

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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. XV.

TORONTO, JULY, 1859.

No. 9.

CONTENTS.

Collection for French Canadian Missionary Society.....	131
Tidings from Europe.....	131
Synods and Union Conferences.....	132
United Presbyterian Synod.....	132
Roll of Synod.....	133
Proceedings of Synod.....	134
General Assembly of Free Church of Scotland.....	140
General Assembly of Established Church of Scotland.....	141
Report of College Committee.....	142
Report of Foreign Mission Committee.....	142
Corner for the Young—	
Answers to Questions of Last Month..	143
Questions for next Next Month.....	143

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Toronto, on the 1st Tuesday in Aug., at 11 o'clock, a.m.
W. GRÆG, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Quebec, on the first Tuesday of August, at 6 o'clock, p.m.

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

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place in London, on the first Tuesday of July, at 10 A. M.

W. DOAK, *Pres. Clerk.*

KNOX COLLEGE.

Subjects for examination of Students.

I. for Entrants in Literary Course,

Latin, Cæsar, De Bell. Gall. 1st and 2nd Books, Greek, John's Gospel, Arithmetic, Geography.

History of England, and English Grammar.

II. For Students entering second year.

Latin, Aægeid; Book VI. Greek, Epistle to Ephesians: 1st and 2nd Timothy; IIad, Book I. Euclid, Books I, II, III, IV.

Algebra to Quadratic Equations, (inclusive.)

III. for Students entering third year.

Latin, Horace, 1st Book of Odes. Greek, Acts of Apostles, and the three Epistles of John.

Whately's Logic.

Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students entering Theological Course.

Latin, Horace,—Ars Poetica.

Greek, Epistle to Romans.

Hebrew, Grammar.

Genesis, Chap. I to X.

Psalms, I to X.

Wayland's Moral Philosophy.

V. For second year Theological Students.

Latin, Cicero de Amicitia.

Greek, Galatians, Hebrews.

Hebrew, Psalms 1 to 30.

Exegetical Theology, Hodge on the Ephesians.

Evidences, Butler's Analogy, Paley's Evidences.

Natural Theology, Paley.

VI. For third year Theological Students.

Latin, Calvini Institut, Lib III Chap. 4 (Collect. Lat.)

Greek, New Testament ad aperturam.

Hebrew, Psalms 30 to 50.

Isaiah 40 to 50.

Exegetical Theology, Ep. to Hebrews.

Ecclesiastical History, Biblical Church History

and first four centuries.

Systemati: Theology, Calvin, III.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1859-60) according to the following Scheme:—

I. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.) for the best Essay on "The nature of Sanctification, or Gospel Holiness," showing its relation to the covenant of grace,—to the atonement, and to justification by faith,—also, asserting the obligation and defining the nature and uses of good works, with reference to the Romish errors of merit, perfection, and supererogation.

II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st, 30 chapters; Horace, 3rd Books of Odes; Xenophon's Memorabilia, Book 1st; IIiad, Book 3rd, 200 lines; and an exercise in Latin Composition.

III. A Gaelic Bursary of £5, open to Students of the preparatory classes, for the best Essay on "The obligation of the Sabbath." The competitors will also have to submit to a oral examination.

IV. A Gaelic Bursary of £5, open to Student of the Theological classes, for the best Sermon (in Gaelic, on Phil. iii, 8: the length of the Sermon not to exceed twenty minutes.

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

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

By Order.

Toronto, 15th April, 1859

NEW BOOKS.

MOSHEIMS Ecclesiastical History by James Murdock, D.D., revised, and supplementary notes added by James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. One thick vol., 8vo., 1859. Price \$2 50.

Crisis of Being: Six Lectures to Young Men, on Religious Decision, by D. Thomas, editor of The Homilist, Progress of Being, &c. Stockwell, London, 75 cents.

The Homilist, Vol. I.—\$150. Vol. II. to VII.—\$2. Seven annual volumes of The Homilist are now before the world. It is now rooted in one of the best soils in the religious world, the soil of unsectarian, independent, and progressive thought. Thousands of ministers of all denominations, many of them the first preachers of the age, and some of the dignitaries of the Church, heartily welcome it to their homes.

Progress of Being: Six Lectures to Young Men on the Free Progress of Man, by Rev. D. Thomas, editor of The Homilist, Crisis of Being, &c., 75 cents.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. New edition from eighth London edition, 2 vols., \$4 00.

Eadie's Commentary on the Phillipians, \$2.

Haldane on the Romans, \$2 50.

