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ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. XI.

TORONTO, JULY, 1855.

No. 9.

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FOREIGN MISSIONS—CONCERT OF PRAYER.

At a meeting of the Committee on Foreign Missions, held at the close of the late Synod, it was resolved, after devotional exercises that, in view of the great importance and responsibility of this movement, special and united prayer should be offered up to God, throughout the year, for the guidance of his spirit, and for wisdom to discern and act upon the providential indications of his will. The members of the Committee accordingly agreed together, to set apart some definite time, on every *Saturday evening*, for private prayer on this subject. It was deeply impressed upon them, that there must be a very distinct acknowledgment of God, and humble waiting upon him, if the Church is to be directed aright in reference to the scene of the proposed mission, and the labourers to be employed.

The present intimation is made, in the hope that many ministers, elders, and members of the Church, may join in this concert of prayer. Attention is invited to the following passages—Prov. iii, 5. 6. Isaiah, xlv., ii. Matthew, ix., 36—38.

D. FRASER, *Convener*.

SYNODICAL COLLECTIONS FOR THE YEAR.

1. For the French Canadian Missionary Society, on the 3rd Sabbath of July.
2. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October.
3. For the Foreign Missions of the Free Church of Scotland, on the 3rd Sabbath of Jan'y.
4. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

The attention of Ministers, &c, is called to a notice which will be found in another column, regarding the Collection in aid of the French Canadian Missionary Society.

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the usual place, on Tuesday, 31st July, at 11 o'clock, A. M.

T. WRIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.

The ordinary quarterly meeting is appointed to be held at Laquerie, C. E., on Wednesday, 8th August, at 10 o'clock, A. M., to receive the ordination trials of Mr. John Crombie, Probationer, and for other business.

D. FRASER, *Pres. Clerk*.

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Wednesday of August, at 10 o'clock, A. M.

J. SCOTT, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery will, by appointment of Synod, meet at Ottawa, on the last Tuesday of July, at 7 o'clock, P. M.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. Andrew's Church, Cobourg, on the first day of May. The examination of Financial and Sabbath School Reports, occupied the attention of the Presbytery for a considerable time. Several reports are still wanting, and the clerk was instructed to write the defaulters immediately.

The clerk overtured the Presbytery to make application to the Synod for some change in the method of disposing of the Home Mission Fund of each Presbytery, so that arrangements might be made, either by the respective Presbyteries, or by the Church, for assisting weak congregations.

Mr. Bowie and Mr. Thompson, read several of their pieces of trial, previous to ordination, all of which were sustained.

The Presbytery agreed to meet at Norwood, for the ordination of Mr. Bowie, on the 15th

May, should the remainder of his exercises prove satisfactory.

The Presbytery met at Norwood—heard the remainder of Mr. Bowie's discourses—examined him in Hebrew and Church History, and upon a conjunct view of the whole, agreed to proceed with his ordination. Mr. Blain preached an appropriate sermon—Mr. Bowie's answers to the questions usually put to ministers at their ordination, were satisfactory.

Whereupon by prayer and the laying on of the hands of the Presbytery, Mr. Bowie was solemnly ordained to the office of the holy ministry. Thereafter, Mr. McLeod addressed the young pastor, and Mr. Roger the people. The congregation gave the minister a hearty welcome in no usual manner; the brethren of the Presbytery gave him the right hand of fellowship; his name was added to the Roll, and he took his seat as a member of the Presbytery of Cobourg.

Mr. Bowie has been only about three months in the province, and has laboured all that time at Norwood and the adjoining stations. His settlement has been most harmonious, and we hope and pray he may be long spared, enabled boldly to set forth the truth, and made the means of winning many souls to the Redeemer in the portion of the vineyard, when he has been sowed.

J. W. SMITH, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston, held a special meeting in Kingston, on the 2nd April, when a unanimous call from Pictou congregation, to Mr. Thomas Chambers, was sustained.

The ordinary meeting of the Presbytery, was held in Kingston, on the 9th May. Mr. Gregg reported, that as Convener of the Committee on Ministerial Support, he had visited and conferred with nearly all the congregations within the bounds, and generally, they had resolved to augment their contributions to the support of the gospel among themselves. The Presbytery instructed Mr. Gregg to prepare a circular on the subject of ministerial support, to be distributed among the congregations.

The Clerk reported that he had received a letter from Mr. Reid, stating that Messrs. McCaughey and Thorn had been appointed by the Home Mission Committee, to labour within the bounds during the summer.

The Clerk reported, that as instructed, he had written for information respecting the preparation of a Book of Discipline, but had received no reply from the Convener. The Presbytery agreed to record their disappointment that no opportunity has been afforded them of examining the draft copy of the proposed book, and their strong sense of the inconvenience caused by the delay.

Mr. Chambers having accepted the call from Pictou, the Presbytery agreed to proceed to the necessary steps to his ordination. The moderator stated that, to avoid delay, he had prescribed exercises to Mr. Chambers; the Presbytery agreed to waive any irregularity and procedure, and to adopt the subjects prescribed.

The Presbytery having resumed the consideration of Mr. Chesnut's tendered resignation of Madoc charge, Mr. Gregg reported that, in accordance with Presbyterial appointment, he had visited Madoc and conferred with the congregation there, and that regulations had been adopted, having for their object the placing of financial matters on a better footing. Mr. Chesnut stated that, having found an improvement in these matters, and hoping for still better improvement, he was willing to withdraw his resignation, to which the Presbytery gladly consented.

The Presbytery adjourned to meet on the 10th May, when Mr. Chambers submitted his various trial pieces which were sustained, and he was examined on the prescribed subjects. His ordination was appointed to take place on the 23rd.

An extract from the minutes of the Presbytery of Hamilton was read to the effect that, a call from the congregation of St. Catharines, had been given to Rev. Robert F. Burns, Chalmers' Church, Kingston, and duly sustained. The call was laid on the table, and then placed in the hands of Mr. Burns. The Presbytery appointed Mr. Wilson to preach in Chalmers' Church, on next Sabbath, and to summon the congregation to appear by delegates for their interest before the Presbytery at a future meeting—the time of meeting to be fixed on the 23rd inst.

Mr. Gregg was appointed to dispense the sacrament of the Lord's Supper in Roslin.

WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

An adjourned meeting of this Presbytery was held in Brockville on the fourth ultimo. The Presbytery was principally occupied with matters relating to the missionary stations within the bounds; the vacant charges at Spencerville, and its connected portions, and Yonge and its adjuncts, requiring the particular attention of the Presbytery. Several Reports were given in to the Presbytery, in reference to appointments made at last meeting, and also regarding the sphere of labour assigned to the ordained missionary, Mr. Troup, and Mr. A. McDonald, catechist, who had been assigned to this Presbytery by the Home Mission Committee. Mr. Troup had been stationed in the meantime at Spencerville, and the other parts of the charge. Mr. McDonald had been stationed at Westport, and its allied stations, till further arrangements may be expedient.

Mr. McMurray was requested to take charge of Yonge Congregation and its branches (now destitute of gospel ordinances by the removal of Mr. Smart to a distant part of the Province) till next meeting, and give what services he could conveniently afford, and endeavour to get matters put into shape, so that either a missionary or fixed pastor may be appointed to the locality as soon as possible. Mr. Troup was appointed Moderator of the Session, at Spencerville, *pro tem.*

The Clerk was instructed to forward statistics relating to the missionary operations of the Presbytery, to the Convener of the Home Mission Committee, and also to remind the congregations at Spencerville—the Log and Front Churches—of the necessity of regularly contributing to the fund, for the payment of the Presbytery's missionaries.

Mr. Macdowall was allowed leave of absence from his congregation for a time, having stated to the Presbytery that the health of his family would compel him to visit his native land (Ireland) and remain there for some months. The Rev. James Cloland, a Presbyterian minister lately from Ireland, and in good ministerial standing, was accepted by the Presbytery to officiate for Mr. Macdowall in his absence. The Presbytery expressed its sympathy with their brother in the afflictions of his family.

JOHN McMURRAY, Pres. Clerk.

REPORT OF HOME MISSION COMMITTEE,

For the year ending 31st May, 1855

The Home Mission Committee, in submitting a brief statement of their work for the past year, desire to feel deeply grateful to the great Head of the Church for the measure of success vouchsafed to the Missionary operations of the Church, while they cannot but feel, at the same time, deeply concerned and pained on account of the great disproportion still existing between the spiritual destitution prevailing in many parts of the land, and the supply which your Committee have been enabled to afford. "The harvest is truly plenteous, but the labourers are few." Vast tracts of land are being rapidly settled, and other tracts are being prepared for settlement, but, alas! comparatively few under-shepherds can be found to go and look after the sheep in the wilderness. May the great Shepherd of the sheep dispose and qualify many to say, "here am I; send me." May we all, as professed stewards of the Lord, and labourers in his vineyard, feel more closely identified with his cause and work, and he led to be more faithful and zealous ourselves, and, at the same time, more alive to the importance of looking out pious and promising young men, who may, by God's blessing, be prepared to take part with us in the ministry.

The principal object of this Report will be to present a brief view of the extent of the field, and the measure in which we have been enabled to occupy it; and this may be best done by proceeding in order from Presbytery to Presbytery, and giving an abstract of the interesting Reports, which have been drawn out with no little care by the several Presbytery Clerks, or the Conveners of the Home Mission Committees.

We shall commence in the East with the

1. Presbytery of Montreal.

In this Presbytery there have been four pastoral settlements during the year, while two vacancies have occurred by translation; the minister in one of the instances, however, being removed from one congregation to another within the bounds of the Presbytery.

There are six vacant charges, viz: St. Gabriel street, Montreal; Marumtown and Williams-town; Inverness; Langwick; Vankieekhill; La-guerre and Dundee.

Besides these there are six stations, or groups of stations, viz: Farnham, Chateaugay Basin, St. Sylvester, Port Neuf, Longueil, Greyville, and Harrington.

Gaelic would be required at three of the above named pastoral charges and one station. It is not very easy to estimate the number of members and adherents; but the following may be an approximation, viz:—

| | |
|---|-------|
| Number connected with the vacant con-gregations | 1,650 |
| Number at stations | 750 |
| | — |
| | 2,400 |

Some supply has been given to all the vacant charges, and to three of the stations. At present, five Missionaries are employed within the bounds of the Presbytery, viz:—Rev. Mr. Crombie, Messrs. Currie, Young, McDiarmid, and Scarth.

2. Presbytery of Perth.

Two settlements have taken place within the bounds of this Presbytery, viz:—at Dalhousie and Bristol. Two congregations have been organized—one in North Gower, and one in Cumberland. Elders have been appointed, and there is a strong probability that very soon they will be in a position to call and support ministers.

One new station has been opened, viz:—in Mansfield; but one is about to be opened in the important city of Ottawa, where there is room for missionary effort, and the likelihood that before long there may be two vigorous and well-sustained congregations. The Presbytery has had

comparatively little assistance from missionary labourers during great part of the past year; but the ministers of the Presbytery have endeavored to make up in some measure the deficiency, by devoting several Sabbaths, as well as week days, to the missionary work within their bounds. The settlements which have recently taken place, relieve the Presbytery in the meantime to a considerable extent; but the important country through which the Ottawa flows is being opened extensively for settlement on the same system which has been pursued in the western parts of Canada, and no doubt multitudes of settlers will be soon attracted to this important section of country. While then, on the one hand, the number of settled pastors has been increasing, the missionary field in this Presbytery is widening also.

In this Presbytery there are at present employed two students as missionaries, viz—Messrs. Straith and Duncan.

3. Presbytery of Brockville.

In this Presbytery one pastoral charge has been left vacant by the resignation of Rev. J. Geggie, now settled in Dalhousie, within the bounds of the Presbytery of Perth.

The efficient agency within this Presbytery has also been diminished, by the removal of Rev. W. Smart, the father of the Presbytery, and indeed, it may be said, of the Presbyterian Church.

There are within the bounds of the Presbytery, including the stations formerly occupied by Mr. Geggie and those supplied by Mr. Smart, five stations or groups of stations, viz:—

| | |
|---------------------------------------|--|
| Yonge, embracing 3 separate stations. | |
| Westport, " 4 " " | |
| Charleston, " 4 " " | |
| Bellamyville " 3 " " | |
| Spencerville, " 3 " " | |

During the past winter, Rev. T. Chambers was labouring within the bounds of this Presbytery; and there are now in the field two labourers, viz, Rev. W. Troup and Mr. McDonald, student. With this measure of assistance, however, the stations are not by any means fully supplied.

4. Presbytery of Kingston.

One settlement has taken place within the bounds of the Presbytery, viz—Pitcon—which has been filled up by the recent induction of Mr. Thomas Chambers, lately of Knox's College.

The united congregations of Melrose and Roslin are still vacant. These congregations, for some time rather languishing, are now rallying, and present a large, important, and inviting field of labour for a devoted minister.

There are two mission stations, viz—Storring-ton and Ballinacinch—at both of which places there are substantial churches erected. In connexion with these there is the prospect of opening another station at Sydenham, a village sixteen miles from Kingston.

The supply of missionary labour has been somewhat limited for this Presbytery during the year. There were, however, at present, two labourers appointed at the late meeting of the H. M. C., viz—Rev. Mr. McCaughey and Mr. Thom, student.

5. Presbytery of Colourg.

Within the bounds of this Presbytery there have been two pastoral settlements during the year, viz—Rev. W. Blain, at North Cavan, formerly under the pastoral charge of Rev. J. M. Roger, and Rev. Mr. Bowie, at Norwood, which, with the connected stations, had been left vacant by the demission of the Rev. D. M. McAleese.

There is properly only one vacant congregation within the bounds, viz—Trenton and Murray—at which places there is the prospect of a large and prosperous congregation. The Rev. Mr. Thompson, who was sent out as missionary to the Presbytery, has been labouring here for the last six months with success. He has received a cordial call, and in all probability will soon be settled as pastor.

The stations requiring missionary supply are—First, Percy, where there are about thirty families of Presbyterians here, and a large number of persons who attend the ministry of our missionaries; second, Alnwick, nine miles from Percy, where there are eighteen or twenty families of Presbyterians; third, Isaac's settlement, in the Township of Haldimand—this is a newly opened station, connected with which there are about fifteen families.

Two other stations have been opened during the year, viz—one at Brighton and one in the neighborhood of Frankford. Both these are connected with Trenton and Murray.

The Presbytery has enjoyed a considerable share of supply during the year. During the summer Mr. J. McMillan, student, supplied Percy and Alnwick. During the winter Messrs. Thompson and Bowie were labouring within the bounds, and at present, besides Mr. Thompson, Mr. Patterson, student, is labouring at Percy and Alnwick. Missionary duty is also performed to a considerable extent by the ministers of the Presbytery.

6. Presbytery of Toronto.

In this Presbytery one pastoral settlement has taken place during the past year, viz—Rev. J. McTavish, at *Thorah and Eldon*. These congregations have been long vacant, and have frequently been disappointed in their efforts to obtain assistance; but there is reason to hope that Rev. Mr. McTavish's settlement will prove a great blessing to them and to the region around.

Two vacancies have occurred in the course of the year, viz—Markham, by the resignation of the Rev. J. Boyd, now teacher of the Grammar School, Richmond Hill, and Brock and Reach, by the resignation of the Rev. J. Mitchell, in consequence of an infirm state of health. Besides these two vacancies, other two charges are still unsupplied, viz—the Second Congregation, Toronto, and Caledon and Erin.

