a new and most convenient manner, 8s. 9d.

LEWES' Biographical History of Philosophy, 8vo. cloth, 13s. 9d.

MILLER'S (H.) Testimony of the Rocks, 1 vol., 6s. 3d.

MILLER'S (H.) Schools and Schoolmasters, 6s. 3d.

MILLER'S (H.) Old Red Sandstone, 5s. DO. Footprints of the Creator, 12mo.

GUTHRIES' (Dr) The Gospel in Ezekiel, 12mo., cloth, 5s.

CANDLISH'S (Dr.) Scripture Characters, 12mo., cloth, 7s. 6d.

SCOTTISH PSALMODY, 1s. 10d.

BIBLES in every style and type.

Psalm-books.

Confession of Faith.

Catechisms, &c.

Toronto, 25th August, 1857

Office of Ecclesiastical and Missionary Record, &c.

The Offices of the Record and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, AUGUST, 1858.

THE GROWTH OF THE CHURCH SINCE 1844.

We lately looked over the various Synod Rolls since 1844 with very mixed feelings. On the one hand we noted, with many hallowed recollections, the names which from year to year have disappeared, the names of fathers, who had borne the burden and heat of the day, and whose labours, quiet and inostentatious as they generally were, had a most intimate and important connexion with the growth and progress of the cause of Presbyterianism in this land. Short as the time is since our Church was organized, how few comparatively are there now, whose names are to be found in that short roll of twenty-three, which was made up at Kingston on the 11th day of July, 1844. Of the 131 Ministers whose names are now on the roll of the Synod, only 16 were Ministers of this Church, when the disruption took place in 1844; the remaining 115 have been added in the course of the intervening period. May those who are left have grace to be increasingly faithful and diligent, doing the work given them to do, and continuing steadfast and unmovable, always abounding in the work of the Lord.

On the other hand, we noted with deep and heartfelt gratitude the gradual and constant increase of labourers. There has been no year during which there has not been some increase. The annual increase has varied from fifteen down to one. With the exception of one year, the annual increase has never been less than five. The average increase has been about eight. We recognize the good hand of the great Head of the Church, who hath opened doors for us on every side, and hath crowned us with many tokens of his favour. It is true we do not look on increase of numbers as always an indication of growing strength. A Church may sometimes, in regard to its staff of ministers, grow too fast. Pastoral charges may be immaturely filled up. Hands may be laid suddenly on untried men. The walls of the temple may be built with untempered mortar. There may be thus sometimes an appearance of growth and progress, when there is really an increase of weakness rather than of strength. There may be a forced, unnatural expansion, the result not of health, but of disease. We do not think that this can be affirmed of our Church, for our increase has only kept pace, if it has even done that, with the requirements of the country, and the multiplying openings throughout the land. It is quite possible, that in some cases we have gone on too rapidly, in organizing congregations, or rather in settling Pastors, when missionary labour would have been more appropriate. This we think is apparent from the frequent resignations which we regret to observe. But with very few exceptions the congregations which are from year to year

added to the roll of the Synod, are healthy, vigorous, self-sustaining congregations, which may truly be regarded as an accession to the moral and spiritual strength of the Church.

But we would not be satisfied with merely outward growth and prosperity. An increase of spiritual life and power is needed. We need more of the spirit of prayer among our people. We need a revival of God's own work. It is this after all which can really make a Church strong, and vigorous, and prosperous. It is when the ministering servants of God are clothed with righteousness and salvation, that His people shout aloud for joy. Let us ever bear this in mind, and never cease to plead that God would vouchsafe to us His gracious presence, and pour out abundantly of His Spirit both on ministers and people, that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.

ARE MINISTERS ADEQUATELY SUPPORTED?

Some time ago it was declared by the Church that the sum of six hundred and fifty dollars, or one hundred and fifty pounds, ought to be the minimum stipend paid to a minister. Most certainly the standard was not raised too high, when this amount was named. There was no danger of pampering ministers, and spoiling them by excessive liberality, or tempting them to too luxurious and expensive a style of living. For even in the most quiet and retired parts of the country, where there may be little temptation to expensive habits of living, the sum mentioned would be little enough, indeed too little, for the support of a family and the education of children. But we are pained to observe in casting our eyes over the statistical returns of last year, that in a number of instances there has been a great short coming in the matter of the stipend. In not a few instances the amount is considerably below even one hundred pounds. We are quite aware that in several instances the small amount may be accounted for. Indeed in some cases the minister has not been settled until a considerable part of the year had passed. But after making all necessary and reasonable allowances, it is undeniable, that, in cases not a few, there is a great short-coming. In one instance the stipend is not much more than sixty pounds. We admit that the circumstances of the past year have been peculiar. But we apprehend that there are very few cases indeed, where the non-payment of stipend has been the result of actual inability on the part of the people. It may not be the result of heartless unwillingness, it may be partly owing to defective congregational organization, or the slackness of the office-bearers, whose duty it is to look after this matter. But still in most cases there must be culpable negligence, where the Minister has been left to struggle with inadequate support. We are of opinion that Presbyteries should exercise a more close oversight over the manner in which congregations discharge their duties. This might prevent the evil to which we refer. Most

frequently it has become inveterate, perhaps incurable, before the attention of the Presbytery is called to it. A habitual oversight, judiciously exercised, might check the beginning of the evil, and prevent such a growth of the disease, as might afterwards require the application of strong and unpleasant remedies. But what we would wish impress on our readers is, that whether they are office-bearers or not,—whether they have any direct duty to perform in regard to this matter or not, they should look upon themselves as all really responsible, and as all able to do something to remove or prevent the evil referred to. Every one has some influence. Every one can at least discharge his own obligation, and if this is faithfully and punctually done, no one can tell what effect will be produced on others. We are very much creatures of sympathy, and if we are conscientious, and faithful, and punctual in discharging our own obligations to our Pastor, the same spirit may be communicated to others. We say then to each church member:—"Are you doing your duty to your Minister?" "Is any short-coming justly chargeable on you?"

We quote the following extracts from an article in a late number of "The Presbyterian," and commend them to the careful perusal of our readers.

"My dear reader, is your minister paid? You have a minister. You value your soul too highly to let its concerns be neglected, and you know well the importance of gospel institutions in their relation to both the temporal and eternal interests of men. For your own sake, for the sake of your family, and for the sake of the public good, you would not for any thing be without a minister. You would dread the increase of immorality, had you no sanctuary in your midst, and were your Sabbaths silent or set at naught by those around you. Hence you have a minister. Is he paid?"

"Is your minister paid? Is his salary adequate to his support? and is it punctually paid? This is what I mean by the question. Do you promise your minister a sufficient salary? and do you pay it? Is he paid?"

"Is your minister paid? He should be. The Bible enjoins it as a duty. The Master hath said, 'The workman is worthy of his meat; the labourer is worthy of his hire.' And, said Paul, 'Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partaker with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.' And he asks, 'Who goeth a warfare at any time on his own charges? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' Both the law and the gospel teach the duty of giving a proper support to the ministers of the Lord. The law said, take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth; Deut. xii. 19, and xiv. 27; and it made abundant provision for those who served in holy things. The gospel has not made the same explicit provision for its ministers, but it teaches and enjoins the duty. You profess to be governed by the gospel. Have you conformed to it in this respect? Is your duty done? Is your minister paid?"

"Is he paid? He should be. You have bound yourself to do it. You bound yourself when you subscribed for his support. That was a promise to pay; is it paid? What says

the call which you gave him? In the call you said, "Promising . . . all proper support, encouragement, and obedience in the Lord, &c." Here is a promise to pay in the call; is it fulfilled?

"Is your minister paid? He should be. His usefulness depends upon it. If he is not paid, how can he give to the poor, and to missionary, and other benevolent efforts? How can he labour when oppressed with care, or harrassed with debt, or in constant anxiety and perplexity as to the wants of his family? And how can he do good, when his own reputation suffers, because his engagements are not promptly met? Reader, if you would help your minister to be useful, you must pay him. Is he paid? Reader, is he paid?"

"Is your minister paid? He should be. The cause of Christ demands it. The interests of religion, of the church, and the world, require punctuality in the payment of the minister's salary. Is he paid?"

"Is your minister paid? He should be; for who will become ministers, if ministers are not paid? Who will enter a service in which they must labour hard, and yet suffer, and starve? If you would see candidates increase, pay your minister! Is he paid?"

"Is your minister paid? Paid! Do you say. This is a worldly view of the subject? Very true; but ministers live in the world as well as you; and how can they live without a living? And how can they labour without it? And how can your minister live, if you do not pay him? Is he paid?"

"Is your minister paid? Paid! Do you say. All but a little? But many lillies make much; and these very lillies may be just what your minister at this moment needs. If he is not paid every cent, he is not paid; and if the last cent of every subscription or pew-rent is not collected and paid over to him, he is not paid;—and, reader, do not rest to-night till you can say, My minister is paid! Not only pay your own subscription or pew-rent, but see that all others pay theirs; for in this matter no one is free till all are free: the minister is not paid till the whole amount due him is paid. This is what justice requires; this is what the gospel enjoins; this is what the people have engaged to do; this is what he has a right to expect; and when all that is due him is paid, then, and not till then, the minister is paid. Reader, is your minister paid? Is he paid?"

THE MINUTES.—We hope to have the Minutes ready for distribution in a short time. The manuscript has been out of our hands for some time.

OWEN SOUND.—The Rev. Mr. Grant, is to be ordained, and inducted as Minister of the newly organized Church at Owen Sound, on the first Wednesday of August.

INCORPORATION OF KNOX'S COLLEGE.—The Act for the Incorporation of Knox's College has passed the Houses of Legislature, and received the Royal Assent.

WARDSVILLE.—The opening of the new and handsome Church at Wardsville, was noticed in our last number, and now we have pleasure in recording, to the credit of the congregation, the very handsome collection. It amounted to £24 12s 11d.

GAMBY.—The Rev. John Murray has been ordained by the Presbytery of Hamilton, as Pastor of the congregation at Grimsby. W

trust that this settlement will be, through the blessing of God, productive of the best results to the country around.

SABBATH LABOUR BILL.—We are sorry to see the Hon. Mr. DeBlaquiere's Bill, which passed the second reading by a large majority, has been thrown out. At first, all the Lower Canadian Members were opposed to the Bill, and the Upper Canada Members in favor of it. Although the Bill was made applicable to Upper Canada only, the Lower Canadians continued their opposition, and with the assistance of two Members of the Government, Upper Canadians, the Bill was defeated.

REEDS FOR SCHEMES OF THE CHURCH.—Our readers will observe, that the receipts for the schemes of the Church, as well as for the Record, for the past month have been very small. We would urge the necessity of collecting for the College, in the case of those congregations that have hitherto failed to collect. The College is so important an institution, and its funds are at present in such a low state, that we cannot conceive how any congregation or mission station can stand aloof, and do nothing. We hope soon to receive contributions from defaulting congregations.

COOKE'S CHURCH, TORONTO.—The substantial and handsome edifice erected by the congregation of Cooke's Church, was opened for public worship on Sabbath last. The services were conducted by Rev. Dr. Blackwood of Philadelphia, and the Rev. W. Ormiston of Hamilton. The sermons preached were solemn, impressive, and eloquent, the congregations large, and the collections, considering the times, were liberal. The amount collected at the several services was \$664. We heartily congratulate both the congregation and Pastor, on the success which has attended their efforts, and we trust that the new and handsome structure now opened for the worship of God, may be the scene of glorious displays of divine power, in connexion with the administration of Gospel ordinances, and that in regard to many it may be said, "This and that man was born there."

SUDDEN DEATH OF A STUDENT.—It is with deep regret that we announce the sudden and unexpected death, by drowning, of Mr. Kenneth McLennan, who, for the last two sessions, has been pursuing his studies at Knox College. Mr. McLennan was acting as Catechist or missionary in a Highland settlement at Harrington, C. E., and it was in that neighborhood that the melancholy event took place, to which we are now referring. It is supposed that he had been bathing, and had sunk in a deep pool in the river. Mr. McLennan was an excellent young man, and gave promise of great usefulness. His piety was undoubted. We saw a letter written to a friend in Toronto, only two or three days before his death. It gave a pleasing indication of his habitual state of mind. What makes Mr. McLennan's death the more melancholy, is the circumstance, that he leaves a wife and young children to mourn his removal.

MEETING OF THE FREE CHURCH SYNOD IN NOVA SCOTIA.