Brown's Sufferings and Glories of the Messiah, \$1 50.

Brown's Analytical Exposition of the Romans, \$2 50.

Brown on the First Epistle of Peter, \$2 50.

A Voice from the Desert, or, the Church in the Wilderness, by Rev. Robert Simpson, author of Traditions of the Covenanters, 75 cents.

Expository Outlines, Sketches and Outlines of Sermon upon the most important paragraphs of the New Testament, by the author of

The Faithful Witness, Footsteps of Jesus, &c., \$1

Spurgeon's Gems, \$1.

Spurgeon's Sermons—fourth series, \$1.

Guthrie's City: Its Sin and Sorrows, \$1.

Guthrie's Gospel in Ezekiel, \$1.

Robertson's Sermons—third series, \$1.

St. Augustine: a Biographical Memoir, by the

Rev. John Baillie, Cambridge, 75 cents

Scotland: Its Faith and Features, by Rev.

Francis Trench, 2 vols in one, \$1 25.

J. CAMPBELL,

109 Yonge Street, Toronto

DR. WALTER B. GEHRIG,

GERRARD STREET, West, Second door West of Yonge Street, and next door to Rev. Dr. Burns.

BRAHMANISM.

The following is part of an article written by a correspondent of the Philadelphia Presbyterian, who appears to be well acquainted with the subject.

Caste is the grand, all-dominating institution of India. It is the corner stone of Brahmanism, the sole prop of the aristocracy—the Brahmins; the grand engine of oppression; the bar to all social advancement among the lower classes; and the means by which the dominant race have maintained both their power and purity of blood for nearly three thousand years. Dr. Duff, at a recent meeting in Calcutta, spoke of this singular institution in these strong and eloquent terms:

“Caste has, like a cedar, struck its roots deep into every crevice of the soil of Hindu nature—wound itself, like the ivy, round every stem and branch of Hindu intellect—and tinged, as with a scarlet dye, every feeling and emotion of the Hindu heart. It reaches to the unborn child—it directs the nursing of the infant. It shapes the training of youth—it regulates the actions of manhood—it settles the attributes of old age—it enters into and modifies every relationship of life—it moulds and gives complexion to every department of society. Food, and raiment, and exercise, and the very functions of nature, must obey its sovereign voice. With every personal habit, every domestic usage, every social custom, it is inseparably interwoven. From the cradle to the funeral pile it sits like a presiding genius at the helm, guiding, directing, and determining every movement of the inner and outer man. Beyond the ashes of the funeral pile, it follows the disembodied spirit to ‘the world of shades,’ and fixes its destiny there.”

And yet this all controlling law forms no part of the teachings of the Vedas. It grew by degrees out of the peculiar structure of Indian society, which, having been formed by the influx of one manner of people upon the top of another—the last come dominating over their predecessors, to be in turn subdued by others—the Khonds, the Koles, and the Sourahs, yielding to the sway of the Tamal, Telinga, and Karnatic nations, and they subsequently to the Aryan nations (the Brahmins of the present day); and the Aryans, after a rule of fifteen to eighteen hundred years, yielding political supremacy to the Moslems. Finally, they and all the rest were conquered and ruled by a British Company of Merchants, and now that Company has succumbed to the British Crown.

We have said that caste forms no part of the religious teachings of the Vedas, the first and most sacred of the Brahmanical scriptures. For many years it was but a social custom, as above stated, but during the long period through which the Aryan race ruled with undisputed sway over the vast population of inferior races, caste was enacted into a law, embodied in the code of Manu, and thus fixed, with inflexible rigidity, the Brahmins in their position as the aristocratic or ruling class, and all the inferior races in their relative social stations. There they have for ages remained, divided by horizontal lines which may not be passed, on pain of ruin in the present world and perdition in the future. Some writers have said that the caste forms no part of the religion of the people of India; but this is a mistake. The error is founded upon the fact that it is not to be found in the Vedas. In this respect it is like many of the dogmas and observances of the Roman Catholic Church, for which no warrant can be found in the Bible. It is, and for ages has been, a part and parcel of Brahmanism as a religious system, and is its main stay, its all-potent engine, its most distinguishing characteristic.