The stations, or groups of stations, within the bounds of the Presbytery, requiring supply, may be stated as eight, viz—

1. Caledon West and Erin.
2. Caledon East and Mono.
3. Nottawasaga, Osprey, Sunnyside, and Collingwood.
4. St. Vincent and Euphrasia.
5. Artemesia and vicinity.
6. Boston Church and vicinity.
7. Medonte and Flos.
8. Weston and Lambton.

There are some Gaelic speaking people connected with a number of these stations; but except at perhaps two stations, Gaelic is not essentially necessary. In reference to the number of families connected with these stations, it is very difficult to arrive at any really accurate estimate. They amount probably from 300 to 400.

Supply has been given to the vacancies and mission stations so far as it has been in the power of the Presbytery to do so. The Second Congregation, Toronto, has been regularly supplied by various friends. Markham, Boston Church, Weston, and Lambton, have been supplied with very little irregularity; and occasional supply has been given to Caledon and Mono. Nottawasaga, St. Vincent, and the other stations in the north-west part of the Presbytery have been visited by Dr. Burns and Mr. Nisbet, and some of the stations by Mr. McTavish, Mr. Meldrum, and Mr. Gray. These stations have been hitherto too much overlooked. Measures are now being adopted for obtaining more regular superintendence.

The missionaries at present within the bounds of the Presbytery are Mr. Milroy, at Brock and Reach, Mr. D. Clark, at St. Vincent and Euphrasia, and Mr. Blount, who, after labouring a few weeks at Markham, is now at Boston Church. The Rev. D. Clark, formerly of Glangarry, has been temporarily supplying some of the stations.

As in the other Presbyteries, the settled minis-

ters engage from time to time in missionary efforts. Missionary meetings were held during the winter at all the congregations and most of the stations, not, it is hoped, without great benefit to the cause. Such meetings indeed, we believe, have been held in all the Presbyteries of the Church with general success. No doubt it requires great labour from the ministers to attend such meetings, but we regard them as most important and beneficial.

7. Presbytery of Hamilton.

During the past year, the following settlements have taken place, viz—At Bramford, where the Rev. John Alexander, formerly at Niagara, has been inducted; at Ayr, where Rev. Mr. McNair has been inducted; at Niagara, where Rev. Mr. Pirie has been ordained.

Since the report was drawn up, pastoral settlements have taken place at Paris, Commisville and Nara Church.

The following are the vacant congregations within this Presbytery:—

1. Paris; (now filled up.)
2. Benhain; where a call has been given to Mr. Gillespie.
3. Commisville & Nara Church, (supplied.)
4. Woolwich and Berlin.
5. Ancaster.
6. Dunnville.
7. Port Dover, Simcoe, and Vittoria.
8. Puskech East.
9. Puskech West.

The following are mission stations within the bounds:—

1. St. Catherine's; (a call given to Rev. R. F. Burns.)
2. Doon Mills and New Hope.
3. Durham, &c.
4. Queen's Bush stations—
 1. Wellesly.
 2. Allaasville.
 3. Minto.
5. Port Rowan.
6. Jarvis.
7. Walpole; supplied by Rev. Mr. Bethune.

No new stations have, properly speaking, been opened during the past year. But the country to the north through the Queen's Bush, and along the Owen Sound road, is filling up very rapidly, with a population mostly Presbyterian. Rev. D. McNair, lately made a missionary tour through part of this field, and he is to be followed by the Rev. Mr. McAuley.

The missionaries at present within the bounds of this Presbytery, are Messrs. McLean, McMillan, McRobie, and Cuthbertson.

8 Presbytery of London.

The missionary field lying within the bounds of this Presbytery is so wide, that in taking a view of it, it may be well to divide it into different sections.

I. Commencing then in the west, in the section around Chatham, there are five distinct congregations or stations, each requiring, as soon as possible, a zealous labourer. 1. Wallaceburgh—where there is an excellent and handsome place of worship. This is an important station, which it would be desirable to have soon occupied; about 30 families. 2. Ridgetown—twenty miles east from Chatham. This, which was once a part of the Aldboro' congregation, forms now a station of considerable strength and of great promise. There are about 40 families connected with this station. 3. Tilbury—twenty miles west of Chatham—comprehends two stations at each of which there is a place of worship.—The congregation is organized. There are about 80 members, and about double that number of adherents. The congregation is prepared to give a call to a minister, as soon as they can obtain a suitable one. 4. Mersea. 5. Maidstone. These stations are situated on or near Lake St. Clair. They are smaller than the others, but still of importance.

II. Coming eastward from Chatham, in the section of country lying on Lake Erie, there are four stations. 1. Woodville—on the main road from Chatham to London. Here there is a village and a well settled country around. A place of worship is in progress of erection. There are about 40 families at present connected with this station. 2. Dunwich East—thirteen miles from Woodville, formerly connected with Mr. Sutherland's congregation, is now a station of very considerable strength, having a commodious church, capable of containing 250 sitters. 3. Wallacetown is a rising village, surrounded by a large Presbyterian population, comprehending upwards of 70 families. A handsome church, with a spire, and capable of accommodating 300 hearers, was erected two years ago. A second church is being erected about five miles from the other. 4. Fingal, seven miles west from St. Thomas, and seventeen miles east from Wallacetown, is a place of importance. Formerly it was connected with St. Thomas. It is situated in a rich part of the country, and the people connected with it are well able to support Gospel ordinances among them. The Presbyterian population amount to from 70 to 80 families. A church has been erected for some years.

III. In the northwestern section of the Presbytery there are also four stations, lying between Bear Creek and London. 1. Bear Creek, about midway between Sarnia and Wallaceburgh. This place was regularly visited by Mr. McAlister while he was at Sarnia. A spirit of decided piety is more prominent than in most other stations, and as a consequence the people are active and zealous. A congregation has been organized, and a church erected. The number of families is fully 40. The people are anxious to give a call to a minister. 2. Corunna—a place eleven miles from Bear Creek and seven from Sarnia. Here the Presbyterians are few in number, but active. They are now erecting a church. The station cannot be expected to be quite self-sustaining for some years, but will have to be joined either with Bear Creek or Sarnia. 3. Bosanquet—about halfway between Sarnia and London. There are here two preaching stations. There are about fifty families connected with this station, but not having been supplied so regularly as would have been desirable, the stations are not in such a forward state as in other circumstances they might have been. 4. Carraduc. Here there are two stations, comprehending about 40 families. At one of the stations there is a log church. The stations are not very strong, but the place is very desolate, and loudly calls for missionary effort. 5. Lobo. This was formerly part of Williams' congregation; but the places have now been disjoined. There is a comfortable church, and the people are in circumstances to support a minister comfortably.

IV. In the northern section of the Presbytery, there are ten separate fields of labour; five of which are quite prepared to receive a settled pastor. We shall enumerate these: 1. Arran and Elderslie—these are two townships adjoining Saugeen, containing a very considerable number of settlers connected with our Church. In each of these the Rev. Mr. McNaughton has opened a station. It is likely, however, that they will arrange for meeting together in a central place. 2. North Bruce. This is a place about twenty miles south of Saugeen. The settlers have applied for a missionary, and have subscribed for his support £30. The number of families is not exactly known. They may be about forty at present. 3. South Bruce and North Kincardine. The number of families connected with these stations, is about 150. At the Kincardine station the congregation has been organized, and the Sacrament of the Lord's Supper dispensed. A church has been erected in the village of Penetangore. 4. South Kincardine and North Huron. Here there is a large Presbyterian population, embracing not fewer than one hundred families. Owing to the scarcity

of laborers, this large field has not been much cultivated as yet. 5. Ashfield. This place has been, for some time, under the care of the Presbytery. The congregation has been organised, and the communion dispensed. The number of families is about eighty. 6. Wawanosh and Kinloss. These two stations, lying to the east of Ashfield, form one mission field. This important field contains at least one hundred and seventy families. They are quite prepared to call and support a minister. 7. Culross and Greenock. For some time these townships have been rapidly filling up. The number of families connected with our Church is not precisely known, but may be stated as at least fifty. 8. Morris and Grey. These are in the same condition as the two last noticed. They were visited for the first time by a deputation of Presbytery, in the course of last summer. From Grey a list has been received, containing eighty-two names of persons belonging to our Church. No list has been received from Morris. At least fifty families may be estimated as belonging to our Church in the two townships. 9. Mornington. This station, which lies directly north from Stratford, contains about one hundred and thirty families, and the people are anxious to obtain a pastor. 10. Mitchell, is situated between Goderich and Stratford. There are here about seventy families. The settlement being older than some of the other stations, the people are more able to support the gospel, and are now quite ready to receive a pastor.

V. We now come to the last section of this extensive mission field, viz: the section lying east and south of London. In this section there are five stations or congregations, all able to support ministers. These stations—1. Thamesford. This is the strongest station in the bounds, the usual congregation on the Sabbath amounting to 350. They have a church and glebe on which they are to erect a manse. They have made some ineffectual attempts to obtain a pastor. It is hoped that, in the providence of God, one may soon be settled amongst them. 2. South Dorchester. The families connected with this congregation amount to fifty-seven. They have a log church, but are about to erect a more commodious church in a more favourable locality. The people are generally in comfortable circumstances. 3. Yarmouth, which lies directly north from London, was formerly connected with St. Thomas. There are about forty-five families decidedly attached to our Church, while there are many somewhat indifferent to religion of any kind. A church is now being erected. 4. St. Thomas. This congregation has been vacant for some time. St. Thomas is the County Town of Kent, and is rapidly increasing in population. Could a suitable pastor be obtained, there is reason to hope that the congregation might enjoy increased prosperity. 5. Port Burwell and Vienna. These are two new but promising stations, Port Burwell being situated on Lake Erie, and Vienna about three miles from it. The people are active and zealous; they are taking steps for the erection of a church, and are anxiously looking for a suitable pastor.

The following is a synopsis of the settlements in the Presbytery during the past year, and of the vacant congregations and stations:—

Three settlements have taken place, viz: at Port Sarnia, Port Stanley, and Saugenee.

The number of vacant congregations, including all those ready to receive and support a settled minister, is seventeen.

The number of stations, or groups of stations, not yet prepared fully to sustain a gospel ministry, but urgently requiring missionary labour, is eleven. Most of them would raise two-thirds of the necessary amount.

Of the stations seven have been opened during the year.

Gaelic would be required at fifteen of the vacancies and stations

The gross number of adherents connected with these congregations and stations, might be stated at about 7000.

The amount of missionary service given during the year, if distributed, would not give more than six Sabbaths for each station.

Were there more labourers, there are several places where new stations might be at present formed. At present there are Mr. Ferguson, Mr. McKay, Mr. McMullen, and Mr. Forrest, students within the bounds. Mr. McPatrick has left the country on account of his health. Two other missionaries have lately come to the bounds.

Such is a brief view of the state of the Home Mission work within the several Presbyteries. It will appear that there are in the several Presbyteries combined nearly fifty congregations ready to receive and support pastors, while there are about forty more urgently, requiring missionary labour—the number every year rapidly increasing. To meet this destitution we have, alas, comparatively few laborers. It is true we have received during the past year a few from churches in the mother country, while several of our own young men have within the year received license, and are now solemnly set apart to the work of this vicinity. But what are these among so many? In order to meet the existing state of things what are we to do? Undoubtedly we must be more earnest in seeking from the great King and Head of the Church a more adequate supply of spiritual labourers. It is His prerogative to turn the hearts of men even as the rivers of water; it is His prerogative to qualify and prepare labourers for His own harvest. Let us pray the Lord of the harvest to thrust forth many labourers. But while we are not to forget that we must look up to Himself for the increased supply of labourers, let us not be negligent in the use of means. Let us with greater earnestness press on the notice of our fathers and brethren in the parent churches our existing destitution, and plead with them for assistance. Let us look round among our own youth for hopeful young men, to bring forward as candidates for the ministry. This we fear is too much neglected. Let us feel more and more the responsibility resting upon us to do what we can to influence the moral and spiritual character of this rising country, and let us, in humble dependence on God's help, go up and possess the land, for there is still much land to be possessed. Diligently availing ourselves of the doors which are being opened to us, and prosecuting faithfully the great work to which God has called us, we may trust that God, who has not been unkind to us in times past, will bless us still, and will, through the agency of our own and of other branches of his Church, cause the wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose. W. REID.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

With regret, but not with surprise or chagrin, your Committee beg to report that, they have been unable hitherto to give effect to the object contemplated by the Synod in their appointment.—So great are the difficulties connected with the establishment of a Foreign Mission from a Colonial Church, herself yet involved in the strain and effort of home extension and consolidation—that the expiry of one year in preliminary enquiry and consultation is no matter of surprise, and need not cause discouragement.

It is gratifying to find, that the attention of the Church has been turned to the claims of the foreign field in a greater degree and more cordial manner than in former years—and that the liberality of the people has been greatly enhanced—so that the contributions to the Jewish and Foreign Missions of the Free Church of Scotland have exceeded the sum of five hundred pounds.

Your Committee beg to state that, at their first meeting, they unanimously agreed to propose to the Rev. John Laing of Scarborough, to devote himself to the Foreign Missionary work.—At first, Mr. Laing entertained the proposal favorably—but ere long, was compelled to notify the committee, that the state of his health imperatively forbade his undertaking any foreign post of responsibility and labour at the present time. Nothing was left in these circumstances but to bow to the will of God, as indicated by His Providence.

Your Committee has corresponded with the Rev. Dr. Tweedie, of Edinburgh, and the Hon. Walter Lowry, of New York, and through their kindness obtained useful information regarding the scale of expenditure on which the Free Church of Scotland, and the Presbyterian Church in the United States, severally conduct their missionary operations in India.

While taking the precaution of obtaining such information, however, your Committee have felt that the main difficulty in establishing a Foreign Mission is one not of raising adequate means, but of finding competent men. It will be acknowledged by all that, in the selection of missionaries, it is needful to aim at a high standard of both spiritual and intellectual qualification. Your Committee have kept this steadfastly in their view.

Hitherto the inquiries made privately, and through the medium of the *Record*, have failed to elicit from any of the ministers or licentiates of the Church an expression of willingness to bear the gospel to foreign shores. The whole business of this Committee therefore remains in an initial state. And since they cannot report of things accomplished—measures actually adopted—they beg leave to suggest certain plans for the future, touching on three points—the scene of the missions, the obtaining of missionaries, and the supply of funds for their support.

1. The scene of the Mission. Your Committee have entertained the opinion, that it is most desirable to operate in one of the Presidencies of British India, in the vicinity of, and in accord and harmony with the Missions of the Free Church of Scotland. The appeals of Dr. Duff on behalf of India, yet ring in many consciences, and seem to demand a more decided and enduring response than they have hitherto received. The field, however, is the world, and there can be no objection to reconsider this point, if on sufficient grounds a scene of missionary effort more desirable and accessible than India, suggests itself to the minds of the brethren. One thing, it is respectfully submitted, ought strongly to influence a decision on such a point, to wit, that while the efforts and offerings of the Christian Church are so inadequate as at present to the work of the world's conversion, it is sound policy to lend those efforts and devote those offerings preferentially to the evangelization of those tribes and nations that are of an enduring stamp and in influential positions in the world. Souls are precious every where, but it cannot be denied that, in view of the extension and triumph of the gospel, special value attaches itself to the religious condition of those races that do not pine away, as do the aborigines of this country, and the islanders of the South Seas—but that have in them elements of continuance, and are in a position decidedly to affect, for good or ill, the future history of the world. Such are the Hindoos, such are the Chinese, such are the Arabs and the Moors, such are the Slavonic races—so powerful in the north and east of Europe. It has been suggested—and the suggestion seems worthy to be reported to the Synod—that this Church may be in the way of duty, if she follow up the advantages for missionary labours that are now likely to be secured in the East of Europe, and send the gospel to some of the races in the Turkish Empire, for example, the inhabitants of the Danubian Principalities. It is probable that a mission in those regions

could be conducted with less difficulty and expense than in any part of Southern Asia.