This Synod met on the 17th of June. Much of the business transacted was of deep interest. We note the following items:—

FOREIGN MISSION.—From the report of the Committee on Foreign Missions, it appeared that no actual operations had been carried on, but the Committee had engaged the services of the Rev. Petros Constantinides, with reference to Turkey. During the sitting of the Synod this Missionary was ordained, the Rev. John Stewart and Professor King officiating. The collections for the Foreign Mission had amounted to £243 18s 3d. during the year, the entire sum in the hands of the Committee being £478 15s 10d.

REPORT OF COMMITTEE ON POPEERY.—A Report was given in by the Committee on Popery. The Report referred to the efforts put forth by the Roman Catholics to gain political influence in the Province—to their attempts to destroy the Common School system, and to the formation of the Protestant alliance. The Committee recommended all Free Churches in Nova Scotia to rally round this Protestant Association. The documents of the Protestant Alliance were read by the Clerk. On motion made and seconded, the report was sustained, and the thanks of the Synod given to the Convener.

COLLEGE.—The report of the College Board prepared by Mr. J. H. Liddell, was read by Professor King. The Report referred to the state of the College Fund. The whole amount now invested is £6,805, but the current expenses of the College and Academy are "a canker gnawing at the vitals of the Fund." The amount collected for the Professorial Fund during the year was £704 14s 4d. The expenses had absorbed about £700 of the Professorial Fund. The Academy was stated to be flourishing, and the number of pupils on the increase.

From the reports of the Professors it appeared that Professor Lyall had 19 students in Philosophy, 11 in Ethics, 17 in Latin, and about an equal number in Greek. Professor King had six Free Church students, and two coloured young men, recommended by Professor Tompkins. Mr. McKnight had 13 students in Hebrew, and one in Syriac. The Report was sustained. Presbyteries were required to give their attention to the matter of the Professorial Fund, and use every effort to collect the old subscriptions, and obtain new subscribers.

UNION WITH PRESBYTERIAN CHURCH OF NOVA SCOTIA.—A deputation from the Synod of the Presbyterian Church of Nova Scotia, appeared and addressed the Synod. The deputation consisted of Rev. Dr. Keir, Professor Ross, Rev. Messrs. M. Culloch, Christie and Bayne, and Mr. D. McCurdy, Elder. The members of the deputation, generally, expressed strong fraternal feelings towards the Ministers of the Free Church, and the feelings were reciprocated by Mr. Stewart, of New Glasgow, Professor King, and others who spoke. At a subsequent diet, the subject of union was brought forward, after discussion a Committee was appointed to con-

fer with any Committee that may be appointed by the Synod of the Presbyterian Church on the subject of union between the two bodies.

ANNUAL MEETING OF (FREE CHURCH,) SYNOD OF NEW BRUNSWICK.

This Synod met in the end of June, and continued in session several days. We observe the proceedings reported in the *Colonial Presbyterian*.

HOME MISSION REPORT.—An interesting report was presented on the Home Mission operations of the Church. The report referred to the labours of the various Missionaries who had been available during the year, viz, Messrs. Stirling, Salmon, Fowler, White, Nicholson, and Mr. Moody, who had been appointed, after attending the Free Church College at Halifax, to labour as a Catechist in New Brunswick. The report referred to the spiritual destitution in the Province, and the limited supply which had been provided.

Various other subjects engaged the attention of the Synod, viz, Sustentation Fund; Incidental Fund; Sabbath Observance; Statistics, &c., &c.

The next ordinary meeting of Synod was appointed to be held in the St. John Presbyterian Church, on the 3rd Wednesday in June next, at 7 o'clock, P.M.

SYNOD OF PRESBYTERIAN CHURCH OF NOVA SCOTIA.

This Synod met in Pictou on the 16th June. This was the 42nd session of Synod, its formation having taken place in 1817. There were present 34 Ministers, and 19 Elders, the whole number of ministers on the roll of the Synod being 38.

The subjects of the Seminary, Home Mission, Foreign Mission occupied much of the attention of Synod. A report was given in on the subject of Colportage from which it appeared that upwards of 5,000 volumes had been circulated during the year, amounting in all to 50,000 put into circulation during the last six years, the receipts and disbursements of the Committee during that time amounting to about four thousand pounds.

During the past year the whole responsibility of the Colportage movement, pecuniary and otherwise, has rested on the Synod, and not as formerly on the American Presbyterian Board of Publication. Some works from other publishers have been circulated to add to the variety. Objections to this pecuniary responsibility having been made on the one hand, and some exception having been taken to a few of the works received from other publishers, the following resolution was unanimously agreed to, "That the Committee be authorized to continue for another year the system adopted during the past year; but direct them to use care in the selection of books circulated, and to report at next meeting of Synod, in order that the Synod may then adopt such a course as may

be best fitted to secure the advantages of the system without its disadvantages."

A deputation from the Free Church appeared and addressed the Synod. General gratification was expressed at the appointment of a Committee on the subject of union.

The next ordinary meeting of Synod was appointed to take place at New Glasgow on the 4th Tuesday of June 1859.

Items of Intelligence.

UNIVERSITY OF EDINBURGH, CHAIR OF CHEMISTRY.—Dr. L. Playfair, has been elected by the Town Council of Edinburgh, Professor of Chemistry in that University.

PENANG.—The Rev. William Burns has been ordained by the Presbytery of Glasgow, as Pastor of the congregation at Penang, vacant by the removal of the Rev. W. Moir, to Victoria.

REVIVAL OF RELIGION IN BRITAIN.—Prayer for Revival is general in London, Edinburgh, and throughout Britain. It is stated that there is a spirit of earnestness and zeal, both among ministers and people, such as has not been witnessed for many years past.

RELIGIOUS ANNIVERSARIES AT CONSTANTINOPLE.—A correspondent of the *News of the Churches* gives an interesting account of the Religious Anniversaries at Constantinople. The work of Evangelization appears to advance most hopefully in Turkey.

IRISH CHURCH MISSION.—We observe from the columns of our respected contemporary *The Echo*, that a deputy is visiting this country in behalf of the Irish Church Mission. He is to visit the various towns in Canada West, in the course of the present month.

DEATH OF MINISTERS.—Recent intelligence has been brought of the removal of several distinguished Ministers of various denominations. Among these we may mention Rev. Dr. Jabez Bunting, of the Wesleyan Church, and Rev. Dr. Beattie, of the United Presbyterian Church, and also, the Rev. F. Cook, of Reay, and Rev. D. McLean, of Calendar, two excellent Ministers of the Free Church.

THE SABBATH IN NEW YORK.—The Sabbath movement has assumed an interesting phase in New York. In one form or another it occupies the attention of the newspapers of all classes. An attempt was lately made to put down Sabbath news-crying, and this attempt of the Mayor and the Board of Commissioners, was generally sustained by the respectable press. The Sunday press has come out most violently against this movement. It is hoped that ere long the prevailing forms of sabbath desecration will be put down.

THE CONFSSIONAL AT KNIGHTSBRIDGE, LONDON.—Attention has been frequently called to the high Tractarianism at Knightsbridge, first under the Rev. Mr. Bennet, and afterwards were fully developed under Mr. Liddel. Discoveries have lately been made as to the use of the Confessional, and the result was made

known at a public meeting, by the Hon. and Rev. F. Baring. It would appear that the *modus operandi* was much the same as in the Church of Rome. Many of the questions put were grossly indecent.

Communications, &c.

NEW YORK CORRESPONDENCE.

One of the most important ecclesiastical events of this Spring, in the United States, is the formation of the United Presbyterian Church by the union of the Associate Reformed and the Associate Presbyterians. The former denomination sprang out of a union which took place long ago, between the Covenanters or Reformed Presbyterians, and the Associate Presbyterians or Seceders. It is no unusual result of such attempts at union that three bodies shall be made to exist instead of the two that are formally united. The Covenanters still remain as a small, but respectable denomination, in the United States,—a large section of them having refused to be incorporated with the Associate Reformed. In like manner a considerable body of Dissenters were found among the Seceders, who have now, I believe, unanimously mingled in the United Presbyterian body. The Associate Reformed Presbyterians are by no means so harmonious in regard to union. It should be understood, that there were formerly three separate Synods of this denomination—one in the East, one in the West, and one in the South. Till 1855 they had scarcely any united action; but in that year a union was effected between the Eastern and Western Synods, the Southern Synod still remains apart. The unprepared for the union of 1858, by introducing union of 1855 more of Western influence. The Eastern Synod never had taken any decided ground against slavery, or secret societies. The Western Synod was opposed to both. So, also, was the Associate or Secession Body. Ineffectual attempts had often been made to effect a union between the Associate and Associate Reformed, but as soon as the East and West came together the anti-slavery, and close communion element began to prevail; and the United Presbyterian Church in the States, now occupies the old platform of the Associate Church.

I was present last week at a Meeting of the Associate Reformed Presbytery of New York, at which the subject of the Union was pretty warmly discussed. The vote of 12 to 3 was against the union, or in favor of the protest, which the delegates of the Presbytery had entered at the meeting of Synod, when the union was formally effected. The United Presbyterian body will be characterized by the use of the Scottish version of the Psalms, close communion, opposition to slavery, and to secret societies, and the maintenance of the duty of public covenanting. I do not see any reason for the Covenanters now remaining separate from the new organization, except in regard to the refusal to acknowledge the government of the States, to which refusal, the Covenanters still cling with great pertinacity. It is probable that a considerable portion of the New York or Eastern Synod will still maintain the Associate Reformed organization; or else they will go into the Old School Presbyterian Church.

Your readers, Mr. Editor, will perceive, that the chief element of trouble in this case, and one of the principal articles in the platform of union, is opposition to slavery; it should be noted, therefore, as one of the signs of the times.

The Old School Presbyterian Church had its

annual Assembly at New Orleans this year. Representatives were there from all parts of the States—from New England to Texas, and from New York to California. The delegates speak in the highest terms of the hospitality they received in the great southern city. The subject of slavery did not come prominently forward, but the United Synod which was formed last year by a southern secession from the New School Presbyterians, was refused admittance. It may be necessary to mention that the disruption of the Presbyterian Church in this country into the Old and New Schools took place in 1837. Ever since that time no minister in the Old School can pass from one Presbytery to another without a re-examination on Theology. Of course it is not possible that any Presbyter, as a united body, can be received—Minist'rs must come individually—but the United or Southern Synod still retaining their New School views, though believing that they would be more at home in the Old School, had resolved to apply for admission as a body. Dr. Robert J. Breckinridge, by whose energetic measures in 1837, the disruption was chiefly effected, took a most determined stand against any such violation of the established rule. As a Kentuckian, he would, I am persuaded, be glad to receive a little more of the southern element; but he would not set aside his old Policy. He could not renounce his opposition to the New School. The United (southern) Synod must therefore, for the present, remain in its isolated position as virtually the Southern Presbyterian Church.

During the last few weeks we have had in the States a great deal of blustering about war with England. It is notorious that most of the vessels now employed in the slave trade between Cuba and the Coast of Africa, were built, and are now owned in this country. Every Slaver, therefore, at sea, hoists the American flag. The government of the country will not consent to the right of search or visit, which English cruisers find it necessary to exercise in order to prevent the continued increase of the dreadful traffic in the bodies and souls of men. The *Styx* and *Buzzard* two of Her Majesty's steamers have been very active and successful in capturing slavers. One of their prizes was worth \$100,000, and had besides 20,000 in money on board for the purchase of Negroes on the coast of Africa. It is probable that the British officers stimulated by success, have exceeded the bounds of surveillance allowed by treaty between Great Britain and the States. Any one who knew the circumstances, must have seen that there was no necessary ground for a national quarrel in this; it could all be settled by enquiry and correspondence. But in this country we let slip no opportunity for making political capital. Our greatest Legislators, therefore, North and South, rivaled each other in patriotic fury against British aggression. In the meantime the matter was explained, the over-zealous officers were told to be more cautious in their visits to slavers, there was found no sufficient cause of quarrel, and in a few days the excitement died away more rapidly than it had originated.

NEMO.

LETTER FROM STUDENTS OF FREE CHURCH COLLEGE, HALIFAX, TO STUDENTS OF MISSIONARY SOCIETY, KNOX COLLEGE.

FREE CHURCH COLLEGE, HALIFAX.

April 13, 1858.