Brahmanism, in its long history of India, has undergone great changes, as one form after another of the ancient idolatries of India have been engrafted upon it. The Sanscrit, in which its original teachings are only found, is a dead language. The Brahmins of the present day pretend to understand it, but their knowledge is vague and uncertain. Let one man look into the Vedas for light upon the subject of this ancient form of religion, and another into the Shasters, and their reports will be so different as to have little or nothing in common. Mr. Statham, in his Indian Recollections, says:—“The idea which the Shasters give of God is that there is one Supreme Being whom they style Bogshon, or Escher, sometimes Khodah. Proceeding from him are three powers or deities, namely, Brahman, the Creator of all; Vishnu, the preserver of all; and Seeb, or Seva, the destroyer of all.” This, probably, is a correct statement of the teachings of the Shasters, those latter and more voluminous scriptures of Brahmanism. Subordinate, or at least inferior to those three gods, there are hundreds of millions of gods, of whose characters and attributes nothing definite is taught. We now go back nearly three thousand years.

In the great elevated regions of Central Asia there existed a nation, or a confederation of cognate nations or tribes, known by the general appellation of Aryans. Of their history prior to their migration to India, through the passes of the Himalayan range, nothing is known. They were an energetic race, and had a literature resembling that of Greece in the days of Homer. Their language—the Sanscrit—was rich and expressive, and their higher thoughts were invariably expressed in poetry. Their teachers seem to have been philosophers and poets, rather than priests; and the Vedas, the sacred books of Brahmanism, are made up of poems or hymns, composed from time to time by priests, holy men, or pineses. I cannot discover that any of these men claimed inspiration, or that they were the mediums of revelation direct from heaven; but on the other hand, they appear to have given the rein to a bold imagination, and indulged in purely abstract speculations as to the nature of the creation and the first cause. Take, for example, this translation by Colebrook of one of the earliest of a Vedic bard, on that profound past before anything was created.

“Then there was no entity, nor non-entity;
No world, nor sky, nor nothing above it;
Nothing any where....
Death was not.
Nor then was immortality;
Nor distinction of day or night;
But THAT breathed without afflation....
Who knows, and shall declare whence and why
this creation took place?
The gods are subsequent to the production of
this world;
Who then can know whence it proceeded,
Or whence this varied world arose?
He who in the highest heaven is Ruler knows
indeed;
But not another can possess that knowledge.”

Another translation gives the concluding words differently—thus:

“He from whom all this great creation came,
Whether his will created or was mute,
The Most High Seer, that is in highest heaven,
He knows it—or perchance even He knows not.”

How vividly does this passage set before us a strong mind groping in absolute darkness! Yet upon such blind guesses at truth has a great system of faith been founded; and these wild speculations were at length received and imposed upon the consciences of unnumbered millions as unerring verity.

We sometimes hear atheists talk of an “all pervading principle”—an impersonal something, which they choose to substitute for that great Being whose existence they would gladly ignore, and to which imaginary “principle” they attribute phenomena of order and life. The authors of the Vedas taught similar doctrine. Their impersonal deity, or principle, was to them a thing, or rather a being. They called it *Brahm*, or Thought. To apply to it the personal pronoun *he* they deemed to be wrong.—They called it *That*. Colebrooke in his translation of the Vedic hymns, gives one in the following words:

“Fire is that; the sun is that;
The air, the moon, such too, is that pure *Brahm*
He, prior to whom nothing was born,
And who became all beings....
To what God should we offer oblations,
But to him who made the fluid sky and solid
earth;
Who fixed the solar orb....and framed the
drops of rain?
To what God should we offer oblations,
But to him whom heaven and earth mutually
contemplate?
The wise man views that mysterious Being
In whom the universe perpetually exists,
Resting upon that sole support.
In him is this world absorbed;
From him it is—nes;
In creatures is he twined and wove, in various
forms of being.
Let the wise man, conversant with holy writ,
Promptly celebrate that immortal Being,
The mysteriously existing and various abode.”

Here the translator has used the personal pronoun, because in the English language he could not avoid doing so; but the two first lines give the key to all that follows. As these dreamy, philosophical abstractions became in time the basis of a creed, it became necessary to expand it, and give to it more definiteness and substance. Subsequent teachers, therefore, held that from this impersonal *Brahm* sprang a personal Creator, whom they called *Bramha*, by whom all things were created; and subsequently *Vishnu* and *Seva*, or *Siva*; and thus a few vague dreams of Aryan philosophers and poets became the grand-work of one of the most vast and enduring forms of idolatry that ever was known. Six hundred years before Christ, Brahmanism had grown from the philosophic transcendentalism which we find embodied in the Vedic hymns, into an overshadowing hierarchy of the grossest idolatry, but still intertwined with its original mysticism and poetic lore. Then it was that the great schism, which resulted in the establishment of Buddhism, took place. Two hundred and seventy years later Alexander the Great penetrated to the Indus, and found all the features of Brahmanism as they exist at this day. About A. D. 1000 the Mohammedan invasion and conquest took place; but that made little impression upon this hoary system, entrenched as it was, and still is, behind the iron law of caste. Seven hundred years later the East India Company conquered the country, and put an end to the Moslem sway; but within the last two years Brahmanism and caste have conquered them.