2. The obtaining of missionaries. It appears essential to the success of this movement, as a Canadian movement, that at least one missionary be obtained, known in this country and in this Church, and possessing general confidence.—Prayer should be offered up continually that the Lord would provide a man after His heart, and incline him to the work.

Your Committee are of opinion that, if it be possible, two missionaries should be employed from the outset. It is suggested that, since it is difficult for a Colonial Church to spare even one efficient preacher or minister, an effort might be made to procure one missionary in the mother country willing to go forth to the Lord's work, under the direction of this Synod; and that the presence of some of the ministers of this Church in the mother country, during this summer, might be turned to advantage in making inquiry, and perhaps carrying this suggestion into effect. The Synod will bear in mind, that the Presbyterian Church in England has conducted its interesting mission in China almost entirely by means of labourers procured from Scotland. It may please God to raise up in Scotland or England a husbandman who would, on a proper application, accept a mission from this Church, and whom this Church would find it a pleasure and a privilege to employ.

3. The supply of funds for their support. The Church cannot expect to maintain two missionaries abroad and defray current expenses for a less sum than £750 or £1000 per annum. Your Committee, however, submit, that this is but a small sum for the Synod to raise—since it is not extravagant to expect that the congregations of the Church may have their sense of duty quickened, and their interest heightened, to such a degree as to double their present contributions—when, instead of the comparatively vague term "Foreign and Jewish Missions of the Free Church of Scotland," a distinct and definite object is placed before their minds, and brought to their consciences and hearts.

In regard to the support of a Foreign Mission, it is also suggested that the Synods of Nova Scotia and New Brunswick might be invited to co-operate—a co-operation which, if once entered upon, might lead, by the blessing of God, to future ecclesiastical intercourse between other Synods and this, with mutual pleasure and benefit.

In what manner soever these detailed suggestions may present themselves to the mind of the Synod, your Committee do, in conclusion, respectfully express the hope that no narrow hearted apprehensions may be allowed to hinder the advancement of an object so glorious as this; and that this Church, thinking not so much of difficulty as of duty to the Saviour and his truth and the souls of men, may go forward, devising liberal things, and by liberal things she shall stand.

D. FRASER, *Convener*.

REPORT OF SYNOD'S COMMITTEE ON THE SABBATH.

Your Committee have little to report this year. For a variety of reasons there has been a temporary suspension of action on those departments of the general question which have hitherto occupied our special attention.

The Sabbath Labour Bill, we regret to say, has been postponed till next Session. By a new rule, introduced this Session, such Bills could only be taken up on the Monday night, after seven o'clock; and as there were over 200 general bills in the hands of private members, and as many of them took up a whole night with a single measure, the progress down the list was very slow. When the Sabbath Bill was at last reached, the Prohibitory Liquor Law was anxiously looked for, and it was certain that if it was not brought up that night, it must go over for the Session;

and as there was strong hope of its passing, and some doubt as to the other, Mr. Brown yielded to the urgent entreaties of the Liquor Law friends, and gave place, by which the Sabbath Bill was sent back to the bottom of the list. Subsequently it came up again, but as only twenty of the Upper Canadian members were present at Quebec, Mr. Brown, after consulting with friends, resolved not to take a division, which might damage us next session. By that time Parliament will have removed to Toronto. And honorable members, released from the adverse influences which gag and fetter them at the headquarters of Popery in our Province, will speak and act more freely; and the whole question, by postponement, will stand a better chance. The memorials agreed on at last Synod were duly forwarded and presented. There is reason to believe that the *third Sabbath* in January—the time appointed by the Synod for simultaneous preaching on the subject—was pretty generally observed. Your Committee would suggest that this appointment be continued; and that, for variety's sake, it might be well for brethren residing near one another, to exchange on the above day, that the subject may get the advantage of fresh forms of illustration. While, in renewing the legislative movement in Toronto, advantage can be taken of the old petitions, still it would greatly increase the moral influence of the movement to pour in a flood of new ones. It is therefore strictly urged on Presbyteries, Sessions, and Congregations to repeat their memorials in cases where they have been already sent, and to adopt measures for immediately forwarding such memorials, where the duty has, as yet, been entirely neglected.

It is earnestly and affectionately pressed on the sessions to do what in them lies in the way of preventing visiting, travelling, and other popular forms of Sabbath desecration among members of the Church.

In the event of any effort being made by any of the railway companies, during the year, to run trains on the Sabbath, it is urgently recommended that, in every competent way, a fair and faithful protest be lifted against such a course.

The most encouraging feature of the past year has been the signal defeat sustained by the enemies of the Sabbath, in the British Parliament, in connexion with the motion to throw open certain places of public resort. It is encouraging also to notice the marked success that has attended the efforts made in the parent country, and the neighbouring Republic, to suppress on the Sabbath the sale of intoxicating liquors. The success of the experiment of suppression, made on the one day, will furnish a powerful practical argument in favour of its being tried on all the rest.

In spite of these encouraging facts and features, which the past year supplies, there is not a little to excite apprehension. But if the friends of this blessed institution be only faithful and true, they will eventually, in the exercise of fortitude and faith, remove mountains, put to flight the armies of the aliens, and cause their weapons—not carnal—to prove mighty in the pulling down of Satan's strongholds.

ROBERT F. BURNS, *Convener*.

REPORT ON THE STATE OF RELIGION.

It is impossible to overstate the importance of the matter on which this Committee is appointed to watch. This lies at the heart of all our Church movement, even of our Church life. It avails nothing, that the Church presents evidence of outward activity and extension, unless this be accompanied by corresponding inward vitality.

The matter being of such moment, your Committee recommend it to the grave consideration of the assembled administrators of doctrine and discipline, in order that all may examine their own position in reference to this subject, and humble themselves before God. It is an opinion frequently expressed, and perhaps too well

founded, that the time of the Church Courts is occupied too much in the discussion of questions that are paltry in character, and lead to unprofitable disputation, and far too little in consultation on the condition of the Lord's work, and the best means of promoting the Lord's glory.

Your Committee have brought the subject on the State of Religion under the consideration of all the pastors, by a circular and series of queries issued by the *Conveners*. The object in view was to induce every minister to define to his own mind, certain defects and desiderata in the religious condition of the flock, and to obtain for the Synod, detailed information from all parts of the wide field cultivated by this Church. It is matter of regret that, the returns are imperfect, since the 100 circulars issued have received no more than 44 replies. These, however, have come from all parts of the country—the various Presbyteries being represented as follows—

| | |
|------------------|----|
| London | 7 |
| Hamilton | 4 |
| Toronto | 8 |
| Cobourg | 5 |
| Kingston | 2 |
| Brockville | 1 |
| Perth | 4 |
| Montreal | 13 |

—44.

A considerable number of these returns are drawn up with thought and care, and with an evident interest in the great subject of which they treat. The chief points touched upon are these—the signs of progress of religion—the hindrance to such progress—the cultivation of the grace and gift of prayer—the state of family religion—and the promise of piety among the young. Your Committee beg to present in brief, the information received on these points.

1. The signs of progress. In a great many cases, the returns fear that there are no very visible signs—no marked symptoms of progress. This is a state of things which weighs heavily on the faithful pastor's heart, and which, when common, ought surely to awaken the anxiety of the Church at large. In the more favourable returns on this point, notice is taken of the enlargement of the congregation—earnest attention to the preaching of the word—and increased liberality in the promotion of religious objects. Some make mention of particular cases of conversion. On the other hand, a considerable number state with grief that, so far as known, there are no instances during the year of decided conversion to God. The candor with which this acknowledgment is made, is entitled to sympathy and respect. Your Committee would not be understood as desirous to have arithmetical returns of converts—would not irreverently present the results of the systems of nations of sovereign grace, as a matter of ordinary statistics, yet the fact being so reported, the committee must beg to suggest it as a question for serious scrutiny, what it is that hinders the decided conversion of souls—whether the fault lie in a stolid uninteresting mode of preaching the word, in the neglect of private and public application of the truth to human conscience, or in the restraint of prayer for the presence and power of the holy spirit, or in all these causes combined?

When saving blessings have been received, they are said (with very few exceptions) to have attended the ordinary means of grace, often in connection with affliction sent in the providence of God.

Attendance on public worship in the sanctuary is generally reported in favorable terms. It is noticed, however, by ministers in some rural districts, that even when the Church is well filled on the Lord's day, the congregation consists almost entirely of the recognized Presbyterian families, but a considerable proportion of the young people born in Canada, nominal Protestants, attend no Church, or all Churches indiscriminately, and are sadly ignorant of the first principles of divine truth. This suggests the remark, that a Church,

entitled the Presbyterian Church of Canada, is bound by its very designation, not only to care for those who have come with Presbyterian principles from Scotland and Ireland, and for their descendants, but also to keep a watchful eye over the general population of the country, and endeavor to plant the old orthodox faith, and the Presbyterian Church order in the convictions and affections of the native Protestant Canadians.

II. The hindrances to progress. The returns received by your Committee specify many and sore obstacles to the growth of vital religion.—These may be classified as follows—

1. The love of the world. The returns, almost without exception, give prominence to this as the great blight and curse of the Church—that office-bearers and members allow the mind to be perpetually engrossed in worldly pursuits, and in the haste to be rich. The excessive anxiety to acquire property, everywhere characteristic of colonial life, has possessed the hearts of many so completely, that they cannot be said to receive the gospel at all—since they allow to it only (what it will not accept) a secondary and subordinate place.

2. The neglect of parental discipline, with a corresponding disregard of parental authority.—This point is again referred to under the head of family religion.

3. The low standard of piety among professed christians, especially their lack of entire consecration to the Saviour—their formation of spirit—and their false shame in regard to the practical confession of Christ and his word.

4. Intemperance. It is thankfully recognised, that, in this respect, the habits of society have on the whole, exhibited an improvement within the past ten years—yet the sin of intemperance is widely prevalent in the land, neutralising the efforts of the Church, inducing many to absent themselves from the house of God, and to reject the great salvation. The returns even bear, that in some cases, the members and adherents of the Church are not sufficiently watchful not to enter into the temptation.

5. Variance, jealousies, and evil speaking among office-bearers and members. The blessing is greatly hindered in some quarters by the existence of an unbrotherly and unpleasable spirit, with rashness and unkindness of speech. "Where envying and strife is, there is confusion and every evil work."

Other hindrances specified in the returns are these—the lack of strict and uniform scriptural discipline by kirk-sessions—the profanation of the Sabbath—ignorance of the contents of the Bible—a passion for fictitious reading and vain amusements—and that love of change which is so unfavourable to the formation of steady religious habits.

III. Cultivation of the grace and gift of prayer. This is a subject of such importance that, it was thought right to devote to it a separate query.

The replies give evidence that there exists a great deficiency among office-bearers and people in the exercise of social or united prayer:—a deficiency, it is feared, in the very spirit of devotion. The fact being so, members of Synod may be well occupied in considering whether any thing can be advised or done, to remedy, by the blessing of God, so great a defect. It will be borne in mind, that in such times as the present, the restraint of prayer is most ominous for the Church—that the aspects of providence everywhere call the children of God to confession and supplication—and that, in accordance with this idea, an impressive invitation has been sent abroad by eminent ministers of Christ in Great Britain and Ireland, to make the present year a special time of calling upon God.

While stating that the general aspect of the returns on the subject of prayer is unfavourable, your Committee have much pleasure in adding that in several quarters there is reported a reviving interest in prayer meetings. A few of the congregations are even in a state of prosperity

in this respect. For example, one return from the Presbytery of London made as follows:— "Private prayer-meetings are established in six sections of the congregation. We have also, congregational prayer-meetings four times a year, viz. on the first Monday of every quarter—in which Elders, Deacons, and Members are called on to engage in prayer, with a special view to the spread of the gospel." In the Presbytery of Montreal, a rural congregation is stated to have ten weekly prayer-meetings—and a City congregation six prayer-meetings, fortnightly or weekly. These instances are mentioned in the hope of stimulating others to increase their attention to a point of such vital consequence.

IV. The State of Family Religion. Great complaints are made of the slight regard paid to parental responsibility, and the spirit of insubordination and wilfulness manifested by children. There is no uniformity in regard to family worship. In some quarters, the daily observance of this blessed service is said to be very general, even universal. In others, it is found in only one half, and in one instance, so small a proportion as one fifth of the families in the congregation. The worst returns on this point come from quarters that had long been destitute of pastoral superintendence, or (what is perhaps even more injurious) that had long lain under the cold shade of a worldly minded and inefficient ministry.

The following are among the most favourable reports under this head.

One minister writes—"The worship of God is kept in every family, so far as I know. To be without family worship, would be considered quite a reproach in our community."

Another—"I make family worship a condition of membership, and if there are families in the Church who neglect this important duty, they are unknown to me."

A third—"Many parents make the Sabbath-school an excuse for neglecting the religious training of their children. Family worship is understood to be observed in every house, when the head of the family is a member of the Church. Known dereliction in this duty, would subject a member to censure."

V. The last point reported upon is, the Promise of Religion among the young. It is encouraging to find that in not a few congregations, there are hopeful symptoms of youthful piety.—These come under the notice of pastors, in connection with the teaching of Bible classes, and the reception of communicants to the Lord's table. All the returns, however, are by no means so cheerful a cast. And the purport of many may be summed up in the language of one minister, who says—"There have occurred interesting cases among the young. But the young men disappoint me. They grow in religious intelligence, but there are comparatively few appearances of the renewal of their hearts."

Such is a synopsis of the information obtained by your Committee. Several ministers have appended to their returns, valuable practical suggestions, which may be thus enumerated—

1. That Ministers and Elders should humble and examine themselves before God. It is an opinion expressed in several quarters, and that not by the laity, but by the pastors, that the radical defect in the whole matter now under consideration, is the low state of personal religion among ministers of the word—and their imperfect devotedness to the Master's work.

(2) That the Synod should issue a pastoral address on Family Religion, and the duty of prayer.

(3) That increased attention be given to the maintenance of sound scriptural discipline, especially keeping in view the principles of the Church respecting the subjects of Baptism.

(4) That Presbyterian visitation—and if possible, a synodical visitation of Congregations at intervals, be carried out with earnestness and with an eye to spiritual interests and progress.

(5) That more aggression be made on the careless, irreligious population, with especial ef-

fort to reach the minds of Canadian born youth who often wander from Church to Church with the most vague notions of divine truth.

(6) That open-air preaching be resorted to in fit places and seasons.

(7) That Evangelists be recognised and employed as a class distinct from pastors.

(8) That the Shorter Catechism be diligently taught to all the young, under the influence of this Church, and the old system of catechising revived.

(9) That the Synod express a public disapproval of balls, revellings, and vain amusements.

(10) That neighbouring Ministers and Office-bearers endeavor to meet frequently for conference and prayer, and that meetings of Presbyteries and Synods might profitably be turned into the same channel.

Such are the recommendations, supplied by brethren in various Presbyteries—too numerous perhaps to receive detailed consideration from the present Synod—but all, as seems to your Committee, intrinsically worthy of grave attention.

Your Committee, however, would respectfully submit to the present Synod, the following suggestions:—

1. That the members of this Synod unite in solemn exercises of humiliation and prayer before the throne of grace—pledging themselves at the same time to endeavor greater diligence and prayerfulness in the discharge of their functions in the future—and wherever variances or jealousies exist, to put them away, that brotherly love may continue.