It is truly to be regretted that our communications should be so "few and far between." Few things are better fitted to give us an interest in each other's welfare and prosperity than the frequent interchange

of sentiment. The young man who has left his father's roof with a heavy heart will soon forget to some extent, in the bustle of business, the endearing charms of home and relations, unless frequently reminded of the interest and solicitude they feel on his behalf. And if this be the case among earthly friends, surely it is not the less so, when the relationship is between members of a heavenly family. Let us then as children of one family draw nearer together in the bonds of Christian affection. This is no time for the friends of religion to stand coldly and indifferently side by side, when the enemies of God are putting shoulder to shoulder in opposing his work. Popery is growing desperate, and its aversion to the Gospel is notorious. * * * The success that is attending missionary efforts among the French Canadians is a cause for deep gratitude to God and for encouragement to all to go forward.

Our Province is now entering upon a desperate struggle with Popery. The Roman Catholics seem determined to have everything their own way. They are fighting for Separate Schools—schools in which the word of God must not be read. Popery and Protestantism are fairly arrayed against each other, even in our Legislative Halls. The day is evidently not far distant when we shall have to say definitely, and as a Province, whether or not our children are to receive the teaching of God's word, as a part of their education. We earnestly pray that those who occupy our high places may be kept from selling this precious boon—the birthright of all Nova Scotians.

Our Synod has had it in contemplation for the last few years to try to check Popery in this Province, but an open door has not yet been set before them. We hope, however, ere long to have our Roman Catholic Mission. You are, no doubt, aware that our Church has resolved upon sending a Missionary to a Foreign field—Turkey. Our Missionary is Constantines, a Grecian by birth, whom we expect out here this summer. Thus while we are "strengthening our stakes," by supplying the destitution of our country, we are endeavoring to "lengthen our cords" by sending the Word of Life abroad. We had the pleasure of sending out three of our number last year to preach the Gospel—one of them was ordained in the fall. This year, we have none to send out. We have eight in Divinity, two of whom are from the West Indies. They are, all but one, in their first year in Divinity—the exceptional one being in his second. We have about 30 in attendance altogether. God has dealt graciously with this Province in sparing the lives of his ministering servants so long among us. We are now, however, called upon to mourn the loss of two—the Rev. Mr. Struthers, Cornwallis, who died about a year ago, and the Rev. Mr. Farquharson, of Cape Breton, who died a few months ago. God was graciously pleased to leave them, however, till there were others to take their places. But though we have cause for gratitude on the source of supply, still there are many destitute localities within our borders.

Hoping soon to hear from you,

We remain, dear brethren,

Your fellow servants in Jesus,

JOHN MORTON, Secretary.

In behalf of Students Missionary Association.

WHAT DISABLES SO MANY OF OUR MINISTERS?

BY WALTER R. GEIKIE, M. D. TORONTO.

[The following article, although not directly of a religious or missionary character, is well entitled to the attention of Ministers and Missionaries. The subject of which it treats, is

important, and intimately connected with the vigorous and successful performance of their duties.—EDITOR.]

This is a question of very great importance, and but seldom brought prominently before those most interested in its solution.

It is an indisputable fact that ministers do not, generally speaking, enjoy the robust health of many whose employments require less continuous mental effort, but more of that bodily exertion, a fair share of which must be taken by every one who would hope to hold physic and the Doctor successfully at bay.

The blanched and emaciated countenances of many ministers who are comparatively young men, sadly, but unmistakably indicate a state the very opposite of healthy,—in which the natural vigor of the body, so necessary to the enjoyment of life, and so essential to the full exercise of the powers of the mind, is often not only impaired, but destroyed, being replaced by debility, which makes the body an easy prey to many slight as well as even fatal disorders, which have shortened, and are now shortening the lives of many of the most useful and gifted of mankind.

Health is a sacred charge with which ministers as well as others are entrusted, and he whose blessing it is, holds them responsible for the care they take of it; and while other responsibilities are ever borne in mind, this should be neither lightly considered nor altogether forgotten.

A vigorous body is essential to vigorous and healthy intellectual efforts. For, difficult of comprehension as is the nature of the intimate connection subsisting between the mind and the body, we know nothing more surely than this, that these act and react upon each other, so that neither can be slightly or more seriously affected, without interfering more or less with the functions of the other. Sudden mental impressions produce in many cases almost instantaneously, a variety of bodily disorders, as nausea, sickness, and vomiting, fainting, palpitation of the heart more or less violent. These are but a few of the many instances which might be given of the influence of mind upon the bodily functions; that of the latter when disordered, upon the former, is equally striking. How often do we find a slight disorder of the stomach, caused by some error in diet, giving rise to a temporary, but sometimes excessive mental lassitude, under which the most fascinating of studies, becomes the most irksome of tasks. How marked is that *feebleness of mind*, which is so often seen when the body has been greatly wasted during a tedious illness, making the man of strong intellect child-like, from which state he only recovers as his body regains its lost strength.

These are proofs at once interesting and conclusive of the intimacy of the connection between our thinking and physical natures.

Foremost amongst the causes of the feeble health which unfits so many clergymen for the due performance of their most honorable and responsible duties, may be reckoned the sedentary lives so many of them lead.

I am aware that there are many, especially in the country, who necessarily undergo much bodily exertion, who have in some cases perhaps, even more out-door work to do, than they wish, or than is compatible with adequate pulpit preparation. Such, however, are generally healthy, being in a great measure exempt from the many ailments which unfortunately are the portion of a great number of their brethren, who spend much of their lives in too close study; in many cases, working the brain harder than it can bear, without injury, and in more, neglecting to take as much bodily exercise as is requisite for the maintenance of health.

Exercise is absolutely necessary if we hope

to be in perfect health. It is as essential as light is to the colour of flowers, or heat to their growth. This is too often lost sight of by those who, like ministers, have more head, than body work to do, and they are seriously injured by the neglect. They should remember that without proper exercise, every function is languidly and imperfectly performed, and nothing more than this, is required to constitute confirmed ill-health.

When the life is too sedentary, the functions of the skin, amongst others, are imperfectly performed.

I am aware that some imagine that the skin does its work only too well in this country, at this season, and acting upon such an idea, view with horror any necessity which involves unusual bodily exertion.

Such should not lose sight of the fact, that in warm weather free perspiration is a very wise provision, whereby the temperature of the body is kept within proper bounds. Constant evaporation takes place from the moist surface, and the excess of heat, which might otherwise prove so injurious, is thus removed.

But the skin does far more than merely give out a certain amount of water. It removes from the system much, the retention of which, would prove destructive to health. Hence moderate exercise, which increases its secretions and excretions will be found, even in summer, to invigorate rather than exhaust.

The functions of the skin are promoted at all times by exercise, which causes the blood to circulate through it very freely, while without this stimulus, the circulation is carried on so feebly, than the skin *does not*, and *cannot* do its duty.

How much the skin has to do, will be best understood by considering the mechanism provided for carrying on its work.

We have somewhere about two thousand eight hundred pores (as the openings of the little ducts of the skin glands are termed) upon each square inch of the surface of the body, or about seven millions of these minute openings in all, in a man of ordinary size. A skin gland consists of the little duct or tube already spoken of, coiled upon itself, and as each of these when straightened out, is about a quarter of an inch in length, we have in each of our persons a length of this exquisite tubing all ready for the performance of its work, somewhere about one million seven hundred and fifty thousand inches, or not far from twenty eight miles.

In the small glands the perspiration is secreted, and passes off through the free openings of the ducts (pores) either in the state of vapour, as insensible perspiration, or in a fluid state, when in greater abundance. The quantity of fluid thus passing off, varies greatly, with the state of the health at the time—the weather—and the amount of exercise taken. As an average we may give from an ounce to an ounce and a half each hour, as lost by insensible perspiration alone, and of course much more than this, where the secretion is profuse.

Animal matter derived from the wasted tissues, and which must be separated from the blood, is removed with this fluid secretion, to the extent of nearly a quarter of an ounce each day, and in addition to this, we find the fluid (which is of our acid nature) holding in solution a small quantity of the different salts found in the blood.

Nor is this all. A small quantity of carbonic acid is given off, from the cutaneous surface, which thus aids the lungs in getting rid of what becomes a poison, when an excess of it is present in the circulating fluid.

It will now be easy to understand how the function of the skin suffers in common with the entire system from the want of the healthy and life giving stimulus of exhilarating exercise.

And it is no less easily understood how the harmonious working of the different organs is interfered with, when one of these, which does a great deal towards cleansing the blood, ceases from any cause to act as its part, either leaving its function in a great measure *unperformed*, or throwing the burden of its performance upon some other organ, which is certain to suffer in the end, from the imposition of additional labor—labor to which, perhaps, it is unequal.

In a subsequent article I shall shew the effects of a sedentary life upon some of the other functions of the body, and hope that the end I have in view, in directing attention to these subjects may be gained, by leading many ministers to think more than they heretofore have done, upon the duty and necessity of the preservation of health.

Missionary Intelligence.

RESULTS AND PROSPECTS OF MISSIONS IN INDIA.

The work achieved in India by the preachers of the gospel is not, in what may be called its extrinsic dimensions, large. But its quality is sterling; it is a true, a profound, a vital, an indestructible work. This consideration is of the very highest importance; it deserves to have its grounds investigated, and to be carefully weighed. Protestant missionaries do not aim at the imposing but deceptive results of proselytism. The severest temptation to which their faith and integrity are exposed is that of accepting nominal for real converts. The Jesuit missionary, penetrated with a desire to advance the glory of Rome,—animated by a motive in great part at least earthly,—is satisfied with such effects as will draw and dazzle the eyes of men. But the Protestant missionary, working for God, bringing the result of his labour under the eye of Him who seeth not as man seeth, presses beyond nominal and visible effects to others infinitely deeper. It is our deliberate belief that few spectacles presented in the history of the world have had a higher moral sublimity than that of the self-denial put in practice by Protestant missionaries in the east, in refusing to consider as converts any but those who could be on good grounds believed to have accepted Christianity as an inner life as well as a written creed. In the nature of things this self-denial entailed delay. But when the effect came it was proportionately valuable. Between it and the boasted achievements of Jesuit missions there was all the difference that there is between a work of man and a work of God,—between artificiality and life. The green blade in the beginning of summer is feeble and delicate; it has had long to struggle with the damp earth and the chilly winds of spring; but there is life in it; it has fairly cleared the ground; its time of greatest danger is past; and it will now shoot up apace. Looking over that immense eastern peninsula, contemplating the vast and ghastly desolation of its moral state, our eye rests on the feeble blade of genuine Christian life making itself visible in the waste. It is still slight, and many a weary day has been spent in sowing, watering, and tending it. But it is rooted. The breath of the Almighty is in it; the Spirit of the Most High has it for an habitation; its potential energies of growth and development are those of that tree which will one day cover the whole earth. In that little company of native Church members, in that separated portion of vital Christians, counted still only by the thousand, we see an abundant reward for all the past labours of missionaries, and a hope for the future, of which no Christian need be ashamed.

Not only, however, does the nature of the

work done in India warrant the assurance of its future progress, there are many grounds for believing that an era of sudden and remarkable progress may now be near. The long period during which missionaries have been engaged in the east has been fruitful in lessons of experience. To all operations in which men engage, if not of a miraculous character, the common-place maxim applies that practice makes perfect. The missionaries have undergone an education. "The style of address," says Mr. Mullens, the author of a work on the results of missionary labour in India, "The style of address, the class of subjects, the objection which is sure to be offered, and the reply that is not only most logical, but most convincing to the objector, have long since been found out, and now missionaries may with comparative speed acquire a knowledge of them all from those already in the country." The importance of this circumstance commends itself to common sense. Does it not also commend itself to the sagacity of every practical man, that the time has come when the knowledge acquired by missionaries might be reduced to system, and imparted to aspirants to the missionary office in a great missionary institute, under the patronage of the various Evangelical denominations of this country, represented, shall we say, by the Evangelical Alliance? In the next place, the opposition offered by the British authorities to missionary operations in India may now be regarded as a thing of the past. We are perfectly aware that this opposition still occasionally shows itself, and not for one moment ought the Christian public to relax its vigilance in reference to the matter. But the system has received a wound which will not heal. The ban is removed from the Christian name in India. The eastern imagination can no longer persuade itself, that the British standard is lowered in homage to Hindu idols, and imagination and logic are, to an oriental mind, nearly synonymous. Still more important, perhaps, as promising well for mission, is the improvement which has taken place in the morality of the British in India. If the prevalence of infidelity and immorality, side by side with Christianity at home, is perplexing to many serious minds, must it not be utterly puzzling to a Hindu, exhorted to embrace the pure doctrine of Christ, to see men coming from the lands where it is universally professed, who in godlessness and immorality outdo the heathen? A change has been wrought in this respect. The part of British society which is in the east, is probably, on the whole, at once the most religious, and the most moral part of British society. Its influence, if not yet one of unmingled good, is no longer one of nearly unmingled evil. To these considerations must be added the circumstance, attested in many ways, that the superstitions of the natives of India have no longer the hold upon them which they once had, and that the feeling of alarm and horror with which natives once shrank from the idea of conversion to Christianity has in great measure ceased. In the south of India the temples are all falling into decay. In the east of Bengal such remarks as these are made: "Preach on,—distribute books,—you will succeed,—the Kali yug is near its end, and we will all soon become Christians." Intelligent and devout Hindus regard with feelings very different from those of contempt and scorn, with which they are sometimes treated in this country, the effects of missionary enterprise and of kindred agencies, in sapping the edifice of Hinduism, and preparing for the foundation, in its ruins, of the Christian temple. In the graceful, interesting, and instructive "Memoir of the Rev. Robert Nisbet," by Mr. Murray Mitchell, recently published, we find an extract from a work by a Hindu, containing these words:—"Hinduism is sick unto death; I am fully persuaded that it must perish." Still more

touching and beautiful, as a proof of the brightened and brightening prospects of missions, is found in the remark of Mr. Lacroix, himself an old and devoted missionary, "that no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field." On all these accounts, it appears not unreasonable to hope that the shower is about to fall of which conversions hitherto have been but the first scattered drops. The fountains of Christian liberality in this country have been largely opened by the Indian mutiny, and, by the blessing of God, the results of new efforts may altogether eclipse those which preceded them.—*Edinburgh Witness.*

MISSION OF ENGLISH PRESBYTERIAN CHURCH TO CHINA.