The overthrow of that mighty system of darkness can only be effected by the power of him who is seated “upon the white horse;” who is “called Faithful and True;” whose “eyes are as a flame of fire, and on his head many crowns.”

“He will not fail nor be discouraged until he set judgment in the earth, and in his name shall the Gentiles trust” It is his commission “to proclaim deliverance to the captive, and the opening of the prison to them that are bound.”

The Record.

Vol. 1. No. 1. 1859.

COLLECTION FOR FRENCH CANADIAN
MISSIONARY SOCIETY.

In accordance with the appointment of the Synod, the usual collection will be taken up in all the Congregations of the Church, in behalf of the French Canadian Missionary Society, on the third Sabbath of the present month. It is desirable that as much regularity as possible should be observed in regard to this collection, and all the synodical collections, and that they should be remitted to the General Office of the Church, at as early a date as possible.

The operations of the French Canadian Missionary Society have been before the church for many years. They are still carried on, not without real fruit, and tokens for good, in the several departments of preaching the word, teaching the young, and the circulation of the Bible. Several Churches have been formed, embracing those who have been led to renounce the darkness and the errors of Popery, and no doubt there are many others scattered abroad, either among their fellow countrymen, or elsewhere, who have derived saving benefits to their souls through the means employed by this Society, and who may, in their own spheres, be instrumental in bringing others to the enjoyment of similar blessings.

The following is a general summary of the Society's operations from last year's Report and shows, at most points, marked progress.

"The scholars taught last year, at the Institutes and Mission Stations have been 281; the regular attendance at the meetings for Public Worship may be estimated at 500, and converts in church fellowship at one hundred.

The Stations occupied by the Society, are ten, besides places where meetings are occasionally held.

The number of Missionaries engaged in the work is 25, besides the converts and pupils of Pointe aux Trembles, occasionally employed in tours of colportage. French Tracts, Bibles and New Testaments have been widely circulated. There is great difficulty in giving reliable statistics as to the number of persons who have left the Church of Rome through the instrumentality of the Society, as many who are converted to Christ remove either to the United States or Canada West, to escape persecution. We are, however, within bounds in stating, that considerably above a thousand have embraced Protestantism in connection with this Society's efforts since its establishment in 1839. The youth who have received more or less of a good secular and scriptural education cannot be less than 800; these, with scarcely an exception, have embraced Protestantism, and are in various localities with more or less distinctness letting their light shine before their benighted countrymen."

The income of the Society for the past year

was \$10,049, of which \$7532 was derived from Canada, Montreal alone contributing \$2471. The disbursements were:—Education (chiefly for the Pointe aux Trembles Institute) \$5365; Evangelization included; Grants to Churches at Montreal and Belle Riviere, &c., \$756; due colportage, \$1661. The miscellaneous charges were, for printing, rent, &c., \$581. General Secretary and agents \$1715. Making in all, \$10,048.

We have, as a church and a community, a deep interest in the religious instruction and the spiritual enlightenment of the inhabitants of Lower Canada. We trust therefore that, as on former occasions, the collection will be taken up in every congregation, and that it will be a liberal one.

TIDINGS FROM EUROPE.

Both in the department of Politics and in that of religion proper, there is much to interest. We would look with the eye of Christian patriots on changes of Cabinets, and the collisions of Nations. We sympathise with the concern for Protestantism which sees in the fall of the Derby Administration matter for thanksgiving, if indeed, as has been alleged, it has been playing into the hands of Popery, whether in its domestic or foreign policy. If it can disavow having truckled to the Pope by positive promises, at least it appears the priesthood hung on it great expectations.

In the field of bloody strife, liberty so far seems to gain the advantage, though the event is yet to be disclosed. Observers already mark the providence by which the system of persecution and tyranny in some parts of Italy has melted away, and thousands of Christians may now freely exercise their religion where before they had to worship God in terror and in concealment.