2. That a Synodical Pastoral Address be issued, which shall be read from all the pulpits of this Church, exhorting the people to repentance, because of the sins which hinder the progress of religion, and to prayer, in secret as well as in devotional meetings, for forgiveness and the outpouring of the Holy Ghost—enforcing at the same time the necessity and advantage of faithful discipline in the church, of daily worship of God in families, and of assiduous attention to the training of the young, in the knowledge of the Holy Bible and of the Shorter Catechism.

3. That Kirk-sessions be admonished to maintain a high evangelical standard in the admission to sealing ordinances—to Baptism, equally with the Lord's Supper—to hold stated meetings on the state of religion—and to take heed that Elders be not entangled in such mere secular affairs as pertain more properly to the functions of the deaconship—but rather devote themselves to spiritual interests—to the visitation of the flock and to prayer.

4. That all Presbyteries be instructed to carry out the system of visitation, systematically, and with a constant regard to the spiritual condition and progress of the flocks under their care.

5. That inasmuch as all efforts and means are vain unless rendered effectual from above, special prominence be given by Ministers and Preachers in the closet, in the pulpit and in all the discharge of duty to the thought of the entire dependence of the Church and her servants on the presence and peace of the divine spirit—since it cannot be expected that religion will be revived, unless the Lord, the Holy Ghost be more regarded, honored and adored.

D. FRASER, Joint Convener.

FIFTH ANNUAL REPORT OF THE BUNXTON MISSION,

Presented to the Synod of the Presbyterian Church of Canada, June 15th, 1855.

It is now five years since we entered on the duties of the Mission; each succeeding year brings with it difficulties, which, from the peculiar nature of the work, we could not foresee, and without experience to guide, we could not provide against; still our course has been onward, and viewing the labours of the past, we feel that

our acknowledgments are due to Almighty God, for the favor and blessing which it has pleased him to grant to the undertaking, and from the success that has already attended our feeble efforts, we feel constrained to say, "not unto us, not unto us, O Lord, but unto thy name be all the glory, unto thee would we give thanks, and in thy help and guidance would we trust in time to come."

The object of the Mission has been fully explained in former reports, and it is not necessary to advert to it farther on the present occasion, than to remark that, it contemplates only the religious improvement of the colored population in the Province. The Mission has nothing to do with the Elgin Association, with which it is often confounded, nor does it receive any aid from it. The object of the latter is to provide the coloured population with a home, and improve their social condition; with that view about nine thousand acres of land have been purchased and settled with coloured families of approved moral character. They live on farms of fifty acres each, and support themselves by their own industry.— Their houses have been erected at their own expense, and built after a model furnished by the Elgin Association, and set at equal distances from the streets running through the settlement. The association holds annual meetings, on the first Wednesday in September, and publishes a yearly report, giving a detailed account of their proceedings. All the lands belonging to the Association have been taken up and settled with coloured families, besides, many who had means have, during the last two years, purchased improved farms in the neighbourhood, in order to get the benefit of the schools and church. There are about eight hundred souls in the settlement, and this number is increasing both by accessions from the United States, and other parts of the province. During the last two years a number of very respectable families possessed of considerable means have come into the province from the free States, particularly from Indiana and Illinois, driven from the States by the severity of the laws that have lately been passed against them. These persons are very anxious to obtain for their children, the very best education, and with that view have purchased homes, in villages and rural districts, in the western part of the province, near to good schools; but I regret to say, that in many districts of the west there is a strong prejudice existing against them, so much so, that in many places it excludes them from the common schools, so that they are under the necessity of having separate schools for themselves. This prejudice is not confined to the ignorant and irreligious part of the community, but in some cases it is even found among professors of religion, who ought to be actuated by higher and holier motives, than favouring an unjust and cruel prejudice, entertained against a portion of our fellow beings who have been born in bondage, and with a different complexion from our own. We can understand how a man who refuses to acknowledge the authority of the Bible, can deny the equality of races, and endeavour to deprive them of their civil rights and exclude their children from participating in the benefits of a common school education; but we cannot understand, how a professor of religion can consistently withhold from those, who are subjects of the same hopes, and heirs to the same promises with themselves, any of their civil rights or religious privileges.

Many coloured families from this cause desire to have their children placed at a school where no such prejudice exists; but from our limited accommodation for boarders, at present, we are unable to take but few unless those who are actually living in the settlement. But we hope in another year to have this want in a great measure supplied by private families, living in the neighbourhood of the mission school, who are now taking the necessary steps to enlarge their buildings, for the accommodation of boarders.

In our last report we were able to state that the Mission was out of debt, and from the increased liberality of the different congregations, as the objects of the Mission became better known, hoped to enlarge our operations in the educational department.

Accordingly, in January last, we established a female school in connection with the male school with the view of teaching the girls to knit and sew, as well as to read and write, also, to such as could afford it, some of the higher branches of an ornamental education.

We have now two schools in successful operation. A male school under the charge of Mr. Wilson, and a female school under the charge of Miss Tobias. The number of boys on the roll is 70, and the number of girls 20; besides the Mission School there are two others in the settlement, one on the north of us three miles, built, and a teacher supported in it during three months in winter, by the coloured people themselves; another to the west of us, a government school, to which, about 30 scholars from the settlement, go, as it is near them, and they are taxed for its support, and of course send their children to it.— The number attending the different schools in the settlement during the past year is, about 150, and there might be a number more going, but the parents cannot well spare them from the farm.

In January last, we agreed at a public meeting, to charge a small fee for tuition, to all who were able to pay, but those who were unable should have their children as before, educated free, throughout the settlement generally, a spirit has been manifested to do something towards educating their children, and supporting the ordinances of the gospel; and I have no doubt that in due time, they will become self supporting in this respect as well as in temporal matters.

The attendance at the Sabbath School, during the past year, has been very steady, and on the increase. There are about one hundred on the roll. And although there have been no cases observed by either the Superintendent or teachers of decided piety, yet there has been acquired a considerable amount of scriptural knowledge, which we hope, with the blessing of God, will yet bring forth fruit for eternity.

A number of the scholars are committing the Shorter Catechism to memory, and some have already got the whole of it. A proposition was made some time ago to the Sabbath School scholars—but afterwards extended to all the children in the settlement—that on the first day of January next, a Bible would be given to any child that could repeat the Shorter Catechism. There are thirty competitors already, and we expect, before the end of the summer, to have seventy or eighty.

The Church erected last year, and opened by Dr. Burns, is now filled in good weather to its utmost capacity. We will require in another year enlarged accommodation. And as all the buildings are only of a temporary nature, we trust that we shall be enabled soon to erect permanent buildings, both for church and schools. Since our last Report, we have had two Communion seasons—one in July and one in March. On both these occasions ten were added to the Communion roll—four on certificate, and six by examination. Nearly all who enter by examination have been members of my Bible class. There are now forty members on the Communion roll, and about two hundred hearers in full attendance, in good weather. During the past year something has been done by the congregation to support the ordinances of religion. A collection is taken up every Sabbath, besides all the Synodical collections. The result will not be known till the end of the year.

The morality of the settlement continues good. Although all do not attend to the services of the sanctuary on the Lord's day, yet the outward observance of the Sabbath is generally good. The temperance principle is strictly observed.

Nothing that intoxicates is either made or sold in the settlement.

In concluding our Report, we would again return thanks to God for the measure of success that has already attended our efforts, and encouraged by the past, we would look for greater triumphs in future.

Wm KING.

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, JULY, 1855.

COLLECTION IN AID OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

By appointment of Synod, the Collection in aid of this most interesting and important Society, will be taken up on the third Sabbath of the present month. The work in which this Society is engaged, is a very great work. It has been well begun. God's tokens of approbation have not been withheld. Seed is being sown among the French Canadians which may, and we trust will, bring forth abundant fruit. Let us hold up the hands of those who are laboring in this field, both by our contributions and prayers. In so doing we shall be acting the part of true patriots, of genuine philanthropists, and of consistent followers of our Lord and Saviour.

We earnestly trust that the Collection will be universally attended to, and promptly remitted.

ACKNOWLEDGMENT OF MONEYS.—In consequence of the pressure of Synod business, we have been unable to prepare for publication, in this number, the usual statement of moneys received during the month. These shall be duly acknowledged in our next number.

We take this opportunity of requesting all who have money to remit, to procure, if possible, a post-office order, or where this cannot be done, to have their letters registered. Parties wishing a written receipt, shall have one by return of mail. Particular attention is requested to this notice.

STATISTICAL RETURNS.—These will appear in our next number. All who have not sent in these returns, are earnestly requested to do so immediately. Parties requiring blank schedules, may obtain them by writing to this office.

PRESBYTERY OF LONDON.—The account of the Treasurer of the Home Mission Fund of this Presbytery, will appear in our next.

ARRIVAL OF MISSIONARIES.—We are glad to say that the Rev. Mr. Gauld, the Rev. Mr. McIndoe, and, we believe, the Rev. Mr. Beattie, preachers, appointed to Canada by the Colonial Committee, have arrived. We rejoice to welcome them, and trust their labours may be abundantly blessed.

THE RECORD.—We purpose publishing a supplement next month. The Reports of the Committees which do not appear in our present number, will appear in the next.

We have to apologize for the non-appearance of several communications in this issue.

GAVAZZI.—Father Gavazzi is at present in London. He is becoming more and more of a Protestant. His theme is the Immaculate Conception of the Virgin Mary. He boldly affirms the doctrine to be a fraud and an imposture—an impiety and an heresy; and takes his stand upon the grand Protestant fundamental principle, that nothing in religion is true, which may not be found in the Bible. The Padre's eloquence is all his own, and continues to attract crowds of admirers—Exeter Hall, extensive as it is, being the well-filled scene of his anti-papal demonstrations.

INDUCTIONS, CALLS, &c.

CUMMINSVILLE AND NAINN CHURCH.—The Rev. Alexander McLean, formerly of Wellington Square and Waterdown, has been inducted into these congregations.

PICTON.—The Rev. Thomas S. Chambers has been ordained over the congregation of Pictou.

PARIS.—The Rev. Andrew Stevens has been inducted into the pastoral charge of the congregation of Paris.

WELLESLEY.—The Rev. John McKay has lately been settled as pastor of the congregation in Wellesley.

BRISTOL.—The Rev. D. Wardropo has been ordained as pastor of the congregation at Bristol.

DUNNVILLE.—The congregation at Dunnville, have given a call to the Rev. Mr. McCaughey.

LAGUERRE.—The Rev. Mr. Crombio has accepted a call from the congregation of Laguerre.

ST. GABRIEL STREET CHURCH, MONTREAL.—The congregation of St. Gabriel Street Church, have given a call to the Rev. Mr. Kemp, at present at Bermuda.

ST. CATHERINES.—The Presbytery of Kingston have agreed to the translation of Rev. R. F. Burns from Chalmers' Church, Kingston, to St. Catherines.

BOOKS RECEIVED FOR NOTICE.

PRECES PAULINE; OR THE DEVOTIONS OF THE APOSTLE PAUL. From D. McLellan, Hamilton.

CUMMING'S MINOR WORKS. From A. H. Armour, & Co., Toronto.

CUMMING'S FAMILY PRAYER. From Lindsay and Blakiston, Philadelphia.

These, with others, will be noticed in our next number.

THE RECENT MEETING OF SYNOD.

We give below an abstract of the proceedings of Synod, lately held in Montreal. There are many things connected with the meeting, which cannot but be regarded as presenting great cause of gratitude and thanksgiving to the great Head of the Church. The Supremo Court has never been convened so far east as Montreal, since the Church was organised, and it was feared that the meeting might not prove very successful—in short, that comparatively few would attend. Such fears, however, were unnecessary. The attendance was highly respectable—there being present sixty-three ministers, and twenty-nine elders—in all, ninety-two members. The whole number of ministers on the roll of the Synod is now 104, while several additions are about to be made by the ordination and induction of ministers who have already received calls. The meeting was, besides, both pleasant and harmonious.

Several matters of importance were fully discussed, and a vote was on several occasions called for, but all the discussions were conducted in a spirit of christian forbearance, and of brotherly-kindness and charity. Indeed, all admired the spirit which prevailed throughout the various sessions—a spirit which doubtless was fostered first by the excellent sermon of the late Moderator, and the conversation on the state of religion with which the Synod opened, and afterwards by the very seasonable and admirable sermon preached in Coté Street Church, on Sabbath forenoon, by the Rev. Mr. McAlister of Metis, to which a great number of the members of Synod listened.

We shall not here refer to the various topics which occupied the attention of the Court. We shall merely mention the urgent wants of the Church, as brought out in the Home Mission Report. It appeared that, at this very time, fully ninety laborers would be required for the work as now developed, there being about fifty congregations ready and anxious to call pastors, while there are upwards of forty congregations or stations not in such a matured state, but still urgently needing supply, and prepared to exert themselves, according to their ability, to sustain the means of grace. What a solemn responsibility rests upon us as a Church. May we be led as individuals to feel our responsibility, and earnestly to seek by prayer to the great Lord of the harvest, for an adequate supply of laborers, that we may be enabled to go up and possess the land, and occupy those positions, many of which are of great importance, that are destitute of the blessing of a stated ministry.

We cannot refrain from saying, that in no place have the friends of the Church been more zealous and active in seeking to promote the comfort of the members of Synod, and we believe on no former occasion have the ministers and elders attending the Synod, spent a more happy season. May refreshing influences follow, and may the dew of heaven abundantly descend upon our Zion. May peace continue to be within her walls, and prosperity within her palaces.

PROCEEDINGS OF SYNOD.

The Synod met, according to appointment, at Montreal, and within Coté Street Church there, on the 14th of June, and was opened with sermon by the Rev. H. Gordon, Moderator for the past year, from Joshua, 12th chapter and 1st verse. The Synod, at a subsequent diet, tendered their thanks to Mr. Gordon, for his excellent sermon, and requested him to furnish it, or such parts of it as might be most suitable, for publication in the *Record*.

The Roll was made up, when it appeared that there were on the Synod Roll 104 ministers, of whom sixty-three were present at some of the sessions, together with twenty-nine elders.

On proceeding to elect a Moderator, several nominations were made, viz: Rev. W. McAlister of Metis, Rev. G. Cheyne of Saltfleet and Bimbrook, Rev. T. Henry of Lachute, Rev. T. Lowry of West Gwillimbury and Bradford, and Rev. W. Clarke of Quebec. Several of those nominated requested their names to be withdrawn, and the vote was taken between Mr. Lowry and Mr. Cheyne, when a majority voted for Mr. Lowry, who accordingly took the chair, and addressed the Synod in an appropriate and impressive manner. A vote has seldom been taken hitherto in the election of the Moderator, but, although on this occasion a vote was called for, the very best feeling prevailed.

At the afternoon sederunt various Committees were appointed, the first part of the diet having been spent in devotional exercises, which were conducted by the Moderator, Mr. McAlister, Dr. Burns, and Mr. Wardropo.

In the evening the Synod called for the report on the State of Religion, which was given in by Rev. D. Fraser, one of the Conveners of the Committee.

After a lengthened conversation on the general subject of the revival of religion, and the various points specially brought up in the report, the following motion was unanimously agreed to:—

The Synod having heard the report with lively gratitude, and yet with deep humiliation, cordially accept it, and return thanks to the Committee, and especially to the conveners, for their judicious diligence; approve of its statements and suggestions, renew the Committee with additional members, and instruct them to print the report in the *Record*, and to follow it up with a pastoral address in the name of the Synod, and with the Moderator's signature, embracing the leading features of the report; recommend them to repeat their communications in any shape they please with the Ministers, and to extend them to Catechists and Sessions and individual office-bearers in vacant charges, and empower them generally to adopt such measures as shall in their judgment seem well fitted to revive and to promote the work of God amongst us, and to report their diligence and its results to next Synod. The Synod farther cordially approve of the suggestions made in regard to special prayer in the present eventful crisis of the Church and of the nation, and earnestly recommend its practical adoption without delay, by all the Presbyteries and Members of the Church.