LETTER FROM REV. W. C. BURNS.

The following, dated April 6th, 1858, has just been received from the Rev. W. C. Burns:—

MY DEAR SIR,—Dr. Delaporte is still with us, although still looking for a ship to go home in. In the present weak state of this Mission station we feel his presence a special and providential aid, although, from the uncertainty of his movements and other causes, the medical work has been a good deal broken up, and patients are at present not numerous. Indeed as a whole, we have been making little progress during the past few months. I was for a month or two chiefly resident at Double Island; first for a change of air and situation, which I felt the need of, and then to superintend repairs and changes on the doctor's house, &c. These are now nearly completed, so that this cause of interruption to our work may be said to be ended. While here about a month ago, Lord Egin called in on his way to the north, and I was invited to meet him at breakfast, on board H. M. steamship, "Furious." I had a full opportunity of expressing to him my views in regard to various points,—the Coolie Trade—Opium, &c., &c. Of late I think the people at Swatow are becoming more friendly than they used to be, which may perhaps arise from the new order of things at Canton—they still, however, manifest the same general indifference to our message as the servants of Christ. At Swatow (not Double-Island) we have at present not fewer than ten or eleven foreign ships engaged in the Shanghai trade. They are almost all English and American, and are chartered directly by Chinese merchants as a substitute for their native junks. This is the largest number of foreign ships that has been at Swatow together, and the increase, (which will no doubt be gradual,) shows, in addition to other things, the importance of Swatow as a Missionary station. I preach when circumstances are favourable on board some or other of the ships, and have a good attendance. At Double-Island, the number of foreign vessels is smaller than usual, but this island will always be important in a Missionary point of view—in fact for the number of the Chinese population, yet as affording, from the healthiness of the locality, a base line of operations conducted farther inland.

I have nothing further of importance to add at present. The poverty of my communication will, I trust, prove an argument with this people of God to plead much for us, and for this important and desolate region at the throne of Divine mercy. Such a place as this, viewed in whatever light, seems a fitting theatre for the display of His power, who came to seek and to save that which is lost; who came not to call the righteous, but sinners to repentance.

Help us by your prayers, all ye who know the grace of the Lord Jesus Christ, and who have felt that His blood cleanseth from all sin, and that His Spirit quickeneth the dead in trespasses and sins. "Can these dry bones live?" "Come

from the four winds, oh breath, and breathe on these bones, and they shall live!" Is the Spirit of the Lord stilled? Hush! Ho not said, "I will pour water on him that is thirsty, and floods upon the dry ground, and they shall spring up as among the grass, and as willows by the water-courses?" "Remember thy word upon thy servants, on which thou hast caused me to hope. This is my comfort in mine affliction; for thy word hath quickened me."

Prayer for the reviving of God's work at home as well as its progress here—even that the Spirit may be poured out on England, Scotland, and Ireland, and that the heart of a guilty nation may be turned to the Lord,

I am, dear Sir,
Ever yours,
W. C. BURNS.

LETTER FROM THE REV. CARSTAIRS DOUGLAS.

AMOI, 7th April, 1858.

MY DEAR MR. M.,—During the last month our attention has been mainly directed to Be-pi and Chang Chan; at the latter place there seem to be more and more hopeful indications, but I have not had leisure to visit it myself.

At Be-pi (Me-Ping) last Sabbath I was privileged to baptize six persons, three men and three women. The most interesting is a man about middle age who has been a candidate almost from the beginning of the work in the Hill Country; about a year and a half ago he was fully approved of by the Church, and would have been admitted except for one obstacle; he had many years ago taken a secondary wife: he was therefore delayed admission. We felt that we could not absolutely command him to put her away without due regard to the placing of her in circumstances free from temptation; on the other hand we were fully alive to the difficulties attending the admission of such a person into the Church: yet we could find no scriptural authority for excluding him; we therefore put off the case, and in God's merciful providence we have been spared the necessity of coming to a decision, as an unmarried man was found who was willing to take her as his lawful wife. This arrangement was made about half a year ago, since which time his baptism has been still delayed by long and severe illness. To be confined so long to his bed would be in any case a sore trial, but it was in his case embittered by the reproaches of his unbelieving relations, and especially of his wife, who attributed all his troubles to Christianity in general, and to the putting away of his secondary wife in particular. Not long ago his life was despaired of; he bore all with great faith and patience: his health is still very weak, but we trust he may be spared to witness for God in the land of the living. I was lately preaching in a village near Be-pi, and while speaking of the argument for Christianity from the lives of its people, one of the heathen heathens interrupted me, and quoted the case of this very man as a strong evidence for the Gospel.

Another of the men has undergone a remarkable change, as he formerly lived by gambling. His mother-in-law was baptized at the same time; she is from the village of Soa-tan; it is said that there are several other women there who meet for worship in the house of one of the Christian women. Another of the women baptized is from the immediate neighbourhood of Soa-tan; her husband and her father have both been previously admitted. They were mentioned in my last letter as having been lately grievously plundered for the name of Jesus.

The sixth of the number (for the third man is not precisely remarkable) belongs also to a Christian household, her daughter and son-in-law being already members. At the same time her

infant grandson was also baptized by the name of David.

Many of the Pechnia, and Chiohhey members were present, and the Rev. W. K. Lee, of the London Missionary Society, kindly accompanied me. It was the most delightful communion season which we have spent among the Hills. There was one thought, which, while it added an element of bitterness, yet enhanced the solemnity of the meeting. It seemed to all appearance the last meeting we could hope to hold in our little chapel, and probably the last in comfortable circumstances for some time, because the landlord had ordered us to leave in two or three days; and there was a kind of agreement in the neighbourhood to prevent any other place being let to the Christians. We were beginning to talk of the possibility of my going up and staying in some of the confined rooms which are all that our people have, and calling them together under the shade of some spreading banyan-tree, or of taking temporary use, as occasion might offer of some idol temple for meetings of the Christian Church. But this afternoon I have the joyful news that the landlord has been prevailed upon to allow at least another year's occupation on the same terms as before. There had been much entreaty, not only of him, but also of that Lord, who is ever ready to hear and able to help.

A circumstance which made the loss of the meeting place all the more to be feared is, that we have just begun the experiment of a school in connection with the Be-pi Church, one of the Pechnia converts who had been trained here in Amoy, being tried as teacher: they have begun with ten or a dozen boys, and also in the evening some eight of the members spend two or three hours with him as an evening class. Since the New Year Holidays the Pe-Chioa School began with twenty-three boys. The students in this house as much as before; only (besides one who replaces the young man sent to Be-pi) we have the addition of one of the Singapore converts, who seems likely to be fit for training to usefulness in the gospel work.

The Missionaries here have memorialized Lord Elgin and the American Envoy on the subject of religious toleration for Chinese Christians. We had consulted whether it might not be well to memorialize also for increased liberty of traveling and residing in the country, and on the opium traffic; but we did not speak of the former lest we should seem to be asking more privileges for ourselves than other fellow subjects; feeling also that whatever is obtained for others will be available for us. On the opium question also we said nothing, feeling that no words of ours could at all add to the well known fact of the universal hostility of Missionaries to that most destructive traffic. The public opinion of Britain is the only fulcrum on which the lever can be placed so as to uproot this overshadowing evil. We are quite helpless here, as we have no doubt the Envoy must have definite instructions from home on such a subject. We can but cry to Him who turns the heads of men as the rivers of water. The progress of the evil is terrible among the educated classes especially. It is really very difficult to find a teacher who does not smoke. The lowest classes are also fearfully infected by it and seldom seek to be cured till there is the alternative of death by disease or starvation, or both combined. Let the people of God in Britain come to the help of the Lord against the mighty; it does seem like a special engine of the wicked one to counteract the entrance of the Gospel into this now opening Continent.

I remain,
Ever yours affectionately,
CARSTAIRS DOUGLAS.

Those are best prepared for spiritual blessings, who are most sensible of their worth, and their own unworthiness to receive them.

FOREIGN MISSION OF IRISH PRESBY-
TERIAN CHURCH.

LETTER FROM REV. MR. MOORE.

MR. MOORE writes as follows from Gogo, under date of May 4, 1858:—

It is now the hot season, when it is unsafe for Europeans to move about with tents. But the native catechist, Chagan, with two other persons, is traversing the country, engaged in preaching and in reading, and distributing books and tracts.

There are at present, at Gogo, five adults enjoying the privileges of Church fellowship. These all are deporting themselves satisfactorily. There are others who attend the services, but are not members of the Church. During the past year one communicant, named Yihu, was removed by death. He was advanced in years, and had for a long time been in a declining state of health. It is butle more than two years since he was baptized by Mr. Wallace; and though not free from infirmities, and not eminent for knowledge or piety, his conduct, on the whole, was such as to warrant our cherishing a good hope concerning him. When I visited him during his sickness, he was always desirous that I should pray with him. His last act was one of devotion. An acquaintance, who entered his house, found him on the floor, endeavouring to pray, in sounds indistinct and mutilated. He was lifted up to his couch, and immediately expired. He has left three sons to the care of the Mission. The oldest of them, a promising lad, is able to earn his own maintenance, and to aid in supporting his brothers.

A few days ago, the infant son of one of the converts was cut off by small-pox. These are the only inroads which death has made on the little Church here during the past year.

The only addition to the Church was the Sepoy, Shaukh Husam, whose interesting history you have learned from Mr. Wallace. He has since left this station, his detachment having been ordered off. While here, he came to me regularly for instruction, and was enabled, through Divine grace, to endure a very trying ordeal. I trust that he may continue to hold fast the profession of his faith, without wavering.

In the same detachment there was a havadar, or native officer, who had become a convert to the Roman faith. He came to me almost every day, and associated very much with the native Christians. He assured me that, in consequence of what he had been taught, he had left off the worship of the Virgin, praying to saints and angels, and the adoration of the crucifix. "You," said he to me, "tell me of Jesus Christ and his words; the other padre (i.e., the Romish priest) was always telling me of the saints and their words." And again he remarked, "My old religion (Romanism) is a *kacha* (imperfect) house—Protestantism is a *packa* (complete) one; and I wish to dwell in it." He requested to be admitted into the Church, and to have his child baptized. I did not think it expedient to comply with his request, till he should become better acquainted with the principles of religion. While he was making progress in Christian knowledge, and giving me much satisfaction, the order came for his removal to Bombay. Under the circumstances, I could only commit him to the grace of God, and commend him to the care of our brethren of the Free Church Mission there.

Before I came to Gogo, a Government school had been established, which drew away a considerable number of our scholars, whose parents did not like the religious instruction which they received. In the two schools which we have now at work, the average attendance, except during holidays, amounts to ninety boys. There are one hundred and twenty names on the lists of both schools. I have thought that various important advantages might be secured by the establishment of an English school, in connec-

tion with the Mission here, however small might be the attendance of pupils; but I have not yet succeeded in procuring a suitable teacher to try the experiment.