Said a speaker in the Free Church Assembly—Sheriff Jamieson—in noticing a communication from the Presbytery of "the North of Italy"—"He did not think there was anything so remarkable in the history of the wonderful movements of the present year as the extraordinary event in Tuscany, where blast and rumour reached the tyrant, and he fled without even a drop of blood being shed." We are glad to see our friends at home taking advantage of the crisis and resolving to cultivate the opening field. The Edinburgh Bible Society is sending a large supply of Scriptures into Italy, for circulation among the natives, and perhaps among the soldiers of the French Army. Not less do we rejoice to hear that the brethren of the Vaudois Church are alive to the importance of the occasion, and ready, as Dr. Candlish expressed it, with the spirit which animated their forefathers, to go down to the plains of Italy, and there preach the Gospel of God.

It is with different feelings we must look at the communications of our Government with India, if the latest enunciation of Lord Stanley's plans is to be taken as the exponent of

its policy. It is melancholy to think that so recently as in April last, the instructions sent out to Lord Canning, go to hinder the Bible from being introduced into the Hindoo schools. We cannot believe that a British Legislature will sanction such a policy, and we are gratified to observe public sentiment already bearing on this great interest, through the channel of united remonstrances both from churches holding in our sense the doctrine of national responsibility and from others. Earnestly do we hope that the wise suggestions of Sir John Lawrence, will yet mould our Indian Legislation; and how incumbent is it on us all, instructed by God's recent judgments, to ask of Him who hath the hearts of princes in His hands, that He may turn them to righteousness, as He doth the rivers of waters!

REVIVAL IN IRELAND AND SCOTLAND.

Very affecting and full of promise are the recent accounts of spiritual revival in the old country! There are unmistakeable tokens of the gracious operations of the Spirit of God in various districts of Scotland and Ireland. In the former, Aberdeen and adjacent parts attract devout attention; in the other, Ulster in its northern and eastern parts.

The awakening in Ireland seems to be on a large scale. In various places, old and young are simultaneously affected by the Word of life; prayer-meetings are formed; the ordinances of religion sought after with avidity; churches crowded with earnest worshippers; and—best of all—undeniable proof exhibited of the reality of conversions, in the abandonment by many of their wicked practices as well erroneous opinions. This religious movement is specially observed in Ballymena, Ballyclare, and Ahoghill. Belfast too, is stirred, and fathers and brethren there, whose names are familiar to us, are early and late engaged in meeting and guiding the excitement.

From Ahoghill Rev. Mr. Adams writes:—"Here the work of the Lord advances rapidly and powerfully. Even the profane cease to scoff; many of them begin to admire and adore"

From Ballyclare reports another—"We went to a prayer-meeting, and truly I cannot understand it. The scene baffles description. Imagine a large meadow, with an immense multitude of people, in all attitudes, some praying, weeping, and crying for mercy; others lying in utter helplessness, only able to utter feebly their entreaties for pardon, surrounded by groups of friends and strangers, all interceding for them, and urging them to call on Christ; and again, others with their faces beaming with a more than earthly light, listening to the speaker with rapture, or, with eyes raised, eloquently praising God: fathers and sons, mothers and daughters, tender children and strong men, the tender infant of a few years and the grey haired woman, all equally struck all equally and inexplicably earnest. The Public Houses are empty all through the town."

"On Sabbath last," says the Banner of Ul-

ster, "the houses of worship in Belfast were filled to an extent such as never before had a parallel, and at a season when the attendance at public worship is usually less than at some other times of the year.

The awakening, is in fact, at this moment, on every tongue, the topic of conversation, criticism, and marvel in every circle."

We are in no disposition to doubt that here are the doings of our King and God. With prayerful interest we wait the further developments of Divine purposes. The Church everywhere is interested in the spiritual prosperity of every portion of the one body, the one vineyard. Ireland or Scotland cannot spiritually prosper without affecting us; "we are members one of another" Many will lift the prayer, "May times of refreshing come to us also; Lord how long?" Let us sow in faith.

In this connection, we may remark, that we value in no small degree, certain parts of our Synodical business, which bulked little in the actual proceedings, because time was wanting;—we refer to the Reports on the state of Religion, and the suggestions connected with the Statistical Returns. We would fondly hope that in their various localities, Presbyteries, Pastors, and Congregations, may avail themselves of the aids which these supply; and find pleasure, on a more tranquil arena than that of the Synod floor, in carrying out the great object intended. That object, in one word, is REVIVAL.

SYNODS AND UNION CONFERENCES.