On Friday morning the Synod took up an overture from the Presbytery of Hamilton, on the subject of the employment of Ministers from other churches before they shall have been formally received into this church. The Synod,

on a division, appointed a committee to consider the subject of the employment of Ministers duly certified by other churches prior to the period when the laws of the Church permit their formal reception. This Committee at a subsequent diet, reported the following regulations which were sanctioned by the Synod:—

1. That in all cases, when applicants for admission do not come to us, in the way of "orderly translation, or express designation as ministers or missionaries," as pointed out in the amended Act for the admission of ministers, of the Synod of 1847, but with private Certificates only, no connexion with this Church shall be recognised but with the express sanction of the Synod.

2. That in the case of Ministers provided with testimonials regularly granted by the ecclesiastical body with which they are connected, applying for employment in connexion with this Church, previous to a meeting of Synod, these testimonials shall be tabled at an ordinary meeting of Presbytery.

3. That these testimonials must lie on the table till the next ordinary meeting of Presbytery, occurring at an interval of not less than two months from the period of their presentation.

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

The Synod also sanctioned the change of the designation of the Presbytery of Perth into the Presbytery of Ottawa. At a subsequent diet, the Presbytery of Brockville and that of Ottawa were united under the name of the Presbytery of Brockville and Ottawa.

In the afternoon of Friday, the Synod took up an overture from the Presbytery of Toronto, on the subject of the examination of students. The Synod agreed to send down for the consideration of Presbyteries, the whole subject of the examination of students, instructing them to report their views to next Synod.

On Friday evening, the Synod took up the Home Mission Report, which was given in by Mr. Reid.

The report having been read, it was, after lengthened deliberation, unanimously resolved, that the report be gratefully received, that the Home Mission Committee be re-appointed, and that while they renew their efforts in giving effect to the laudable scheme already in operation for obtaining Ministers and Missionaries from the mother country, this court would specially urge upon the Ministers and Elders within its bounds, to increase their efforts in seeking out young men who may give themselves to the work of the Ministry; and, further that each Presbytery be enjoined to recommend its settled Ministers to share a portion of their labors with the vacant congregations and Mission Stations within its bounds; and that each Presbytery be advised to hold Missionary Meetings annually in all the congregations within its bounds, in order to stir up and increase the spirit of Missions amongst the people.

The Synod further resolved that Dr. Bayno, Messrs. Gordon and Uro, who have either gone to Britain, or are about to do so, be requested,

while at home, to bring the claims of the Canadian Mission field before the Churches, with a view to the securing of additional labourers.

Dr. Burns gave some interesting information in regard to the Red River Mission, and its progress under the charge of the Rev. John Black.

Thereafter Mr. King submitted a report of the Buxton Mission. On motion made and seconded, it was unanimously agreed to receive the Report, and to direct that it be printed and circulated in the Record.

When the Synod assembled on Saturday morning, Rev. D. Fraser, laid on the table a donation from Alexander Gillespie, Esquire, of London, of one hundred pounds in aid of the Home Missions of the Church. The Synod unanimously agreed to tender to Mr. Gillespie their cordial thanks for his munificent gift.

The Synod then took up the College Report. On motion made and seconded, it was agreed that the Report of the College Committee be received and approved. And the Synod express the satisfaction and thankfulness with which they have learned the harmony and prosperity of the Institution during the year.

That the Synod accept and adopt the curriculum of study submitted in the Report, but expressing their strong opinion of the desirableness of bringing the Hebrew classes at as early a date as possible under the direct care of the College, call the serious attention of the College Committee to this subject, and empower the Committee, if they shall see fit, to make arrangements for having the Hebrew taught by any of the Professors or of the Ministers of the Church.

That the Synod appoint the Professors with S. Spreull, Esq., and G. Brown, Esq., M. P. P., to be a Committee to confer with the authorities of the University College, with a view to have the classes of that Institution made more available than at present to the students of this Church.

The Synod farther appointed the Committee for the superintendence of the College during the year.

The Synod then took up two appeals from a sentence of the Presbytery of Toronto, in regard to the election to the office of the Eldership of Mr. G. A. Pyper, and Mr. J. M. Campbell.—The Synod at a subsequent diet, divided on the two following motions:—

1st. That the Synod having heard the papers read, and the pleadings at the bar, in this case, sustain the finding of the Presbytery, dismiss the appeal, and recommend the Ministers and members of Knox's Congregation to cultivate a spirit of mutual forbearance and love.

2nd. That the Synod waive the merits of the appeal, find nothing proven against Messrs Pyper and Campbell, to disqualify them for the office of Eldership, but in consequence of the painful state of things which, from the evidence elicited in this case, appears to exist in Knox's Church, Toronto, appoint commissioners to visit that congregation, confer with parties with a view to bring about a state of greater harmony, and tender to them such counsel as in the circumstances may seem fit.

The roll was called and votes marked, when 40 voted for the first motion and 12 for the second. The first motion was declared to be carried. Parties were recalled and the finding of Synod intimated.

At the afternoon diet of Saturday, Mr. Gillespie addressed the Synod; communicating many interesting facts with reference to the progress of the state of the Presbyterian Church of England, and of its missionary efforts.

It was then moved by Mr. Fraser and seconded

by Dr. Burns, and unanimously agreed to.

That the Synod having heard the address of Alexander Gillespie Esq., of London, an honoured Elder of the Presbyterian Church in England, return hearty thanks to Mr. Gillespie for his address; and request him to convey to the Synod of the English Presbyterian Church, the fraternal greetings of the Synod of the Presbyterian Church of Canada, assuring them of the deep interest felt by this Synod in their progress and success at home and abroad.

The Synod then proceeded to take up the consideration of the report of the Committee on the Widows' Fund.

The report was given in and read by Mr. Reid.

It was moved and seconded, and unanimously agreed,

That the report be received and adopted; that the thanks of the Synod be given to the Committee for their diligence; that the Committee be reappointed; and that instructions to Presbyteries be renewed to keep before the various congregations of the church the duty of increased liberality, with the view of supporting and augmenting the Fund; and that the advice of an Actuary, in regard to the position and prospects of the Fund, be taken in the course of the ensuing year.

On Monday, the Synod granted leave to the Presbytery of Toronto, to take on trials for license, Messrs. Alexander McLean, and John Milloy, Students of Divinity. The Synod also granted leave to the Presbytery of London, to induct the Rev. Mr. Bethune, lately from Prince Edward Island, into a pastoral charge, before the expiry of twelve months. The Synod referred a memorial from Rev. D. Clark to the Presbytery of Toronto, within whose bounds he is now labouring.

The Synod took up an overture on the subject of Mansees. The overture was approved and Presbyteries instructed to correspond with congregations, with the view of urging on them the propriety of taking prompt action in the matter.

On Tuesday morning, the Synod called for the reports of the Committee on College Buildings, and of the Committee for drafting a deed for the holding of College property. These were given in and read.

It was moved by Dr. Burns and duly seconded,

That the proceedings at the special meeting in November last, regarding the College, be approved generally, and that the Committee be re-appointed with instructions to obtain a trust deed on the principal of the model deed for congregations; approve of the method proposed in the minute of the date referred to for the election of Trustees; limit the anticipatory disruption clause to the Ministers and Elders of the whole Church at the time, and the Committee be instructed on obtaining such a deed to proceed forthwith to receive donations and subscriptions to the extent of at least £10,000, and to obtain suitable plans, and estimate, the result to be submitted to next Synod, or if the Committee choose, to a meeting to be specially called.

It was moved by Mr. Archibald Young and duly seconded,

That the College building proposed to be erected in connexion with the Synod of the Presbyterian Church of Canada shall be vested in Trustees, chosen by the respective congregations, according to the resolutions passed at the *pro re nata* meeting of Synod, only that those shall be held elected who have the greatest number of votes, to be held for the Synod holding the principles recognised in the standards of this Church.

It was moved by Mr. McLaren, and duly seconded,

That the Synod having taken into consideration the subject of Deeding the College property, declare in favour of a deed which secures the property to the principles of our church as at present defined in the Standards of this body, the property to be held by Trustees, elected annually by the Synod.

It was agreed that the two last motions should be put to the house against each other, which having been done, a majority supported the motion made by Mr. McLaren.

The first motion viz: that made by Dr. Burns, and that by Mr. McLaren, were then put to the house, when 39 voted for Mr. McLaren's motion, and 20 for Dr. Burns' motion.

Mr. McLaren's motion was then declared to be carried, and in accordance with it, the Synod re-appointed the Committee, instructing them to obtain a Deed in accordance with the motion now passed, and, on obtaining such a deed, to proceed to receive donations and subscriptions, and to obtain suitable plans and estimates, the result to be submitted to next Synod, or if the Committee choose, to a meeting to be specially called.

At the following diet, it was, on motion made and seconded, unanimously

Resolved—That in the appointment of Trustees for holding the College property, according to the motion passed at last sederunt, the second resolution adopted at the special meeting in November last be retained, to the extent that each congregation shall elect an individual, being a member of the Church, and transmit the name of such person to the Clerk of Synod, on or before the 1st June, and that from the individuals thus chosen by the congregations the Synod shall appoint Trustees.

On an application from the Presbytery of Toronto, the Synod agreed to sanction the employment of Rev. A. C. Geikie, under the direction of the Home Mission Committee, until he shall be formally received as a minister of this Church.

The Synod entered into a discussion on the subject of Union with the United Presbyterian Church. The Report of the Committee on Union, and various petitions from congregations, on the same subject, were read.

The following motions were submitted:—

It was moved by Mr. John Ross, and duly seconded,

That the Synod believing that it is its duty to welcome a friendly conference with brethren holding forth to us the hand of fellowship, and at one with us regarding the grand truths of the Gospel, and the order of the house of God, although differing from us on other points which we deem of importance as belonging to the constitution of this Church, and believing farther that such conference would tend to remove mutual misapprehensions and to promote that harmony of sentiment and affection which might in due time lead to a lasting union, appoint a Committee to confer with any Committee appointed, or that may be appointed by our brethren of the United Presbyterian Church, on the subject of Union.

It was moved by Mr. Laing, and duly seconded,

That the Synod having heard the report of the Committee on Union, with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committee of the two bodies were

prevented from meeting, and thus understanding more perfectly the position of each; and, being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal if not the only hindrance to Union is, that this Synod consider it the imperative duty of nations and magistrates in their public and representative capacity to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known,—yet appoint a Committee to confer with the Church, if they agree to such conference, and in the meantime tender to them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and office-bearers of the two communions.

It was moved by Dr. Burns, and seconded,—

That the Synod deeply regret the circumstances which have hitherto kept asunder two bodies so nearly at one, on great principles, as the Presbyterian Church of Canada, and the United Presbyterian Church; and the members of this Synod cannot but cherish just alarm, lest errors of a dangerous character, regarding the nature of Christ's supremacy over the nations, and the responsibility of nations, as such, for the manner in which they deal with the written revelation of God, have made serious inroads among the Ministers and Members of the Church in these lands. The Synod appoint a Select Committee to draw up, and print in the *Record*, a short and well digested declaration of principles as held in the standards of the Church, in opposition to those now avowed through the accredited organs of the United Presbyterian Church, and the same Committee shall hold conference when desired with brethren of other churches who may harmonize with us in sentiment on such vital matters, and farther, that this Committee shall be required from time to time to vindicate from misrepresentation the doctrine really held by this Church in its accredited standards, and in the belief and practice of its members.

The vote being called for, the second and third motions were put against each other, when the second carried by a majority. The first and second having been then put to the house, 22 voted for the first, and 38 for the second,—viz: that moved by Mr. Laing, which was accordingly declared to be carried.

The Committee was appointed as follows,—viz: the Moderator, Dr. Burns; Messrs. Ure, Laing, Ross, McLaren, Inglis and Duncan, Ministers, and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener. Closed with prayer.

On the evening of Tuesday, the Report of the Committee on Foreign Missions was taken up; when it was moved, seconded, and agreed,

That the same be received, and the thanks of the Synod given to the Convener and Committee; that the Synod express their regret that the Committee have been unable to secure Missionaries to go out to the foreign field; that the Committee be re-appointed, with instructions to keep the claims of Foreign Missions before the members of the Synod, through the pages of the *Record*. The Synod further authorised the Committee to employ one or more of those Missionaries already in the field of India, who may be found suitable, until such time as they can obtain men from Canada, who may be found suitable and willing to undertake the work.

The Rev. Mr. Tanner afterwards addressed the Synod on the progress, position and claims of the French Canadian Missionary Society.—

The following motion was adopted, viz:—

That the thanks of the Synod be given to Mr. Tanner, and that we assure him of the deep sym-

pathy and interest felt by this Synod, in the work in which the Society which he represents is engaged, and of the unfeigned joy and gratitude to God, felt by the Synod, for the measure of success which has already crowned its labours. The Synod farther agreed that a Collection as usual, be taken up in all the Congregations of the Church, in aid of the fund of this Synod.

The Committee appointed to examine the Public Accounts of the Church, gave in a Report. On motion made and seconded, it was agreed that the Report be received.

The Committee on the Statistical Returns gave in a report.

On motion made and seconded, it was agreed,

That the Report be received, and the Synod record its thanks to the Convener, Rev. S. C. Fraser, for the excellent tables which he has so carefully prepared. The Synod ordered the Report to be printed in the columns of the *Record*, empower the Synod Clerk to correspond with ministers who have neglected to forward returns, and enjoin Presbyteries to see to the preparation of reports for the future, by all the congregations within their bounds.

The Synod then took up an overture, on the subject of the support of the ministry, brought in by the elders attending the meeting of Synod. The Synod sustained the overture, and renewed the recommendation of last year in regard to the increase of the stipends of ministers in a rate commensurate with the greatly enhanced cost of living. The Synod also recommended all congregations to make arrangements for defraying the travelling expenses of their ministers and ruling elders, when attending the meeting of Synod.

On Wednesday morning, the Committee appointed to revise the Records of the several Presbyteries, gave in their reports, which were sustained, and the Records ordered to be attested accordingly.

The Synod then took up an overture on the subject of the establishment of a Board of Publication and Colportage. The following motion was agreed to, viz:—

That the Synod cordially approve of the object, earnestly recommend Presbyteries to take immediate steps to establish a system of colportage within their bounds, and appoint the following Committee, to mature a scheme for a general Board of Publication and Colportage, to report to next Synod, viz: Mr. Inglis, Convener; Dr. Burns, Messrs. Irvine, John Alexander, Laing, Scott, King, Gregg, Thos. Wardrope, Ministers; and Messrs. McLellan, Begg, Mitchell, Shaw, and Cattanaeh, Elders.

The Committee on Sabbath Schools gave in a Report, which was sustained, and the Committee re-appointed. In accordance with an overture, the same Committee were appointed to take steps for publishing a periodical suitable for Sabbath School teachers and scholars.

The Committee, which had been appointed on previous Diet, to examine the manuscript of the Book of Discipline, prepared by the Committee, of which J. W. Smellie was Convener, gave in a report to the following effect:—

The Committee appointed to examine the manuscript presented by Mr. Smellie, beg to report to the Synod that the Convener of the Committee has perused the manuscript, recommended that the work should be published by the author, and that the Synod, while not responsible for its contents, should give it a general approval, as a work calculated to be very useful to minis-

ters, office-bearers, and members of the Church. But inasmuch as this work does not meet the requirements of the Synod, that a small Committee be appointed to prepare a Tract or Manual of Discipline, for the guidance of Church courts, and of Church business in general, to be printed and sent down to Presbyteries before the first of January next, that the Presbyteries may carefully revise it, and report to next Synod.