There is a daily vernacular service in the morning at the Mission-house, attended by such converts as can do so, and by a few others. On the Sabbath there are two vernacular services for native Christians, and ordinarily an English service for the Europeans that may be at Gogo. At this last service, a native, who understands English, though not baptized, is in constant attendance. Two or three times in the week I go into the town, and wherever I find a number of persons willing to listen to me, I sit down and address them. During the moonlight, I ride to the neighbouring villages to preach the Gospel there. Of late, it was encouraging to mark increased attention, on the part of some of the natives, to claims of the Gospel.

Proceedings of Presbyteries, &c.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Belleville, on Tuesday, the 15th July, Rev. James Hume, Moderator.

The following is an abstract of the business transacted:

The Rev. D. Wishart, was appointed Moderator for the current year.

Mr. Hume reported that in accordance with appointment of Presbytery, he had preached at Pieton, and declared the charge vacant.

Mr. White reported that he had performed a similar duty at Trenton and Conseccon.

Mr. Wilson reported that the Colportage Committee had engaged Mr. Jack, to labour in the bounds of the Presbytery, for the Summer months, and that he was now actively engaged in his work.

Mr. Pieton reported that supply was obtained for Pieton, till first Sabbath in August, also, that Rev. Mr. Canning had been laboring in Demorestville for some time. A memorial from the latter congregation was read, praying that in any arrangement for the future they may be attached to either Pieton, or Trenton and Conseccon congregation as a part of one of these charges. The Presbytery agreed to keep this in view. Mr. Wilson was appointed Moderator *pro tem.* of Pieton Session, and to moderate in a call when requested. Mr. Tait was reported as having laboured in Storrington and Ballinahinch, but that he has left the bounds of the Presbytery.

Mr. White was appointed Moderator of the Session of Trenton and Conseccon; and the following appointments were made for supply of these congregations till next meeting of Presbytery:—

Rev. Mr. Hume, 1st August; Rev. Mr. Gordon, 15th August; Rev. Mr. White, 29th August; Rev. Mr. Gray, 12th September; Rev. Mr. Wilson, 26th September; Wishart, 10th October.

The Committee of supply for Pieton was re-appointed, consisting of Messrs. Wilson and Gray, ministers; and Mr. Samuel Anderson, Elder. The same Committee to have charge of the Stations of Storrington and Ballinahinch to grant such supply as opportunities may present.

The Committee on Statistical Returns of the several congregations in the Bound presented their report, and the Clerk was instructed to correspond with congregations that are in default in point of stipend and report at next meeting of Presbytery, as the returns themselves will appear in another form in the Record, it will not be necessary to go into details here. There was in attendance at the meeting four Ministers and five Elders.—The Rev. Mr. Canning being present, was requested to sit and deliberate.

The next meeting of Presbytery was appointed to be held in Brock Street Church Kingston on the 2nd Tuesday in October, to be opened with sermon by the Moderator at 7 o'clock P.M.

A MACALISTER,
Presb. Clerk, pro tem.

PRESBYTERY OF LONDON.

The quarterly meeting of this Presbytery was held within St. Andrew's Church London on the 6th July. The Rev. John Scott, Moderator.

The proposed meeting with the Presbytery of the United Presbyterian Church, to engage in devotional exercises, was postponed until Oct. next on account of the small attendance of members and the business of Presbytery being completed on the day before the time arranged for the meeting.

Mr. McDiarmid having declined the call from Richmond, C. E. and no parties having appeared to prosecute the call, the Presbytery dismissed the case. The congregation at Aulbarthurg petitioned for the moderation of a call. The Presbytery agreed to grant the prayer of the petition, and appointed Messrs. King, Walker, Straith and Forrest, a committee to moderate in a call there, on Wednesday, the 4th of August next, at 12 o'clock noon. The edict to be served by one of the Elders on Sabbath the 25th inst.

Mrs. Agnes Richardson was referred to the Kirk Session of East, Tullyry to make a formal application for a certificate of Church membership.

The subject of the examination of Session Records, and communion Rolls, having been considered, the Presbytery found that from the number of congregations within the bounds, all the Session Records could not be examined at any one meeting of Presbytery, and therefore agreed, that the Session Records, and communion Rolls of the following congregations, be presented for examination at the next ordinary meeting, viz., Sarnia, Moore, Buxton, Chatham, Tullyry, Ridgerton, Eekfid and Moss, Aldborough, Plympton, and Bosanquet.

Mr. Straith gave notice that he would bring up the subject of Presbytery visitation, at the next meeting of Presbytery.

Messrs. McKenzie, John McMillan and W. Clark, were appointed a deputation to visit the Northern Townships, and Southampton, in the month of August, occupying four weeks.

Mr. Rennie was appointed to supply Mr. McKenzie's pulpit on the 2nd Sabbath of August, Mr. McIdrum on the 3rd and Mr. Bremner on the 4th Sabbath of August.

The supply of Mr. McMillan's pulpit to be left to the Presbytery's Home Mission committee.

A petition was received from Elma praying for the organization of a congregation there. Messrs. Tolmie and Beattie, were appointed to visit Elma and Wallace, and to preach there on the last Sabbath of August next, and to organize a congregation at Moore and Buchanan settlement on the following Tuesday.

A petition was received from Vienna, and Port Burwell, asking the continuance of Missionary supply, and that the ordinances of the Lord's Supper be dispensed there.—Messrs. Young and Doak, were appointed to dispense the ordinance of the Lord's supper there on the last Sabbath of September, and Mr. Doak to give one Sabbath a month to these Stations, till the next meeting of Presbytery.

Messrs. Duncan, McDiarmid and Wallace, were appointed to dispense the ordinance of the Lord's Supper at Belmont, on the last Sabbath of September.

The following appointments were given to Missionaries, till next meeting of Presbytery, viz:—Mr. Archibald McDiarmid, to Dunwich,

one half of his services to be given to Wallace town, and the other half to be divided equally between the other two Stations, Mr. McLean to Belmont and Yarmouth; Mr. Bremner to Frampton and Westminster, Mr. Archibald Currie to Wardsville; Mr. Matheson to Ashfield and Huron till the end of August, and then to Kinloss; Mr. Fletcher to Grey and Wallace; Mr. John McKay to Blythe and Manchester; Mr. White to Clinton and Colborne Mills; Mr. Cheatum to West Plympton.

WILLIAM DOAK, *Pres. Clerk.*

Synodical Reports.

REPORT OF SABBATH COMMITTEE.

The course of the Sabbath cause is still onward, though like that of the tide, it seems at times temporarily to recede. The defeat recently sustained in the upper branch of the Legislature, when the real circumstances are known, affords no ground of discouragement. The bill introduced there was much more extensive in its range, and particular in its provisions than that which has been repeatedly been before the lower House, including all Government employes, Railway, and other forms of Sabbath desecration, in addition to the Post Office and the Canals. We understand, moreover, that the defeat was largely owing to a sort of *comp d'acat* on the part of certain of its opponents, and the unavoidable absence of certain of its friends. It is encouraging that in spite of these disadvantages, the majority against it was so small, and on last occasion when the subject came up for discussion the sentiments expressed by several of the Honorable Gentlemen were remarkably sound—its advocacy being based not on the low ground of physical advantage and social right, but on the lofty platform of the Commandment which is exceeding broad. There was a time when the introduction of anything sacred into our Legislative Halls, was assailed with sneers, and Scripture was quoted only to point a joke, and furnish a butt for the envenomed shafts of ridicule. It indicates a more healthy state of public sentiment, that in spite of all the wickedness in high places, a solemn subject like this is treated with seriousness and respect.

Mr. Brown's Bill, which is more modified in its character, has not yet come up for discussion again. It is expected with some measures of confidence, that it will pass this Session. Several memorials have been forwarded in its favor, those from Kingston and Toronto, containing about 700 and 3000 names respectively. Public meetings have been held during the year in both these cities, as well as in other places, at which in the most unmistakable way, the mind of our country has been elicited. The Sabbath Society of Toronto was lately revived, and will co-operate with the energetic Sister Society of Kingston, in systematically carrying on the great moral agitation which has reached its present hopeful stage. The subject of a general Sabbath convention, with special reference to the formation of a Provincial Sabbath alliance came before your Committee. Correspondence was entered into, an appeal in the way of a feeler was published, and conferences were held regarding it—but for reasons which appeared satisfactory by those consulted, it was deemed in present circumstances impracticable. We hope, however, the day is not far distant when a general Sabbath Association may be formed with its branches widely ramified over the land, and that the net work of agencies for the defence and protection of the Sabbath may be at least as extensive as the iron net-work which is doing so much to assail it.

The well known Hespeler case has occupied the attention of your Committee during the year. The decision twice recorded in the inferior Courts against this influential Magistrate for carrying on harvest operations on the Lord's day, has been reversed in the Court of Queen's Bench. It has long been felt by many that if the existing Sabbath law were put in force, many gross abuses might be at once corrected. The elaborate judgment of Chief Justice Robinson (perhaps the highest legal authority in Canada), in this case brings out the existing law to be all but utterly useless. Evasion being the easiest thing possible, the prevalent indispotion to prosecute, will be greatly increased. The case occurring within the bounds of the Presbytery of Hamilton, a special Committee of the Presbytery was appointed to look after it which they have done with commendable diligence. The Government were memorialized to remove Mr. Hespeler from the magistracy, but positively refused. The opinion of eminent Counsel has been obtained respecting the finding of the Chief Justice, and entirely confirms it. The Rev. Mr. Hodgskin, who has taken a special interest in this matter, will submit this opinion:—

"Your Committee gave due publicity to the Synod's recommendation, and simultaneous preaching on the subject of the Sabbath, and have reason to think it was pretty generally observed. Articles, as on former years, have from time to time appeared in the *Record*, and elsewhere, on different departments of the general question.

"Your Committee would be unfaithful to their trust did they not notice the deep regret and serious apprehensions they feel on account of the gross infringement on the Sabbath in connection with the recent excursion of a large body of our Legislators on the Great Western Railway. What are we to expect when the framers of our laws scruple not to become their violators!

"Your Committee would recommend 1. That the momentous subject be again brought under the notice of our congregations on the *third Sabbath in January*.

"2. That Sessions be instructed to be more than ordinarily watchful in administering the discipline of the Church in cases of Sabbath desecration.

"3. That special pains be taken to disseminate information on the subject by lecturing, holding public meetings, and distributing books and tracts.

"4. That particular attention be paid to the state of the present Sabbath law, with the view of its amendment.

"Finally, that urgent united applications be addressed to the Great Lord of the Sabbath, that He would incline the hearts of all, and especially of those in authority, to keep this law, and to use their influence in its favour.

The present Convener having served for seven years, desires for various reasons to be released, and begs leave to tender his resignation to the Synod.

R. F. BURNS, *Convener.*

REPORT OF THE COMMITTEE ON STATISTICS.

Your Committee, in bringing forward this Report, feel no little measure of embarrassment. They are sensible that the Report will not be found as interesting, nor probably as accurate, as those which have been, from time to time, submitted by the former Convener, who had a rare skill in these matters. They have, however, endeavoured to accomplish the work entrusted to them as well as time would permit, and the reports given into their hands enabled them.

The Synod's roll now contains 131 settled

charges. From 107 of these reports have been received—leaving 24 that have not given in returns; and in the case of some the returns were so late of being made that they could not be included in this Report. Of those who have not reported, some are newly settled charges, from which a report could hardly be expected. Still there are at least 15 charges and 12 vacancies which should have reported and have failed to do so. The delinquents are:—

- In the Presbytery of Montreal—Indian Lands, English River, and Winslow, 3
 - In the Presbytery of Brockville and Ottawa—Dalhousie, McNab and Horton, Beckwith, Pembroke, Osgoode 5
 - In the Presbytery of Kingston—none; and here the Committee would express their great satisfaction with the admirably prepared return from that Presbytery.
 - In the Presbytery of Cobourg—Percy, and Seymour, Bethesda, Colborne and Brighton, 3
 - In the Presbytery of Toronto—Vaughan, Chinguacousy, Streetsville, Caledon, St. Vincent, Collingwood, Brock 7
 - In the Presbytery of Hamilton—Guelph, Paris, Wellesley, Walpole, Allansville 6
 - In the Presbytery of London, Woodstock, Knox's Church, Blainford 2
- In all, 26.

It may be of use to press upon Presbyteries the propriety of reporting vacant charges as well as settled charges, year by year.

In the following table a few of the principal items in the Statistics will be seen at a glance:

Presbyteries.	No. of Ministers.		No. of Members.		Diminution.		Received on Examination.		Received on Certificate.		Value of Churches.		Value of Muses.		Prayer Meeting.		Scholar in Sabbath School.	
	1877	1878	1877	1878	1877	1878	1877	1878	1877	1878	1877	1878	1877	1878	1877	1878	1877	1878
Montreal	138	138	2826	89	144	107	70818	7200	1047	1517	41298	72810	3882	9128	10818			
Brockville and Ottawa	12	12	1788	56	121	105	30550	2888	230	750	10350	65492						
Kingston	7	7	1918	59	47	56	44120	1001	771	1001	1001	1001	1001	1001	1001	1001	1001	1001
Cobourg	12	12	1954	75	152	105	20100	5800	305	741	10000	10000	10000	10000	10000	10000	10000	10000
Toronto	22	22	2385	92	153	186	62984	10450	664	1848	10000	10000	10000	10000	10000	10000	10000	10000
Hamilton	26	26	3527	229	225	371	72740	38600	811	22528	10000	10000	10000	10000	10000	10000	10000	10000
London	31	31	3166	149	261	180	52120	10880	781	2131	10000	10000	10000	10000	10000	10000	10000	10000
Total	131	131	15377	739	1105	1056	365302	72810	3882	9128	41298	72810	3882	9128	10818			
Last year	124	124	14901				33624	65492										
Difference-Increase	7	7	1056				29078	7390	1056	1056	1056	7390	1056	1056	1056	1056	1056	1056

It thus appears that the increase in the number of ministers is 7; and it is gratifying to find a similar increase in attendance at this Synod. There were in session last year 86 ministers and 44 elders; this year there are 99 ministers and 61 elders—making a total sediment of 160 members, or an increase of 31. The reported increase in membership is 1036. But from the columns of admission to Church privileges, we find that 2195 have been added, or more than twice as many—a discrepancy which though modified, is not entirely removed by adding the loss from death and removal, to the first number. The addition to the Church mem-

bership by examination is considerable, but still below what the Church should desire and may reasonably expect. The column showing the attendance at Prayer Meetings, as also that showing the number of the youth of the church under instruction, seemed called for peculiarly, considering the attention lately given to these subjects. The Property held in connection with our Church has also been steadily increasing—being in excess of last year \$41,538 on Churches, and \$10,318 on Manse. The entire value amounts now in all to \$441,072.

The Committee, in speaking of the Finances as reported, regret exceedingly to have to say, that they cannot pretend to lay a full statement before the Synod, and that their Report will be found to differ to a great extent from the Report of the Agent. Still, in the subjoined table will be found a condensed view of the Returns as they are:—

		MONTREAL		BROCKVILLE AND OTTAWA		KINGSTON		COBLOUR		TORONTO		HAMILTON		LONDON		Total	
	Stipend.	7295	921	5268	130	4138	65	4092	6847	12525	301	12089	248	53184	1873	1090	1305
	Buxton Synod.	161	157	142	181	88	49	84	922	828	291	828	272	416	179	667	15866
	F. C. Mission.	157	161	181	142	49	88	146	922	828	291	828	272	416	179	667	15866
	Foreign Mission.	161	157	142	181	88	49	84	922	828	291	828	272	416	179	667	15866
	Widows' Fund.	161	157	142	181	88	49	84	922	828	291	828	272	416	179	667	15866
	Pres. Home Mission.	161	157	142	181	88	49	84	922	828	291	828	272	416	179	667	15866
	Total.	15806	921	8732	301	8472	115	10751	10751	10751	10751	10751	10751	10751	10751	10751	10751

This grand total includes, besides the table, the following sums:—

Miscellaneous	£12,310
Church purposes	22,830
College Buildings	956
Bursaries	123
Supply of Vacancies and Libraries	2,179

The Presbytery which has made the largest contribution is that of Hamilton, viz., \$54,237, being \$7,296 above that of Toronto, which comes next in order. There are several congregations the contributions of which reached a more than ordinary sum, viz., Hamilton, Knox's Church; Cooke's Church, Toronto; McNab Street Church, Hamilton; Lancaster, and Vankleck Hill. All these congregations have contributed largely for congregational building purposes. Of these the highest is Cooke's Church, Toronto—\$12,813; the next, McNab Street, Hamilton—\$11,125. But after deducting the extraordinary contributions for building, the highest contribution for ordinary purposes is from Cote Street, Montreal—\$5,091; the next, Knox's Church, Hamilton—\$4,343; the third, McNab Street Church, Hamilton—\$3,212.

The Committee have been given to understand that in some instances reports are returned shewing the amount promised, not the amount paid to ministers, an error which of course prevents the possibility of making an accurate statement as to the sums raised for ministerial support, still it appears that 16 ministers have received less than \$400 of stipend. The Committee have thought it better not to specify the names, but to mention generally that there are cases of this kind in the Presbytery of Montreal 4; Brockville and Ottawa 1; Kingston 3, Cobourg 1, Toronto 2; Hamilton 1; London 3, in all 15.

There are ministers receiving less than \$600, fifty eight, or considerably more than one-third of the Synod, and it is not improbable that full returns would increase these numbers.

The average amount of stipend paid is, in Montreal \$812; Brockville and Ottawa 429; Kingston \$376; Cobourg \$192; Toronto \$427; Hamilton \$398; London \$136; and in the whole Church \$504, or £126.

The average contributions of each member throughout the whole Church is for stipend \$3 50c and for all purposes \$8. Or if computed according to families \$1 75c per family for stipend, and \$4 for all purposes. This is much less than appeared from the statistics last year; and your Committee beg to state their conviction that the discrepancy is to be attributed more to imperfect returns than a lessened liberality; although that and the extraordinary effort made last year for College Buildings must no doubt be taken into account. The statistics also clearly show that it is not those congregations which pay the largest stipends and contribute most largely to the funds of the Church that are in reality the most liberal, for some of the smaller struggling congregations contribute more than these on an average per member.

The following table shows the comparative contributions of this year and last year for the various schemes:—

Year	Colleges	College Buildings	P. M.	Buxton Synod	Foreign Missions	Widow's Fund	Stipend	Church Building	Total
1858	372	956	1090	1572	1505	530	53431	12055	1897
1857	4156	3164	1081	1365	2485	1236	66240	12000	672
Increase	3884	2208	191	193	980	706	12809	755	1335
Decrease	784	2208	294	118	406	536	7216		

This shows a total decrease of \$16,088, or £4,022. No doubt full returns would lessen this deficiency considerably. But your Committee was quite prepared to find that in the peculiar circumstances in which the country is placed, there would be a diminished income. And while they would by no means say that all has been done by the Church which should have been done, they think that our gratitude to God should be recorded that matters are not even worse.

The only increase in a Synodic collection is to be found in the Buxton Mission and Synod fund, while a sum three times as great as last year has been contributed for Presbyterianial purposes. The decrease sums owing to two facts, 1st. A large number of collections have not been taken up. 2nd. In many cases the sum returned is little better than nominal.

There have failed to contribute for the French Canadian Mission in the Presbytery of Montreal 4, Brockville and Ottawa 3, Kingston 0, Cobourg 1, Toronto 3, Hamilton 3, London 4, in all	18
For Buxton and Synod fund, Montreal 2, Brockville and Ottawa 2, Kingston 1, Cobourg 1, Toronto 3, Hamilton 6, London 5	20
For Foreign Missions, Montreal 3, Brockville and Ottawa 4, Kingston 5, Cobourg 1, Toronto 4, Hamilton 8, London 6	31
For Widow's fund, Montreal 6, Brockville and Ottawa 3, Kingston 3, Cobourg 1, Toronto 4, Hamilton 7, London 7	31
	100

Thus 100 collections have been neglected, or about three-fourths of all that the Synod has enjoined.

The College fund particularly deserves the at-

ention of the Synod. By the returns there appears a decrease, which your Committee are happy to observe from the Agent's statement is incorrect. At the same time considering the specific action enjoined at last Synod, and the recommendations made by the College Committee, that all congregations and Mission Stations should be urged to contribute at the rate of 2s. 3d. per family, it is unsatisfactory to find that the amount contributed is only at the rate of 20 cts. or 1s. per member, or 7d. per family.

The congregations reported, who have not contributed for the ordinary fund of the College, are in the Presbytery of Montreal; Cornwall, Indian Lands, Laclute, St. Eustache, 4 Brockville and Ottawa—Cumberland, Ramay, Edwardsburg	5
Kingston—Chalmers' Church	1
Kingston—Madoc	2
Cobourg—King, and Westwood	1
Toronto—Whitby, and York Mills	2
Hamilton—Port Dover, and Simcoe, Woolwich, Brantford	3
London—St. Mary's, Saugeen	2

(Some of these have since remitted.)

In all 10, which added to those who make no return, gives 45 congregations not reported as contributing to this most important scheme, or nearly one-third of those on whom this collection was enjoined.

Without dwelling further on the results of these Synodical returns, your Committee would respectfully make the following suggestions.

1. That in as much as the congregational returns are found to differ widely from the Agency Report, are very imperfect, and in some instances are not given in until it is too late to insert them.

(1.) A Committee be now appointed for next year, who shall prepare the report and lay it before next Synod in a printed form at the beginning of its sessions.

(2.) That Presbyteries be enjoined to make up their returns, summed up and corrected before 15th May, after which they shall be immediately forwarded to the Committee.

(3.) That books with suitable headings be prepared and made accessible to congregations, so as to secure uniformity in the accounts and statistics of Sessions, Deacons' Courts, or Trustees Boards.

(4.) That a printed form for the Synodic returns be prepared for the use of the Committee.

(5.) That while the statistics proper, and the finance connected with congregational and Presbyterianial operations be returned through Presbyteries; the returns on the Synodic collections and College fund be made up from the Agents' books, which will always be found more full and reliable.

2 To prevent ambiguity in the returns, it is suggested that in the headings of the columns the following changes be made:—

- (1.) For number of members, say number of Communicants.
- (2.) For Minister's stipend, say Amount paid to Minister.
- (3.) For Miscellaneous Contributions, say Contributions not otherwise reported.
- (4.) That a column be added for Baptisms.
- (5.) That Bible Classes and Sabbath Schools be kept distinct.

3. As it appears that some congregations take up only one annual subscription and divide the sums thus obtained among all the schemes; while others take up two and give half a collection to each object; and others still, neglect one-half the collections altogether; your Committee would recommend an injunction to observe the collection within the quarter for which it is appointed and to make four col-

inct appeals to the liberality of our Christian people.

In conclusion, your Committee regret that they are not able now to lay the statistical table before the Synod in a printed form, but they hope to have it so arranged that it will appear in the Appendix of the printed Minutes.

All of which is respectfully submitted.

JOHN LAING,

Concener.

N.B.—The above report has reference to the returns which were in the hands of the Committee at the opening of the Synod. The Statistical table embraces several returns sent in since.

REPORT OF THE COMMITTEE ON THE FOREIGN MISSION.

It is already well known to the Church that the Foreign Mission has been suddenly broken up. A disappointment so severe has filled the friends of the Mission with regret; but the stroke has so evidently been from the hand of God, who has been working terrible things in India, that all murmurs are hushed by the thought, "It is the Lord,—let him do what seemeth Him good."

It was by the Synod, in the year 1854, that the resolution to originate and sustain a Foreign Mission was passed, and a Committee on Foreign Missions appointed. For two years the Committee were engaged in correspondence and inquiry, with a view to carry out the resolution of 1854, which was adhered to by the Synod of 1855. On the report of the Committee, the Synod of 1856 called the Rev. John Laing, and Rev. George Stevenson to proceed to India as Foreign Missionaries; and to the following Synod, in June 1857, it was reported that while one of their brethren had been detained by his Presbytery, the other (Mr. Stevenson) had arrived in India, and begun Missionary operations at Bancoorah, in the Province of Bengal.

Mr. Stevenson continued at Bancoorah till the 1st July, 1857, studying the Bengali language, and superintending a Mission School, taught by a native Catechist, obtained from the Free Church Institution in Calcutta. At that time the country had become so unsafe for Europeans, that at the station of Bancoorah, unprotected by British troops, a Missionary was in jeopardy every hour. Mr. and Mrs. Stevenson, and the Catechist already referred to, finding it impossible to pursue their labors of love among the natives, broke up the mission, and repaired to Calcutta. After a short stay in that city, Mr. Stevenson regarded it as improper to expend missionary funds when unable to do missionary duty, and by the advice of Dr. Duff and other friends, returned with Mrs. Stevenson to Scotland, where they arrived in the month of February.