The Synod sustained the Report, and in terms of it appointed the Moderator, Mr. Gregg, and the Clerk of Synod, a Committee to prepare a brief Manual of Discipline. Mr. Gregg, Convener.

The Synod took up an overture on the subject of the enlargement or more frequent publication of the *Missionary and Ecclesiastical Record*. The Synod referred the overture to the Agency and Record Committee, recommending the subject of it to their careful consideration.

The Synod then took up an overture from the Presbytery of Cobourg, on the introduction of instrumental music into the public worship of God. After full discussion, the following motion was adopted by the Synod, viz:—

The Synod having heard the overture from the Presbytery of Cobourg, declare that the introduction of instrumental music in public worship is not approved or permitted by this Church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds, but to take steps, so far as practicable, to encourage and cultivate the harmonious exercise of vocal praise.

An overture on the employment of missionary labour among the lumberers on the Ottawa, was taken up, and referred to the Presbytery of Brockville and Ottawa for consideration and action.

The Report of the Committee anent the registration of baptisms, marriages, and deaths, was given in. The Report was received and the Committee reappointed.

The Report of the Committee on Sabbath Observance was given in and read. The Committee agreed to sustain the Report, adopt its recommendations, and reappoint the Committee.

The Committee on the Clergy Reserves gave in a Report. The Synod agreed to receive the Report, and to express their strong condemnation of the Act by which the Reserves have been nominally secularized, while all the evils flowing from the previous system have been perpetuated and confirmed.

An overture, and various papers on the subject of Intemperance, were taken up and considered by the Synod. After reasoning, it was agreed to recommend ministers to give prominence, in every competent way, to the evils arising from the use of intoxicating drinks. Further, the Synod resolved again to petition the Legislature for the enactment of a Prohibitory Law.

An overture on the subject of spiritual destitution among the German population, and the importance of seeking to supply in some measure this destitution, was considered, and generally approved. The Synod referred the subject to the Presbytery of Hamilton, in the earnest hope that they may be able to devise something for the spiritual benefit of this interesting class of the population.

An overture on the importance of setting apart a special season for Prayer, for the revival of

religion, was referred to the Committee on the State of Religion.

Various papers, with reference to the American Tract Society, were brought before the Synod. The Synod agreed to refer them to the Board of Publication and Colportage.

An overture on the establishment of Congregational Libraries was taken up. The Synod approved the subject, and referred it to the Committee on Publication and Colportage.

An overture on the subject of the desirableness of obtaining Theological works on reasonable terms for ministers, libraries, was brought in by the elders attending the Synod. The following were appointed a Committee to give their attention to the matter, and take such steps as they may deem best for carrying out the object of the overture, viz: Messrs. Court, Redpath, Rowan, with Rev. Messrs. Fraser and Inglis.

The Synod appointed the four quarterly Collections to be taken up in the usual order, viz:—

1. For French Canadian Missionary Society, on third Sabbath of July.
2. For Duxton Mission and Synod Fund, on third Sabbath of October.
3. For Foreign and Jewish Missions, on third Sabbath of January.
4. For Ministers' Widows' and Orphans' Fund, on third Sabbath of April.

The Synod also ordered the contributions for the College to be taken up and remitted, in the course of the months of January and February.

The Synod, before closing, resolved to record their thanks to the office-bearers of Coté Street Church, for the comfortable accommodation provided for the meetings of the Court and also to the friends in Montreal, for the hospitality so kindly extended to the ministers and elders during the present Session.

The business of the Court having been concluded, the Moderator addressed the Synod, and announced that the next ordinary meeting of Synod would be held in London, and within St. Andrew's Church there, on the second Wednesday of June, 1856, at 7 o'clock, p. m.

After prayer, and the singing of the 126th Psalm, the Synod was closed with the benediction.

GENERAL ASSEMBLY, FREE CHURCH OF SCOTLAND.

This venerable Court met at Edinburgh on the 21st May, and continued in Session until the 4th June. The meeting was a most interesting and important one, and was pervaded by an admirable spirit of harmony and Christian forbearance. The differences which unhappily for a time prevailed, appear to have been removed, and we sincerely trust will never again be manifested. Dr. Grierson, of Errol, was succeeded by Dr. Henderson, of Free St. Knoch's, Glasgow, a man admirably adapted for the important and honourable office of Moderator. The Rev. Mr. Cockpen, one of the Clerks, having been removed by death since last Assembly, his place was filled by the appointment of the Rev. Sir H. Moncrieff.

In consequence of the late period of our receiving full files of the Assembly papers, and in con-

sequence also of our columns being so much filled with the proceedings, reports, &c. of our Synod, we shall not be able to give anything like even a summary of the proceedings. We shall merely notice some of the principal matters which were before the Assembly, purposing in our next issue to give further details of such of their proceedings as may be regarded as most interesting to our Canadian readers.

COLLECTIONS FOR THE SCHEMES OF THE CHURCH.

These collections appear to have been very regularly observed. The number of collections which ought to have been made throughout the whole Church, was 4,545, while there was a deficiency of only 137. From the Treasurer's statements, the amount of the collections would appear to have been, on the whole, satisfactory.

CONVERSION OF THE JEWS.

A very interesting report was given by the Committee on the Conversion of the Jews. This scheme, long hampered by pecuniary embarrassment, is now out of debt, and its operations appear to have been greatly blessed. At Pesth the school is still well attended, there being 370 pupils. At Constantinople the work among the Jews has been retarded by the war; although there are bright prospects of success among the Turks, whose prejudices are being removed by being brought into contact with Christians. At Galata and Haskeuy the work goes on quietly, and, it is hoped, successfully. In Amsterdam the gospel is preached to the Jews, and tracts and books are circulated, the result of which is to arrest attention, and promote inquiry, and in some instances to remove prejudice.

EVANGELIZATION OF IRELAND.

An interesting report on this subject was given in by R. Paul, Esq. In connexion with this subject, the deputation from the Presbyterian Church of Ireland addressed the Assembly on the progress and success of the missionary operations in Ireland. The Rev. D. Hamilton, Moderator of the Irish Assembly, who formed one of the deputation, described the state of things in Ireland as on the whole encouraging, but still as calling for still more energetic effort.

HOME MISSION REPORT.

This report was read by Rev. Mr. Wilson, of Dundee. It stated that twelve new stations had been added during the year, and two dropped—the whole number of stations being seventy-two. It referred to an unwillingness, on the part of the probationers, to be employed in connexion with the Home Mission work.

THE SUSTENTATION FUND.

This is a subject on which there has been of late a great deal of difference of opinion—After a lengthened discussion, conducted in an excellent spirit, a series of resolutions, moved by Dr. Camlish, in favour of an equal dividend from the fund, was carried by a large majority, in opposition to the motion by Mr. Dunlop, having chiefly for its object the appointment of a Select Committee to consider the whole subject.

THE COLLEGE QUESTION.

This matter, which has excited so much interest, and called forth so much controversy, has

been in the meantime settled, if not in perfect harmony, yet with good feeling. The Theological Hall at Aberdeen has been confirmed, and Mr. Sachs appointed as a third professor, to teach Hebrew and Biblical Criticism. The Assembly also, in the course of its sessions, sanctioned a plan which has been proposed for the erection of a Theological College at Glasgow. Several gentlemen, including Dr. Clark, who is himself offering £30,000, have proposed a plan for the establishment of a Hall, and have agreed to raise £60,000 for the erection of buildings and the endowment of Professorships. The principle of College extension has thus been recognized, without, however, any intention to interfere with the New College, Edinburgh.

COLONIAL AND CONTINENTAL REPORT.

The Rev. John Bonar gave in the report of the Colonial and Continental Committee. The report sketches the rapid progress of the Colonial scheme, which has now attained such vast dimensions, referring especially to the growth of the Canadian Church, and of the Australian Church. As to the resources of this scheme, the Committee has this year paid off £1,700 of its debt, while there is in hand the sum of £1,000, to send out more ministers, as soon as they can be found. The report entered into many particulars connected with the work of the Committee during the year, of which we cannot, in our space this month, give even a summary. In connexion with this report, several ministers of Continental Churches were introduced, and addressed the Assembly. Among these were Mr. Fisch, of Lyons, Mr. Dudas, a Hungarian minister, and Mr. Lenburg, from Sweden. Mr. Saleeby, a Syrian, from Lebanon, was also introduced, and addressed the Assembly.

REPORT OF COMMITTEE OF FOREIGN MISSIONS.

In the absence of Dr. Tweedie, Dr. Candlish gave in the report on Foreign Missions. The report first referred to the missions in Caffraria, where forty-four adults and fifteen children had been baptized during 1854, while at the end of the year, there were fifty candidates for baptism. The report then referred to India, giving the particulars connected with each station. At Bombay, the number of pupils is 1302; twelve adults and five children have been baptized. At Poonah, four adults and two children have been baptized, and the number of scholars is 766. At Nagpore, 725 scholars are on the roll. At Calcutta, 1420 had been enrolled, while the daily attendance was from 1100 to 1200; nine baptisms took place in the course of the year. At Chinsurah, the attendance at the schools was from 800 to 900, and six baptisms had taken place. At Barstoria, the number of pupils was 292, and at Calna 226. At Madras and the adjacent stations, the attendance of scholars was 2400, while the gospel is preached in the vernacular language to 2000 heathen every Sabbath. The report referred to the loss sustained by the removal of the Rev. Mr. Anderson, and by other trials, especially the enfeebled state of health in which many of the missionaries are. The whole contributions received during the year, were £12,551.

SPECIAL HUMILIATION AND PRAYER.

In the course of their deliberations, the Assembly set apart a Diet for exercises of humiliation and prayer, in reference to the dealings of Providence with the nations of the world, and the present state of the Church. The Assembly also commended to the attention of the ministers and members of the Church a Proposal for United Prayer, lately issued and extensively circulated.

Amount raised for objects of Church, from 31st March, 1854, to 31st March, 1855.

| | | | |
|----------------------------|----------|----|----|
| Sustentation..... | £100,407 | 17 | 4 |
| Building Fund..... | 34,175 | 12 | 2½ |
| Congregational Fund..... | 85,910 | 1 | 2½ |
| Missions and Education.... | 61,797 | 3 | 8 |
| Miscellaneous..... | 25,759 | 15 | 3 |
| Total..... | £308,050 | 0 | 8 |

PROPOSAL FOR UNITED PRAYER.

In our last number we referred to a very able paper which has been circulated on the subject of special united prayer. We are sorry that our space will not allow us to copy it entire. We subjoin an abridgement of it. It consists first, of a statement of some of the grounds on which christians may be called to betake themselves to special prayer in the present state of the world; second, of the statement of a plan for such united prayer, especially in secret; and third, of suggestions of some specific supplications which the crisis seems to demand.

I. First, *the peculiar and convulsed state of the continental nations of Europe previous to the rise of the present war*, cannot fail to impress the mind even of the least careful observer of divine providence.

II. Secondly, *the present mournful war forms, in different aspects of it, one of the leading grounds on which the present invitation to special prayer is issued.*

III. But thirdly, and in very special connection with *our own beloved country*,—besides all the urgencies of the present war, there are other circumstances, partly of a more anxious and painful and partly of a more pleasing and encouraging character, fitted to stimulate to special prayer. If on the one hand, the Romish apostasy has of late gained but too much ground in England,—if Tractarianism, Rome's too successful pioneer, has accomplished a very large amount of evil,—if different forms of subtle and insidious error are making too unquestionable progress, how wonderfully, on the other hand, has He who answers often the prayers of his people “by terrible things in righteousness,” laid Ireland open to the Gospel,—shaken the power of the priesthood there to an extent which might have seemed incredible beforehand,—turned the people extensively, and in the darkest regions, from the errors of Romanism,—and prepared the way, as it would seem, for still greater things, if only the Spirit, in answer to importunate prayer, were vouchsafed to direct to wise and energetic operations, and to add to them the indispensable blessing! If, again, the various branches of the evangelical church are constrained to look with alarm at symptoms of an apparent decay in the power of vital godliness, and departure of the blessed Spirit of God, how encouraging to prayer, especially in the present crisis of the country's affairs, is the manifest effusion of the Holy Ghost in some good measure, where we might least have expected it, in our army and navy! Yea, in the very midst of the conflict,—with death flying on every side,—has not the Lord given reason, solemnly and thankfully, to recognize the presence and power of his all-quickening

Spirit? And yet again, if, in the alarming condition of the masses in our great cities,—if, in the mournful prevalence of infidelity, intemperance, ignorance, crime among them, there is very much to impel the children of God to special prayer, surely it were wrong to overlook the fact standing over against this, and furnishing alike a cause of gratitude, and an encouragement to prayer, that now, for many years back, and amid all that is painful in the condition of the country, there has been a marked improvement in some of the most influential classes of the community,—as the medical,—the scientific generally,—and may it not be added, to a large extent in the upper walks and ranks of society.

IV. But attention is further craved, in the fourth place, to *the peculiar state of the vast colonial possessions of our country*, as presenting a ground of every special prayer. The germs of great nations, and thus of an importance altogether incalculable, our colonies are exposed to manifold and peculiar dangers, arising partly from the strong tide of worldliness, by which, without the effusion of the Holy Ghost, spiritual religion, and ultimately public morality, might be undermined and overthrown in them; partly from the presence and activity of the Church of Rome, which reckens its adherents in Canada, for example, as nearly a million, and in Australia has already covered the colony with the network of its organization; partly also from infidelity, always a rank and luxuriant product of the colonial soil; and very largely from the inadequacy of the means of grace, which do not, and, in the circumstances, cannot, keep pace with the immense rapidity of colonial extension..... But if there is so much in the importance of our colonies, and in the perils which beset them, to impel us to prayer, there is quite as much in their condition to animate us also “to take hold of God” in their behalf..... This is especially and remarkably true of Australia, where the immediate results of the gold discovery, and of the vast stream of British emigration that followed, has been the annihilating of the preponderance which Popery was rapidly acquiring by means of government emigration from Ireland. Rome had boastfully proclaimed her expectation that Australia would ultimately become another Ireland, so far as its religion was concerned. The prospect has been suddenly changed by a discovery which, in this as in other respects, is manifestly associated with the working out of the divine purposes; and Australia bids fair to become the Britain of its hemisphere, while the almost simultaneous discovery of gold in California, by which a vast tract of country has been taken from the hands of Rome, and the foundations laid of a great Protestant community, would seem to indicate that there is a special work in store for both, in the evangelising of the empires of China and India which they adjoin, and with which they are daily becoming more intimately and influentially connected.

V. It is manifest, however, that *China* demands separate and special regard in any such proposal as the present. What precious light have not the recent events in this empire thrown over that character of the Lord Jesus, “He that hath the key of David,—that openeth and no man shutteth, and shutteth and no man openeth?” What elements alike of hope and of fear for the kingdom of God appear in the present movements in China, equally fitted to encourage and impel to unceasing prayer.

VI. Nor is it possible surely to overlook as furnishing a sixth grounds of special prayer, *the present condition of our country's vast possessions in India*. It is the general state of the native mind in India to which reference is chiefly made. Two grand facts on this subject seem to claim peculiar regard. First, the large number of youth, either under training at the various missionary institutions, or engaged, having left them, in different departments of active life, who are fully convinced of the falsehood of the religion

of their fathers. The other fact, altogether kindred to this, is the extensive shaking of the confidence of the native mind, considered more at large, in the ancient superstitions, and its preparation thus for casting them away, if only a larger and more effective Christian agency, attended by the grace and power of the divine Spirit, were brought to bear on it.

VII. It may now only be added, as among the grounds of the present invitation to prayer, that leaving out of view all disputed questions of prophecy and its dates, it is impossible not to anticipate the predicted destruction of the mystic Babylon, and the glory of the latter day, as, at least, approaching nearer: and it may seem highly probable to many that their arrival, in connection with whatsoever predicted preparatory sufferings and trials, cannot be very far off. And thus, very much as Daniel, when "he understood by books the number of the years whereof the word of the Lord came to Jeremiah" concerning the desolations of Jerusalem, "set his face unto the Lord God, to seek, by prayer and supplication, with fasting, and sackcloth and ashes," so many of the children of God, on this last and more general ground, as well as all the previous and more special ones, may be moved to throw themselves into the proposal which is now humbly submitted to them for special and concerted prayer, as follows:—

First, it is proposed, in reference to the matters of request to be expressly indicated immediately, that there be an understanding or agreement for special prayer to extend over a considerable period,—namely a *twelvemonth*, commencing on the first day of May, in the present year.

Secondly, it is wished to be avowed here as the object principally aimed at, to stir up to increased prayer *daily in secret*, about the matters to be specified. It can scarcely be questioned that the chief want among us lies practically in the restraining of Peniel-like "wrestling" with God in secret. It is of course, a comparatively easy thing to give attendance at meetings. It is another thing to "take hold of God," day after day, in secret, apart from the excitements of a crowd, and according to the invitation, "Thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."—(Matt. vi. 6.) And still further, while no meetings, however numerous, would ensure such prayers over and above, those secret prayers could scarcely fail to secure them, and, what is still more important, to secure the truth and reality of the exercises in them. It were well accordingly, that special periodical meetings should be held during the period proposed.

And thus, *thirdly*, it might be arranged and fixed, that so far as possible consistently with circumstances, some portion of each day should be spent in humble communing with the Lord our God, about the matters to be now specified.

I. *Confession of sin*,—the sin of our race,—our individual sins,—our sins as *faculties*,—our sins as *churches*, in our formality, conformity to the world, lukewarmness, weakness of faith, inconsistencies, covetousness, carnality, strifes, and divisions,—our sins as a *nation*, enjoying peculiar privileges, and chargeable with corresponding guilt, in our little improvement of them, our national pride, infidelity, forgetfulness, and contempt of God, profanation of the Lord's day, public encouragement of antichristian error, intemperance, covetousness, and open and secret licentiousness.

II. *Prayer*, in the holy name of our Lord Jesus Christ, that God, of his rich mercy, blotting out our manifold iniquities in the blood of his Son, would shed down largely in the midst of us his Holy Spirit,—"the Spirit of life in Christ," "the Spirit of holiness," "the Spirit of adoption," "the Spirit of grace and of supplication," "the Spirit of glory and of God," that this pre-eminent "promise of the Father," and fruit of the

Saviour's death and glorification, might be realised in a more glorious manner than heretofore, causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose," that in our own day the restless energy of the quickening Spirit might be everywhere seen,—seen at home and abroad, among Jews and Gentiles, in China, in India, in Australia, among our brethren of the American continent, in long-oppressed Africa, in Europe, over the world at large.

III. *Prayer for the children of God every where*, that as it is by their instrumentality, in many ways, the Lord is pleased to carry forward his great work on the earth, so by the Holy Ghost given to them more largely, they may indeed be workers together with God unto his everlasting kingdom,—more faithfully giving themselves to the discharge of their great mission to the world, by prayers, by example, by labours, by self-denying sacrifices,—and more evidently answering to their proper character, as "the salt of the earth," "the witnesses of God," "his remembrancers," "the apostles of Christ," "a dew from the Lord in the midst of many people," and "lights in the world, holding forth the word of life."

IV. *Prayer for the revival of the churches of Christ*,—for their growing purity, unity, spirituality, and efficiency,—that by the Holy Ghost poured forth, the work of the Lord may be largely advanced in them; that the ministry may be rendered more earnest, faithful, and Christ-like; that "the gospel may come not in word only, but in power, and in the Holy Ghost, and in much assurance," that families may everywhere become nurseries for the kingdom of heaven, and the young be early brought to the knowledge of the Saviour; that divine ordinances may be attended with power, and "the goings of our God and King be seen in his sanctuary;" and that all things in the churches may be increasingly ordered according to the mind and will of the Lord made known in the Holy Scriptures.

V. *Prayer for our beloved country*,—that the Angel of the covenant may shield it in all its interests in this time of rebuke and sore trial and the living God condescend to be "a wall of fire round about it;" that he would deeply impress it on the minds of all classes that war is one of his fearful scourges or the chastising of a rebellious and ungodly world, that he would sanctify to the nation the severe affliction, rendering it largely instrumental to the softening of the hearts of our people in general, and specially of the many wounded, sick, dying, bereaved,—preparing them to receive the precious seed of his Word, that he would speedily give command to the sword to return again into its scabbard, and "make wars to cease unto the end of the earth;" that our country, meanwhile, may know her true position, and be faithful to her important trust, that in so momentous a crisis, she may have "understanding of the time, to know what she ought to do," realising her responsibilities, opportunities, duties; and that grace and wisdom equal to the emergency may be given to our beloved sovereign, to our statesmen, our legislators, our commanders, our pastors, and to the entire community.

VI. *Prayer further for the country*, that the wisest means may be energetically and effectually employed for reclaiming our outcast and neglected population, especially in the great cities,—for bringing the means of sound instruction and education within their reach,—for checking the progress of intemperance, infidelity, and licentiousness among them,—for elevating their entire condition,—and specially for raising them, by the grace of the Holy Ghost, to that "godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come."

VII. *Prayer*, that the present remarkable commotions among the nations of the earth, may be overruled to the breaking down and removing of

every barrier that stands in the way of the unrestricted circulation of the Word of God, and the proclaiming everywhere of the gospel of our Lord Jesus Christ, and in this and other ways, may be rendered finally instrumental towards the advancing of that everlasting kingdom which is yet destined to fill the whole earth.

And thus finally.

VIII. *Prayer for the speedy fulfilment*, in all its blessed import, of the petition, "Thy kingdom come, thy will be done, as in heaven, so in earth;" that human reason enlightened by divine truth, may be everywhere subjected to divine authority; that the human heart, attracted by the power of divine love, may universally yield up its first, its strongest, its best affections, an offering of grateful thanksgiving to the God of salvation; that man's energies and influence, consecrated to the service of the Creator and Redeemer, may bring forth fruit abundantly to the glory of God in the salvation of men; that, in the promised destruction of Antichrist, and conversion of Israel and of the nations, "the glory of the Lord may be revealed, and all flesh may see it together, as the mouth of the Lord hath spoken;" and that our Lord Jesus may hasten that great, infinitely solemn, and glorious issue of his second appearing, for which his ransomed church longs and waits, as the full and final consummation alike of her own blessedness, and of the manifested glory of her Lord, saying, "Even so, come, Lord Jesus!"

SYNOD OF UNITED PRESBYTERIAN CHURCH—SUBJECT OF UNION.

The following is the deliverance of the Synod of the United Presbyterian Church, on the subject of Union, based on the Report of a Committee, to the following effect:—

The Committee on the papers on Union with the Presbyterian Church of Canada, report that the petitions are substantially the same, and manifest a most excellent, brotherly, and Christian spirit; and they submit the following Resolution, which, in their opinion, in present circumstances, should be adopted by the Synod, as the reply to the petitioners:—

That this Synod, while deeply sympathizing with the petitioners, in their petitions for Union with the Presbyterian Church of Canada, finds itself precluded, by the action of the Synod of the Presbyterian Church of Canada last year, from taking any further action in the matter at present; but that, in the meantime, the Synod strongly recommend the membership of our Church to continue sedulously to cultivate the spirit of Christian union with all evangelical Churches, and especially with our brethren of the Presbyterian Church of Canada; and further, this Committee would suggest to the Synod the propriety of appointing a Committee, with whom all parties might communicate on the subject of Union with other Churches.

On motion, it was unanimously agreed to adopt the Report, like as the Synod did, and hereby do adopt the Report, as the expression of the mind of Synod on this important subject.

The following persons were appointed a Committee, in terms of the Report, viz: The Rev. Dr. Taylor, of Montreal, Rev. Messrs. Jennings, Skinner, Proudfoot, Kennedy, Thornton, and Oimiston. Dr. Taylor to be Convener.

Mercies, long waited for, when they at last come, are the more acceptable.

Be always displeased at what thou art, if thou desirest to attain to what thou art not.

We can assign no limits to the wickedness of the human heart, when furious passions are combined with great authority.

CHURCH COLONIZING.

It is greatly to be desired that our large and flourishing churches should feel more deeply the importance of sending out colonies to build up new congregations. The objection to colonizing, in most cases, even where it is imperatively demanded, arises from the apprehension of weakening existing churches. We respectfully ask, whether such fears are warranted by facts? Is it true, that where efforts of this description have been made, they have crippled the congregations engaged in them? Is it not true, on the contrary, that in almost every case, the places vacated have been speedily filled, and that the vigour and energy imparted by the results of a successful enterprise, have far more than compensated for any temporary inconvenience? We feel well assured, that a candid and careful examination of the matter would show the latter to have been the fact. Making sacrifices, and carrying forward plans for extending Christ's cause, is not the way to incur his displeasure, or cause him to withhold encouragement and success. On the contrary, "He that watereth shall himself be watered." The pastor and people, who, in view of the wants of some needy neighbourhood, nobly come forward, and devote both members and means, to plant a new church, assuredly manifest a spirit which their divine Master will not fail to honour. The thing in itself will develop their energies, and bring out latent talent; the colonists, thrown to some extent into circumstances which render active exertion indispensable, will become more than ever working Christians, whilst those who remain, feeling the importance of compensating in some measure for the loss sustained, will also be aroused to greater diligence. We doubt not that the results of every judiciously planned colony has furnished illustrations in point. Some, whose individuality had been swallowed up in the masses of the old congregation, have become prominent and valuable men in their new relations; whilst the necessity of supplying the vacated posts of leading members who have been sent out, has called forth from obscurity those who, from that time forward, are esteemed amongst the most energetic and useful. God has his own way of working, and if we do our duty he will not fail to bring things right in the end. We may safely trust him with the results, when we are sacrificing our own apparent interests for what we believe to be the claims of his cause.

The method adopted in some cases, of assigning to a colony only such as are regarded as of little consequence, and can be most readily spirited, is simply to degrade the enterprise, and to insure its failure. It asks for bread, and you give it a stone. The best material is necessary to form a good nucleus, and to encounter and overcome the struggles of the outset. If either party can sustain itself with the same and halt of the flock, it is the old congregation, with its well-established position. It is not necessary, however, that either should fall heir exclusively to the fock. Every church, in circumstances to undertake a colony, has good and true men enough for itself and for its offspring; and to withhold a portion of them from the latter, is to manifest a narrowness and selfishness unworthy of a Christian people. Those enterprises which have been most successful, have been where the pastor and elders, after full conference, have fixed upon certain persons as eminently suitable to take the lead in a colony, and have laid the subject before them, and urged it upon them, as a matter of conscience and duty. Merely to announce from the pulpit, or to let it be understood in some general way that such a thing is on foot, and that some of the membership should take hold of it, will certainly end in anything else than such results as are to be desired.

People are naturally attached to their accustomed place of worship, and to their pastor under the sounds of whose voice they have for a long

time been sitting; and nothing but the impelling power of a clear conviction of duty upon the conscience, can move them, almost Abraham-like, to go out, hardly knowing to what in the end their footsteps may lead. There is a sort of spiritual dynamics, which, in this connection, it is important to understand and apply.—*Presbyterian*.

THE DARK PLACES OF THE EARTH FULL OF HORRID CRUELTY.

In Feejee, Christian Missions have been for a number of years established in connexion with the Wesleyan Church. By the blessing of God, these Missions have been instrumental in bringing many degraded Cannibals to a knowledge of the true God, and of the salvation of Jesus Christ. But much still remains to be done. The following description of the present state of Feejee, may well excite the deep pity of Christians, and call forth their earnest prayers for the time when the abominations of heathenism shall be swept away, and the gospel exert its influence on all the nations and tribes of mankind:—

PRESENT STATE OF FEEJEE.—The present state of Feejee is deplorable in the extreme. The labourers are too few for this extensive field. The great mass of Feejeeans are at this moment cannibals, murderers, delighting in blood and cruelty. Thousands upon thousands have never seen a missionary, and never heard the name of that Saviour whom the missionary proclaims; and, unless some additional agency is at once brought into action, I fear that the great body of the present generation will pass into eternity unenlightened and unsaved.

Allow me to refer to a few incidents, which I do not, knowingly, exaggerate, most of which have passed under my immediate notice, and which illustrate the actual condition of Feejee.

Strangling of widows has engaged our frequent attention and called forth our utmost energies. Six or eight women have been directly saved from this inhuman practice by our interposition, and several others indirectly and principally by the influence of what we have done. Some of these have subsequently *lotned*. These scenes require no ordinary promptitude and sacrifice. We have to adopt the Feejeean national custom of presenting property when requesting a favour; and hitherto each life has involved the expense of about £1.

But sometimes our interference is prevented, and sometimes it is perjured and ineffectual. A few months ago a man died in a heathen town within a mile of ours. Mr. Malvern and I at once hastened to the abode of death; but the people, fearing our arrival, and having heard of our success in other quarters, had already strangled the widow. We entered the house; there were the husband and wife both sleeping in death. We examined the woman's body; but the last spark of life was extinguished. Ah! and there stood the son of those now dead, who with fiendish expression lifted up his hands, and told us that by those hands that mother died! "Ah!" was our language, "this is seen in heaven; this will not be forgotten in heaven; its punishment will follow." A few weeks afterwards I stood by an open grave in that town. I had gone in pursuit of the widow of a young man brought home a corpse from war. Her friends had consigned her to our care, and she had escaped from us. I stood by the open grave, that I might witness the ceremony of a heathen burial; the corpse was brought out shrouded in mats; a bullet had pierced the brain. I looked upon the dead, I recognised the features, it was the matricide! "Ah!" I exclaimed, as the corpse was laid in its last resting-place, "did we not speak the truth when we said, 'His sin

was seen in heaven; it was written in heaven; its punishment would follow!'"

Several women have, in spite of our efforts, been strangled; and wherever there is a son, he is chosen to be the principal agent in the murder of his mother. Within my own knowledge, a father has, with his own hands, suffocated (by choking or gagging) his own daughter who was sick. One day, standing by the corpse of a warrior, painted and blackened as if for war, the club lying by his side, I turned round to his brother, and inquired the cause of death. The reply from that brother was, "He was very ill, and so I suffocated him."

Infanticide is written on another page of Feejeean life. I wish to confine my illustrations as much as possible to cases that bear directly upon the point, and that have passed under the immediate notice of myself, or other missionaries, or credible informants. Nothing do I state on mere rumour. A woman brought me a child who, from want of proper treatment, was nearly dead. I undertook to prescribe for it, if the mother would reside for a time in the house of one of my servants, so that I might see that it met with proper attention. My treatment was successful; the disease was subdued, the child could again run about, talk, and eat; in a day or two the mother could have returned to her friends, but maternal patience was exhausted, and one night she suffocated it. A man was informed that his wife had given birth to a daughter. Hearing of its sex, he at once directed it to be strangled. Again, a female child was spared for several months; its death was then resolved upon by the parents. They dug a deep hole in the centre of the earthen floor of their house,—the father flung into this grave his helpless and innocent babe. He then cast some heavy stones with violence upon it, and filled up the grave with earth. These inhuman parents still occupy that house. They daily tread over the decaying remains of their murdered child. Such is Feejee in the present day.