The return of the Missionary took the Committee by surprise. The failure to send out a Colleague to co-operate with him, as desired and expected, was regarded as no ground for the dereliction of the mission, but rather as a matter of thankfulness in the exciting condition of India. The treasury was sufficiently full to meet all demands. And it was hoped that the missionary, though driven for a time from Bancoorah, might have usefully studied the native character and language at Calcutta, so as to be prepared to return to the mission station on the restoration of peace. At the same time, all deference is due to the opinion of Christian men on the ground, who recommended the step that has been taken; and no reproach is intended to be cast on the esteemed Missionary himself, who acted under a sense of duty. The Synod will learn with satisfaction, that although Mr. Stevenson resigned his pastoral charge at Tallibode, in order to proceed

to India, he has on his return obtained another charge, and is about to be settled at Pultneytown, in Caithness.

It is proper also to state the unselfish manner in which Mr. Stevenson has acted towards this Church. He has insisted on personally defraying all the expenses incurred on the journey from Bancoorah to Calcutta, and on the homeward voyage. A balance also being due to him, on his account, of £46 15s. 6d. sterling, he declines to receive it, and wishes the sum to remain in the treasury as a contribution toward the resumption of the foreign mission.

The balance of money in the hands of the Treasurer amounts to about £600 currency. The disposal of this amount for the ends of foreign missions devolves on the present Synod.

Although it is strictly incumbent on the Committee only to report what is past, it may be right in the present juncture, to invite the grave attention of the Synod to the measures that are now required.

It is not for a moment supposed that the Church will recede from the support of foreign missions. No argument for such a course can be advanced now, which would not have militated against every step taken, and every collection made in the foreign mission cause, since this Synod had an existence. There exists no desire to overstrain the Church by ambitious schemes, or to apply to distant objects resources that are much needed at our own doors. But it cannot reasonably be questioned that an annual Foreign Mission fund can be commanded without injury to the home mission, or the support of the Theological College. Such a fund there always has been since this Church was organized, and its continuance is approved by our most devout and enlightened members, who hold themselves debtors to the barbarians in the love of Christ Jesus, and feel that they can scarcely pray with sincerity for the extension of the Gospel in other lands, if they neither give nor labor toward the same end.

As to the future direction of the Church's offerings, the Committee would avoid the expression of any strong opinion, and only report to the Synod certain suggestions.

The operations contemplated in India have been cut short by the manifest hand of Providence, and an attempt to resume them is open to various strong objections. The state of the Bengal Presidency continues very unsettled, and years may elapse before one or two missionaries could, with any safety or prospect of access to the popular sympathies, proceed to such a station as Bancoorah. The difficulty of obtaining suitable laborers for India from this country continues apparently as great as at any former period. And even could they be found, the distance and expensiveness of an India mission may well justify this Church in looking for another field, especially when there is no indication of Divine Providence in favor of our continued connection with India.

It cannot be expected that in this Church, with so much home work, retarded for lack of means, a very large sum can be devoted now to any Foreign Mission; and it is an obvious duty in reconsidering this whole subject to give weight to considerations of economical expenditure. It is true that the Presbyterian Church in England, less numerous than this Church, possesses an extensive mission in so distant a country as China, but a very considerable proportion of the charge is provided by members of the Free Church of Scotland. Unaided and alone, this Synod is bound to expend its small fund with a judicious regard to economy, so as to avoid embarrassment and debt.

It is respectfully recommended, that the amount now in the Treasurer's hands should be

invested at interest as a reserve fund to meet contingencies in the support of the foreign mission, when resumed. In regard to a sphere of missionary labor, the attention of the Committee has been called to the claims of the Indian tribes of North America; also to Vancouver's Island, which is likely soon to attract a large population, and is understood to be ill provided with the privileges of the Gospel of Christ; and also to the important openings for the entrance of the Gospel now presented in the Danubian Principalities, countries to which the eyes of European diplomatists and statesmen are turned, and for which a bright future is hoped—countries, too, peopled by strong, enduring races, favorably disposed towards Protestant Christianity, with a language easily acquired by those who already know Latin, and a climate similar to that of Canada. Other fields of labor have also been suggested to the Committee; but they are unable to make any definite recommendation to the Synod, partly from the defective character of the information they have obtained, and partly from the conviction that it is vain to choose a field till some prospect appear of at least one or two missionaries rising up in this Church, prepared, under a solemn sense of personal duty, to go hence to foreign parts preaching the Gospel of the Kingdom. The missionary zeal of the Church is at present discouraged and hindered by the lack of foreign missionaries offering themselves from her own bosom. And nothing appears more useful to the success of the mission with which this Committee is charged, than fervent and persevering prayer, that the Holy Ghost may say—"Separate me this man, and that for the work whereunto I have called them," and may at the same time so impress and influence their hearts, that one and another may arise and say, "Here am I, send me."

The whole respectfully submitted,

D. FRASER,

Concener.

22nd June, 1858.

REPORT OF COMMITTEE ON THE STATE OF RELIGION.

The report now presented is not strictly on the state of religion, but rather on the means employed throughout the Church for maintaining and promoting it. The effect of these means has also been inquired after, but, in ordinary circumstances, this is a subject which cannot be very definitely presented.

For the purpose of obtaining the information necessary for the forming of the report, certain queries were sent to the corresponding members of the several Presbyteries, to which they were requested to furnish replies. These replies were returned from all the Presbyteries with the exception of one.

The first query was intended to ascertain the degree of prominence given to religious exercises at the ordinary meetings of Presbytery. On the first we have received the following information.

In the case of two Presbyteries, viz., Kingstons, and Beckville and Otago, sermons are always preached at the opening of the ordinary meetings. In the former Presbytery, the subjects discussed in the sermons are the distinctive doctrines of our Church in the latter, the ordinary topics of doctrinal and practical religion are those treated of. In the other Presbyteries the opening service has hitherto been confined to the usual devotional exercises, a season being spent in these previous to the commencement of the business duties of the Court, but the Presbytery of Montreal recently resolved to adopt the practice of having sermons preached, and the Presbytery of Hamilton stated that they deeply feel the importance of this practice, and have the priority of commencing it now under consideration.

The second query asked whether any special conferences, or meetings for prayer, in regard to

the state of religion, had been held during the past year, and from the replies received to this we find that four Presbyteries,—Toronto, Hamilton, Brockville and Ottawa, and Montreal, have had one or more seasons of conference, which in some instances are reported to have been of a very edifying and refreshing nature. The Presbytery of Kingston, had a special prayer-meeting for the Lord's presence and blessing to which the pious were united, and which was well attended and of an interesting nature—other Presbyteries have not had either conference or special season of prayer.

The third question had relation to periodical Presbyterial visitations and Annual Missionary Meetings.—In several Presbyteries presbyterial visitations under special circumstances have been made over an congregation, which, with one exception, had the happy effect of gaining the ends contemplated by them—but only by the Presbytery of Montreal are regular visitations made to the congregations within the bounds. These visitations are conducted once in two years, missionary meetings being held in their room every alternate year. In all the other Presbyteries, with one exception, annual Missionary Meetings are held in the respective congregations. The exception referred to is the Presbytery of Hamilton, and in this Presbytery such meetings have been held in several congregations, but there is an arrangement for securing their general adoption.

The regular visitations, in the single instance in which they are conducted, are reported to be most beneficial in securing the harmonious and efficient working of congregations, and in promoting the interest of vital religion. Two other Presbyteries, those of Hamilton, and Brockville and Ottawa, state their conviction of the importance of this part of Presbyterial duty, and have the propriety of attending to it now under consideration.

Regarding the annual Missionary Meetings, very favourable reports are given by all the Presbyteries within which they are held. Generally there is a tendency on them, and the interest in them are increasing; they are the means of awakening a deeper interest in the schemes of our Church generally, and in our Home Mission in particular, and greatly aid in furnishing Presbyteries with the pecuniary means necessary for carrying on Home Missionary work.

The fourth point inquired after was the employment of special efforts, by protracted seasons of divine worship or otherwise, for reviving an interest in the subject of eternal salvation. From the information received it does not appear that such efforts have to any considerable extent been made by any presbytery or congregation of our Church. The tidings of the religious awakening in the neighbouring republic, as is well known led to the holding of special meetings in many parts of Canada, and consequently several reports notice the circumstance of union prayer meetings having been held, and the report from the Presbytery of Montreal in particular states that daily meetings were held for a season in the cities of Quebec and Montreal, and in a few of the country churches, but it does not say whether these meetings were held in the congregations of our own Church alone, or in conjunction with the other Christian congregations in the community.

In the fifth place, information was sought respecting the efficacy of the means of grace.—whether in any instances the power of divine grace had attended the word in a marked way. On this particular, some Presbyteries report that in certain localities there have been increased attendance on divine worship, and deeper seriousness in listening to the gospel, while in the case of other Presbyteries more definite language is used in regard to the effects of the means of grace. Many individual instances are spoken of in which souls have been brought under the saving influence of the gospel, and places are

mentioned where the prints of the Spirit of God have been very manifest. The correspondent of the Presbytery of Montreal says that individual instances have come under the notice of most of the brethren, and that though there has not been any special or marked outpouring of the Holy Spirit to the general awakening of the ungodly, there has been a refreshing among the people of God. And it is remarked by the correspondent of the Presbytery of Hamilton, that, "Brethren reported some hopeful instances of special work of grace within the bounds" and from the Presbytery of Toronto we are informed that "There have been special indications of the efficacy of the gospel in Scarborough, Orléans, Oro, and Ithaca, and Eldon" though these indications have not extended to a general awakening in the districts mentioned.

A sixth query was intended to ascertain the amount of attention given to the religious instruction of the young, and the means employed for securing that instruction, and, from the information received on this subject, it may be said that Sabbath Schools are universally taught in connection with the congregations of our Church, and Bible Classes very generally conducted, in many instances also periodical discourses are delivered specially to the young, and addresses given to parents regarding the religious duties they owe to their children.

In regard to the catechising of the grown youth, some Presbyteries report favourably. From what is stated by the correspondents of the Presbyteries of Montreal, Toronto, and London we infer that the practice of Catechising is general. In the Gaelic congregations this is done by assembling the young of a particular district into one house, and in the English communities it is generally performed in the respective families. But the documents received from other Presbyteries intimate that this duty is far from being generally attended to within their bounds. The correspondent of the Kingston Presbytery says: "I fear that the Catechising of the grown youth is generally neglected," and regarding this matter in the Presbytery of Hamilton, the person reporting, says: "The catechising of the grown youth is conducted in connection with Bible Classes and to some extent in connection with Pastoral visitation." In regard to parental catechising, all the reports express the opinion that this is not at all common.

The seventh and last subject, in regard to which inquiry was made relates to the duties of the eldership, and the enquiries intended to furnish evidence of the extent and nature of the intercourse which elders have with the flock over which they have been made overseers, whether they are in the habit of visiting the families within their respective districts, or of conducting district prayer meetings, and especially of visiting the sick and engaging in worship with them. These interrogations are answered in the affirmative only by one Presbytery of Montreal. The writer says, "The elders of this Presbytery generally visit their districts, conduct prayer meetings and attend to the religious instruction of the young." This testimony is not borne respecting the elders generally of any other Presbytery. All the other reports represent the duty of visiting by the elder as commonly very partially attended to, and in very many instances entirely neglected. From Brockville and Ottawa it is stated that the elders in some cases are in the habit of visiting especially the sick; from Toronto, that the elders usually visit the sick, but district visitation is not at all practised as it ought to be, from the Presbytery of Hamilton—that, in several instances, the Pastor is attended by the elder in visiting, but systematic visitation by the elders separately, is very little attended to.

Such is the information which we have gathered respecting the state of religion, and the means being employed throughout the Church for maintaining and promoting it. The statement sub-

mitted to them shows that there is much activity and diligence in the use of means, and in many instances happy results attending the use of these means, for which the Synod has reason to be thankful to God, but shows also that specially in some departments, there is great need for improvements. Your Committee would, therefore, conclude by respectfully submitting the following suggestions.

1. That the Synod again call the special attention of Presbyteries to the importance of exercising a proper supervision over the congregation within their bounds by regular Presbyterial visitations held at such intervals as may seem to them best.

2. That ministers be recommended to carry out, as far as possible, the practice of catechising, not only the children of Sabbath Schools and the pupils of Bible Classes, but the grown youth in general, who are connected with the Church, and that Sessions be enjoined to use diligence for securing the general practice of parental catechising.

3. That, in connection with the Presbyterial conference on the state of religion, there might also be a conference on the subject of preaching, or the best method of presenting the truth of the gospel in order to its taking hold, by the grace of God, of the conscience and hearts of the hearers.

REPORT OF THE COMMITTEE ON UNION WITH THE UNITED PRESBYTERIAN CHURCH.