Cannibalism is still the rule, and not the exception, in Feejee. The young are taught to eat human flesh, in order that they may become brave. I have not yet met with a single male adult among our members here who has not eaten human flesh. Looking over my journal, I see notices of bodies who have been cooked and eaten every two or three weeks in our own neighbourhood. Human bodies have been lately brought to a town within three miles of us (conveyed, in fact, right before our doors), and there eaten.

Upon one occasion I heard of a dead body which was not yet eaten. I went to the priest; the body was cut up into sixteen joints, and then in the oven cooking. I saw the smoke curling up towards heaven. I begged the priest to give me the body, but in vain. I offered him a considerable amount of property, but he refused, saying that the body belonged to his god,—that his god controlled the winds, and if enraged, as he would be, if the body were given to me, would send a storm. I expostulated with him, until his ire was roused, and then deemed it prudent to withdraw,—the anger of an enraged cannibal being perfectly fiendish. The oven, also, was about to be opened, and as my efforts were ineffectual, I had no wish to meet the sickening sight.

Some time back, several bodies were taken to this town. A little girl, seven years old, had been made prisoner: she was kept alive, in order to be *untainted* when cooked; and when the canoes were within two or three miles of the town, she was clubbed, and slung, like the others, upon a pole. Thus I fled from an eyewitness.

A man who had several wives was provoked by the disobedience of one. He determined that her fate should be a warning to the rest. Accordingly, he took her into a field, and made her prepare and heat a native oven. This being ready

he clubbed her, put her in the oven, and left her to be cooked. Presently he returned, opened the oven, and eat as much of the body as he could. This done, he again covered the oven up with earth. Day by day he returned, until he had eaten the whole.—*Wesleyan Missionary Notices.*

THE SUPPORT OF THE MINISTRY.

We trust our readers will excuse us for recurring once more to this all-important subject. We feel that we are treading on the very verge of superfluity and excess, than which few things tend more to weaken a cause; still, even at this risk, we cannot allow the *Record* to go forth again over the Church without stirring up the minds of our readers, "by way of remembrance," on this great duty, though we have nothing now in fact, or novel in argument to urge.

We have urged various arguments in our various addresses on this subject. We have urged the social, material, and pecuniary benefit which the country derives from the gospel. Of all the institutions in our land, by far the most valuable, and that to which the country owes most, is the Pulpit. And of all classes in the country, its greatest benefactors, even on the low ground of order and wealth, are its ministers. Without the gospel there can be no conscience; and without conscience there can be no law; and without law, property has no value, because no security. It is the gospel in the ultimate result that creates property; and surely it is in the highest degree both impolitic and unjust to withhold from the gospel what it needs of that which it creates, and especially when it gives back all that it gets, and adds thereto an hundredfold.

But all these and similar considerations are weak compared with the one paramount argument, that this is an Ordinance of Christ. We speak now not to the feeling of self-interest; not to the principles of equity or justice; not to the dictates of the reason: we speak to the *conscience*. Ministers are Christ's ambassadors; and "the Lord hath ordained, that they who preach the gospel should live of the gospel." This, then, is a matter that bears the stamp of Christ's authority. It is a Divine command, quite as much so as that which enjoins us to wait on the preaching of the Word or to sanctify the Sabbath. And seeing the will of Christ has been expressed in this matter, the Christian will make conscience of giving obedience in this as in every other thing in which duty is involved.

They that preach the gospel are to live of the gospel. They are to live *wholly* by it, and not partly by it and partly by some other profession or calling. The time, the heart, the strength of the pastor, are to be wholly given, in ordinary circumstances, to the care of the flock—to the word of God. Such is the command of Christ, and such is his own ordination vow: and that divine arrangement is never departed from but with obviously injurious results. But if the minister must give himself wholly to his work, he is entitled to expect to be wholly supported by it. The one is the correlative of the other. If the people have a right to require the one duty of their pastor, he has an equal right to require the other duty of his people; and if that is not fulfilled, he cannot discharge his ministry, at least as Christ's command and its own infinite importance require that it should be discharged.—Shreds of his time and thoughts he may devote to it, but nothing more. For some time the change may not be perceptible, either to himself or to others. He may continue to draw upon his former stores, and to be floated by his former attainments and habits, but by and by the sickly hue of sinking spiritual health will come over him: his ministrations will become less spiritual, less feeding; the fire will at last go out; and the sad effects will disclose themselves both in pulpit and in pew of contravening and contemning the ordinance of Christ.

But, further, they that preach the gospel are to live without carefulness. We do not say that they are to live affluently or luxuriously, or that they are to be put in a position in which they may amass riches, and vie with the world in the style and costliness of their establishments. This is not the meaning of their Lord's appointment. But if not luxuries, ordinary comforts undoubtedly come within the scope of that appointment; if not places, which may be the abode of splendour—which may be the home of comfort; if not apparel which may foster pride—rayment which may become the station; if not viands which may pauper the appetite, food which may promote the body's health, and maintain its strength; this the law of Christ requires. And why? Because without these the minister cannot discharge the duties of his office as they ought to be discharged. He has neither mental composure nor physical energy to do so. Even literature requires mental tranquillity to its successful prosecution, how much more the sacred office, with its anxieties and responsibilities. If distracted every day and every hour of every day by the thought of how he and his family are to be provided with food and clothing and the other necessities of life, how can he bend the calm strength of his mind to the study of the Word? How can he think of the flock, consider the condition of each, bear them in his spirit in prayer? How can he make himself acquainted with contemporary literature, acquire the varied intelligence and the many accomplishments necessary to the sustained efficiency and variety of his ministrations. If surrounded in his library by an atmosphere of anxiety, how can he study? if he carries every Sabbath morning to the pulpit a burden of depressing cares, how can he preach? His thoughts are scattered, his strength is wasted, and his energies are dissipated, and a multitude of corroding and enfeebling griefs and anxieties about worldly matters. At extraordinary junctures, or in times of persecution, the minister may be lifted above all these, and his vigour, spirituality, and efficiency maintained in despite of them. He can then expect the countervailing grace of the Holy Spirit. But congregations have no right to expect special communications to their pastor to compensate for their neglect. They must lay their account with reaping as they sow, in this respect, and of receiving back spiritual blessings in measure proportioned to that in which they have given temporal good things. On the low ground of self-interest, then, congregations ought to make a more adequate support for their pastors. For all the kindness shewn them, they may confidently expect a return manifold in the increased power and freedom of their ministrations. This does not imply that financial arrangements are paramount with ministers, or that they prosecute their calling with the same commercial motives as other men. It simply acknowledges that they are "men of like passions with their hearers: that cares depress them, that coldness chills them, and that they will do more work, and do it better, when their powers are invigorated and their affections warmed by the sympathy and kindness of their flocks, than when treated with neglect, or left to struggle with want. Next to the support and consolation which they derive from the presence of their Master, is the strength which they draw from the attachment of their congregations.

Nor can a full measure of blessing be expected from above if a congregation is neglectful of its duty herein. Its temple-door may not be shut; but the heavens over it may be so. The pastor may duly appear every Sabbath in the pulpit, but the Great Minister may be absent. The word may be spoken, but the blessing withheld; and if the blessing be withheld, what pleasure can be enjoyed, what profit can be reaped from ordinances? They have become "dry breasts, and miscarrying wombs." Doubtless the state of matters which has prevailed, as regards the sup-

port of the ministry, over all Christendom, and amongst all denominations, has been highly displeasing to God. Christ exercises a very tender care over his ministers. He has been no indifferent spectator of the straits to which they have been reduced, and the privations they have been called to endure. As the Good Shepherd, he exercises a peculiar sympathy with the undershepherds, and the services rendered to them he accounts as rendered to himself, and as such will he requite them. "Inasmuch as ye have done it unto me." Let the congregations of the Free Church, then, see Christ coming to them in the persons of his ministers. He has been suffering in their persons, and he now seeks to be benefited in their persons. It is a high privilege and honour to minister to Him.

But all considerations of self-interest are weak compared with the higher ground of conscience and duty. It is an ordinance of Christ, a command of his Lord, which we are now pressing on the Christian. He knows that he cannot disregard it without violating a law of God's house, and contemning the authority of the King of Zion. But there is a higher influence still, even love, which will lead the Christian to give obedience here, not as a debt of duty, but as a debt of gratitude. Can ail he can give to Christ ever repay what he owes to him? Who was it who broke his fetters when he was a miserable bondsman? Who was it who gave him peace when oppressed by a sense of guilt and distracted by the terrors of judgment? Who is it that every day feasts him on the words of life, and every Sabbath cheers him with the hope of heaven? Who is it that counsels him in the straits and comforts him in the trials of his pilgrimage? Is it not his gracious Lord? What, then can he do but love? and what can love do but strive to return kindness for kindness, however infinitely short it may come of that which she has received? Her natural language is, "What shall I render unto the Lord for all his benefits toward me?" Not that she hopes ever to repay; but because her Lord has enjoined her so to do for his honour and his profit. Let the Christian only listen to the voice of love within him, and our pleadings will be unnecessary. This powerful monitor has not been unheard nor unobeyed in past times among the members of the Free Church of Scotland; and all we seek is, "to stir up their pure minds by way of remembrance," as to what may yet be lacking to the full discharge of this first great and paramount duty.—*Home and Foreign Record.*

HENRIANA.

Religion does not destroy civility and good manners.

It is better not to speak at all, than to *speak wickedly*.

If by the rebukes we are under for our sin, we are brought to give more credit to the word of God, we have no reason to complain of them.

When we cannot perform the service of God, so well as we desire, yet, if we perform it as well as we can, God will accept of us in it.

In God's gracious dealings with us, we ought to observe His gracious regards to us.

We must be prepared by *grace* in this world, for *glory* in the other, by the *terrors* of the law for the *comforts* of the gospel; and by the *spirit of bondage* for the *spirit of adoption*.

Nothing has a more direct tendency to prepare people for Christ than the doctrine of repentance received and submitted to.

Where sin becomes grievous, Christ will become precious.

Prayers of faith are *filed* in heaven; and though not presently answered are not *forgotten*.

Prayers, made when we were young, may be answered when we are old, or even when we have gone out of the world.

Those mercies, which are given in answer to prayer, are doubly sweet.

RECEIPTS AND EXPENDITURE OF KNOX'S COLLEGE FOR THE YEAR ENDING 31ST MAY, 1855.

RECEIPTS.

- Congregational Contributions, as per Statement laid before Synod:—
 - Presbytery of Toronto.....£197 16 4½
 - Cobourg.....72 16 2
 - Kingston.....20 10 0
 - Brockville.....5 15 0
 - Perth.....26 1 11
 - Montreal.....160 18 3
 - London.....124 13 1½
 - Hamilton.....242 0 9

£850 11 7

- Contributed by Associations as per statement.....£73 5 0
- Donations, &c., as per statement 12 7 6
- Fees, &c.....19 0 0
- Bal. from last year and Interest 475 18 4

Total amount of Receipts £1431 2 5

EXPENDITURE.

Paid Dr. Willis on ac. of stipend, bal. due up to 1st July 1854.....£64 0 0

Do. for year ending 1st July, 1855. 344 8 2

Paid Prof. Young on ac. of stipend, up to 1st July, 1854.....75 0 0

Do. do. 1855.....400 0 0

Paid Rev. John Laing.....40 0 0

Mr. James A. Smith.....100 0 0

On ac. of Librarian's Salary.....13 0 0

For Fuel supplied by Mr. Smith. 30 0 0

Mats, Candles, Water, Cleaning, &c.....8 10 11

Rent, two houses for half-year ending 15th September, 1854. 67 10 0

Do. three houses do. 15th March, 1855.....127 10 0

Taxes do. do. 27 0 0

Proportion of Postages.....3 13 11

Discount on dfts. &c.....0 12 1

Proportion of Agent's salary ... 50 0 0

Insurance on Library.....4 17 0

Tinsmith's account for Stove-pipes.....1 13 6

Clock.....1 5 0

Printing.....5 10 0

Money sent by letter, which has not reached as yet.....18 5 0

Balance in hand.....48 1 10

£1431 2 5

RECEIPTS AND EXPENDITURE FOR THE MINISTERS' WIDOWS' AND ORPHANS' FUND, OF THE PRESBYTERIAN CHURCH OF CANADA, FOR THE YEAR ENDING 31ST MAY, 1855.

RECEIPTS.

- Congregational Collections reported up to date.....£302 10 1½
- Annual rates paid by Ministers, and fines.....153 0 0
- Donations.....1 11 3
- Interest.....155 10 9½
- Principal invested, repaid.....95 0 6
- Bal. on hand at beginning of year 439 14 4½

Total receipts for year.....£1147 7 0½

EXPENDITURE.

- Annuities—2, £30 each; 1, £35; 2, £37 10s. each; 1, half-yearly payment, £15.....£185 0 0
- Proportion of Agent's salary.....50 0 0
- Postage, discount on drafts.....2 19 6
- Invested in purchase of debentures 666 0 0½
- Minister's rate repaid with inter. 2 3 9
- Blank Book for Ledger, Stationery, and incidental expenses.....2 0 0

Balance in hand.....239 3 9

1147 7 0½

RECEIPTS AND EXPENDITURE FOR THE BUXTON MISSION AND SYNOD FUND, FOR THE YEAR ENDING 31ST MAY, 1855.

Total of Receipts as per statement. £370 10 10½

EXPENDITURE.

Rev. W. King, for salary, and on account of Missions.....£136 2 4

Mr McSwein, late teacher at Buxton 49 15 0

Proportion of Agent's salary.....75 0 0

Blank Books, Stationery, Postages, and incidental expenses of office. 7 17 0

Printing.....24 0 0

Old account to Mr. Berczy, late Post Master.....4 1 3

Old ac. due estate of late H. Scobie 1 12 10½

Amount erroneously credited.....1 2 6

Balance in hand.....20 19 0

£370 10 10½

STATE OF THE MINISTERS' WIDOWS' AND ORPHANS' FUND, OF THE PRESBYTERIAN CHURCH OF CANADA, 31ST MAY, 1855.

- Number of Annuitants—4, having annuities of £30 each; 2, having annuities of £37 10s. each

Total charge at present for annuities £195 0 0

- Number of Ministers at present contributing.
 - Presbytery of Toronto.....16
 - Cobourg.....6
 - Kingston.....6
 - Brockville.....4
 - Perth.....9
 - Presbytery of Montreal.....13
 - London.....16
 - Hamilton.....11

81

- Amount invested in debentures bearing interest at 6 per cent.
 - Debentures of County of Waterloo.£1019 0 0
 - Do. Town of Sarنيا 500 0 0
 - Do. Township of Dereham. 1939 17 0
 - Do. County of Middlesex... 600 0 0

£4058 17 0

- Money in hand for investment 239 3 9

RECEIPTS AND EXPENDITURE FOR THE ECCLESIASTICAL AND MISSIONARY RECORD.

RECEIPTS.

Total receipts from 1st June, 1854, to 31st May, 1855.....£464 10 6

EXPENDITURE

Paid on account of Printing.....£268 3 9

On account of Agent's salary 125 0 0

Sundry expenses.....35 1 11

Balance.....36 5 10

£464 10 6

N. B. The Statistical Returns showing the Contributions of the several Congregations to the various schemes of the Church, will appear in next number.

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The Red Dragon, 6s. 3d.

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