When your Committee met the Committee of the United Presbyterian Church on October, 21st, 1857, they proceeded to carry out the remit of the Synod by enquiring into the practical applications of the principle laid down in the statement made to last Synod, regarding the duty of the civil magistrate, and the following was the result of the conference which was also concurred in by the members of the other committee.

On the question of State Endowment of Religion, the Committee agreed to report to their respective Synods in the following terms:

1st. That the brethren of the Presbyterian Church of Canada hold that there are circumstances in which the State may lawfully accept of them. And that the brethren of the United Presbyterian maintained that the acceptance of endowments is in all cases inconsistent with the spiritual independence of the Church, and the allegiance which she owes to Christ her Head.

2nd. That no specific declaration of opinion on the above question, or its bearings, is demanded as a term of communion in either of these Churches.

3rd. They, therefore, recommend that in the event of the Churches being united, the same practice, in reference to this question, should still be followed as by the two branches in their separate state, and that the same forbearance should, therefore, continue to be exercised.

The second point, viz. The use of the Bible in the Common schools, was then considered, and after mature deliberation, the following resolution was agreed to:—

On this point the Committee are unanimous in the opinion, that it is highly important that the Bible should be used in the Common Schools of the Country, and that the Church should constantly aim at this object. And for the accomplishing of this end, that it is the duty of civil rulers to afford every facility for the use of the Bible in the common schools; and while abstaining from the enforcement of the use of it on any who may be opposed thereto, to provide that no obstacle shall be thrown in the way of those who may desire to use it.

The third point, viz. the appointment of

day of Public Humiliation and Thanksgiving by civil authority, was next considered.

After mature deliberation, the following resolution was unanimously agreed to:—

On this subject the Committee hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed—and that in such cases, in order to secure a general concurrence throughout the nation, the civil magistrate may, with propriety, nominate the day, and recommend the observance of it by all under his rule; at the same time that he has no right to prescribe the religious exercises to be observed.

The Committee then adjourned to meet again in April, 1858. This meeting was accordingly held on the 14th and 15th days of that month. To meet the wish of the other Committee your Committee proceeded to consider sundry matters of detail. Before doing so, however, the following question was submitted by Dr. Willis, and fully considered: Suppose in the Unit ed Church it were agreed by a majority of Synod, or Assembly to memorialise the Government or Legislature, seeking the intervention of civil power in suppressing overt acts of Sabbath profanation, or removing obstacles to the observance of the sacred day, and setting before the civil magistrate, the obligation of the Sabbath law on the community; how far would dissent be allowed to be carried out by a minority in opposition to such Synodical action?

To this question the following answer was unanimously concurred in.

That while it is the duty of the civil magistrate to protect the sacred character and obligation of the Sabbath, it is also the duty of the Church to bear her testimony in favor of God's holy day; which they may do by approaching the Legislature or otherwise, as the majority may determine. And that a minority, while permitted all equitable liberty, would be understood in this, as in other departments of Ecclesiastical government, as bound, in action or dissent, to respect constitutional order, and the received principles of the united body.

Questions, regarding the practice of the Churches in admitting to sealing ordinances, and as to bonds or promises securing the payment of stipends, were considered, and a satisfactory understanding was arrived at, showing that in these respects the practice of the Churches is substantially the same.

The other matters above referred to, are contained in the following questions, to which the answers unanimously concurred in by those present are added.

1. What is the practice of the respective Churches in regard to admission to sealing ordinances, viz: Is or is not, the ordinance of Baptism, dispensed irrespective of attendance on the Lord's Supper? To this question it was answered, the principles and practice of the Churches are substantially the same.

2. What is the practice of the Presbyterian Church of Canada in regard to stipends? Whether is a promise made to the Church courts, or a personal bond given to secure the payments of the stipends? To this, it was answered, That on this point there is no law, and no uniform practice throughout the Church.

3. The following points of practical arrangements were then considered.

1. The relation which the United Church should bear to Presbyterian Churches in the parent countries and elsewhere.

2. The position which the Theological Institutions should assume.

3. The designation by which the united body should be known. The answers to these questions were as follows:—

1. That the relations which the United Church shall bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Ireland, and all other Evangelical

Churches, be intimate or otherwise, as the Supreme Court may from time to time determine. That all ministers or preachers applying for admission, shall be received on an equal footing, as by law to be enacted. And that all ministers or preachers at the time of the Union having pecuniary aid for missionary or pastoral work from any Foreign Church or Society, shall continue to receive the same till the term agreed on expires.

II. That the Committees recommend that the two Theological Institutions be amalgamated, and the Professors retained; and that the Supreme Court determine the special duties of the respective Professors, as well as all other matters of arrangement.

III. That the name of the United Church be "the Canadian Presbyterian Church."

The following article was unanimously adopted, to be laid before both Synods

IV. In conclusion the Committee would express their conviction that further enquiry into the practical bearing of the principles as enunciated in the minutes of June 4, 1857, is unnecessary, since any differences which confessedly exist between the two bodies, particularly on the power of the civil magistrate with regard to religion, are not, as seems to the committee so great, nor of such a nature, as to prevent cordial co-operation, and may be made, and should be made matters of mutual christian forbearance. They would therefore recommend to their respective Synods, that the statements contained in the minutes of the Joint Committees be adopted as a basis of Union.

All which is respectfully submitted.

Convener.

THE EIGHTH ANNUAL REPORT OF THE BUXTON MISSION, PRESENTED AT THE MEETING OF SYNOD IN HAMILTON, JUNE 21st, 1858.

In laying before the Synod the Eighth Annual Report of the Buxton Mission, we feel that there is great cause for gratitude and praise to Almighty God, for the signal favours he hath bestowed upon us in the prosecution of every branch of the mission work.

The year, that has just gone by, was one of severe trial to the settlers. The wheat crop which promised fair for an abundant harvest, was entirely cut off by the weevil and rust.

The corn was late in planting, and did not mature before frost. When gathered a though appearing sound, much of it rotted afterwards. In addition to this, the commercial distress that has swept over the upper land, the derangement of our financial affairs, and the almost total suspension of business of every kind, for a time, on which the settlers mainly depended for support—these causes combined have affected very deeply the temporal interest of the settlers.

But it is pleasing to have to record that while God has thus visited us with temporal suffering, He has also been pleased to pour out on us His Holy Spirit. The Church, the Sabbath School, the day school, and the bible class, have all felt more or less His gracious influence. Two years ago the first convert, from among the youths trained in our Seminary was received into the Church; in last July six more were received into full communion, and in March three more making in all nine, who have been added to our church during the past year, from the Sabbath School and Bible Class. Besides these, several adults have been received on profession of their faith, these are mostly trained in the Bible Class. The whole number received into our communion, since the last annual report is seventeen, five on certificate and twelve by examination.

During the past year the church has been organised. We have now a regular staff of office-

bearers, four Elders and four Deacons. One of the Elders, a coloured man is now representing the Buxton Church in this meeting of Synod. The attendance at the bible class and prayer meeting, has been steady and on the increase, greater earnestness and a growing desire for the word and ordinances has been manifested by all. In the Sabbath School, the attendance has been steady both in winter and Summer. The number enrolled is eighty-six, the lessons have been better prepared than formerly, a greater interest felt by the scholars in the mission work, and a satisfactory progress made in the acquisition of Scriptural knowledge.

The missionary society formed by the scholars a few years ago, is still kept up, and every Sabbath the children's offerings are taken up for that purpose.

At the last anniversary of the sabbath school these contributions were voted by the scholars to the Calabar mission on the Coast of Africa.

In the northern part of the settlement there is a day school and Sabbath School conducted by a young man, formerly trained in the Buxton School, the attendance there is from twenty-five to thirty. In the day school the attendance has not been so great as last year in consequence of having no female teacher since July last, this has been a serious drawback to the efficiency of the school, which we hope will be remedied by the Synod this present year. The number enrolled is ninety-eight, and the average attendance fifty three. Besides the common branches of an English Education, some of the pupils, are learning Latin and Greek, with a view to future usefulness in the Church, some of these will soon be ready to enter College, if the means can only be forthcoming to support them there. In the last report we mentioned that a bursary fund was necessary to support Coloured Students at College, who intended to prepare for the ministry, since that time the late James Thompson, of Beverley, has bequeathed \$1,000 to the missions of this Church, which we hope will be applied by this Synod, as the nucleus of a Bursary Fund. I may also state that another friend of the mission, has written to me to know, how much would be required, to support a student at college, with the view of forming a Bursary Fund for that purpose.

The Buildings used at the mission, are only of a temporary kind, and must soon be replaced by others that will answer the purpose better.

The Church and School cannot be used with comfort during the next winter, unless a considerable sum be expended on them in repairs; every heavy shower that comes, passes through the roof and walls, and the snow drifts through in all directions during winter, while the houses are not worth the repairs that would be required to make them comfortable.

The Synod has spent but little on buildings; a rigid economy has observed in this department.

The first object was to obtain the living material, before going to any great expense, in providing for their accommodation. We have now obtained the living materials; a Church has been organised with fifty-four members, and about two hundred hearers. A day and Sabbath School are now in successful operation, with about one hundred pupils on the roll of each. Our very success calls for increased accommodation.

A park in the centre of Buxton Village, containing four acres, will be deeded at any time by the owner to the Synod, for the Mission Buildings. On this grant of land, suitable buildings should be erected immediately for the mission. The money can soon be raised for that purpose.

The difficulty under which we formerly labored by changing the teachers every six months has been removed, by the appointment of Mr. George Thompson, as a permanent Teacher for

the male department, he has taught during the last year with success, and given great satisfaction. One great object contemplated by the Mission is to train young men of piety and talents, for future usefulness in the Church, to preach the Gospel, not only here, but to carry it to Africa. One hundred millions are living in that land without God and dying without hope; here and therein that vast Continent, a few missions have been established, and these have been signally blessed.

No portion of the heathen world has yielded richer fruit, in proportion to the amount of missionary labor bestowed. A variety of circumstances conspire at present to prepare that vast continent for the introduction of the Gospel. Recent discoveries have shown that large portions of it are healthy and fertile; the interior, formerly supposed to be a sandy desert, is now ascertained to be filled with large and populous tribes. These people are willing to receive the Gospel from our hands. Our duty is to send it. We trust, with the Divine blessing on our efforts, we shall soon be able to send forth from the school at Buxton, healing waters to refresh that parched land. Wm. King.

REPORT OF WIDOWS' FUND FOR THE YEAR 1857-8.

It is the pleasing duty of the Committee to report the continued prosperity of this important Fund. During the past year the following have been the receipts, viz:

From Congregational Collections,	\$1220 75
Donations &c.	216 52
Ministers' Rates,	856 00
Interest,	1462 46
Principal invested falling due,	4380 00

Bal. at beginning of year,	8135 83
	2155 60

10291 43

Of this amount the sum of \$857 59 has been paid in annuities to widows and children; and the sum of \$6120 00 has been invested in mortgages. As all the securities previously belonging to the Committee consisted of Municipal Debentures, it was considered proper to divide the securities and invest part of the fund in Mortgages. These have been transferred jointly to the Convener, James Osborne, Esq., and the General Agent, a suitable form of transfer having been prepared by a competent lawyer. Arrangements are in prospect for the investment of part of the balance now in hand in the same way.

The number of annuitants is the same as last year, viz: 7; the only difference being that the annuity of Mrs. Robb is charged on the fund proper, it having been previously paid through the congregation of Knox's Church, Hamilton.

The Committee have had some conversation as to the expediency of revising the rates payable by Ministers, with the view of making the payments more equitable, and more in accordance with the different ages of the ministers, who may from time to time be added to the roll of the Synod. It was ultimately agreed to recommend the appointment of a small committee to consider the point fully, with the view of making, if necessary, some alteration.

For Committee,

W. REID, Secretary & Agent.

RECEIPTS FOR RECORD UP TO 23rd JULY

VOL. XIV.—J Begg, Athol; E Evans, Waterdown; W Humphreys, J Miller, Norval; Mrs McDowell, Demorestville; M Arthur, Hillier; J English, Picton; Rev W McLennan, Paisley; W Brown, Student, A McNeil, P Reid, R Moffatt, Nassagaweya; Mr. Mustard, Miss A Mustard, Gairbridge; J Henderson, To-

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VOL. XIII. and previous volumes—E. Evans, Waterdown; Mr McDonell, Demorestville; W Brown Student; J Henderson, Toronto; R Brown, Grimsby; W Ferguson, Toronto; D McKillop, D McArthur, Wallace-town.

MONEYS RECEIVED AT THIS OFFICE UP TO 23rd JULY.

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