Toronto has been, for two weeks or three, as busy with ecclesiastical conventions as it was for months before with its assemblies. The same daily prints that have recorded the proceedings of the Supreme Court of our Presbyterian Church of Canada, have reported, almost simultaneously, the consultations not only of the United Presbyterian Synod, but of the Diocesan Synods of Toronto and Huron, and, a few days earlier, those of the Congregational Union of Canada. One is reminded of the three constituent parties of the Westminster Assembly three centuries ago, and of the "famous propositions" and "the sharp debates" which, Principal Baillie tells us, in his letters and journals, divided the Colemans of that day from the Gillespies and Rutherford's, and both of these from the Goodwins, and Bridges, and Nyes; sometimes the Erastian doing battle against the Presbyter and Independent alike, on the question whether any Church government has been instituted by Christ, distinct from the civil; and again, Prelatist and Congregationalist in conflict with Presbyter on the "ruling elder," aye or no, "a point," says Baillie, "wherein we stick." Anon, the question whether pastors and teachers are distinct offices or identical, cost "many a brave dispute."

Presbyterianism bore the sway in numbers, and not in the Assembly only, but it would seem in the approving sentiment of a large proportion of the nation, though the opposition of both the other parties hindered the

general and permanent adoption of that polity in South Britain. Presbyterians as we are we, however, much more rejoice in every manifestation of the unity of Christians, and in their services in common to the one Christian cause, than in any comparative advantage of numbers or influence appearing to accrue to our own way. But we hope it is in this very catholic spirit that we mark the converging of extremes to the centre, or the partial adoption of our Presbyterian platform by Diocesans on the one hand, and Independents on the other. Of course, both lay in their caveat against this conclusion. The Bishop is not a Moderator only, and the "Union" is but for mutual advice and friendly co-operation. Still there is our Moderator with larger power,—here our Synodical action with less jurisdiction. We think we see in both quarters one homage rendered to our principle. The rest is detail. We value the operation of a power of government by Presbytery, even if it does not claim to be co-ordinate with that of the Prelate. We love to see the recognition of the brotherhood, and the concert in ecclesiastical action, although accompanied with the disclaimer of dominion over faith, which we also repudiate as no part of our plan. We hold the mean. And if our scheme of polity does not approve itself to all, we fear the fault is in our administration. Presbyterianism, we venture to tell the Episcopalian, has on its side the suffrages of his own most revered names, at all events to its not unscriptural character. Clement, in that golden relic of antiquity, his first epistle, knows no other than Presbyter-Bishops. Ignatius enjoins subjection to the Presbyter as to the Apostles of Christ; that is, so far as apostolic succession belongs to any, it is to them—"the council of God"—he ascribes it. Irenaeus and Jerome say not, "the Church is where prelates are;" but "where faith is," says the one; "where the spirit is," says the other. And well may we oppose to the high pretensions of a Bancroft and a Laud, the concessions of a Hooker, a Stillingfleet, and an Usher, in favor of the identity of Presbyter and Prelate. So also we venture to say to the Congregationalist,— "Brother, we hail your association,—we love your resolutions, though you don't call them decrees,—we hope good success to your advice, though you beseech, when you might enjoin;—we believe you would not accept every proffer of fellowship, though you may decline, by formal judgment, to cut off. A judgment, it seems to us, there is in such recognitions of fraternity; and your co-operative action, how can it be carried out but by rules?

The proceedings of our various religious bodies are before the world. As becomes Protestants, they are all open, above board. Each may learn something of the others. We love to recognize in all a purpose to serve the one Lord; and they, whoever they are, who shall most in the spirit of their master, "seek the lost" and shall do most to instruct and reform the community, and evangelise the world.

will justly claim to be the followers of the Apostles, and the "glory of Christ." That is an Apostolic saying, and worthy to be pondered. "Not he that commendeth himself is approved, but whom the Lord commendeth."

UNITED PRESBYTERIAN SYNOD.

This Synod was held in the Bay Street Presbyterian Church, commencing its sittings on June 13th. The retiring Moderator, the Rev. Mr. Aitken, of Smith's Falls, preached the opening sermon from I. Cor. 1. 17, and which felt to be so full of mighty Gospel truth, forcibly presented, that a requisition from Ministers and Elders was made to Mr. Aitken to allow it to be published. This, we understand, was agreed to, so that very soon it will be before the public for general edification. The business before the Synod was principally of a routine nature. The subject of the education of students for the Ministry occupied attention, some wishing that while students are not at present necessitated to take a regular collegiate course, greater strictness should be exercised respecting their studies and qualifications; and others contending that the rule should be as in Britain, that all students be obliged to pass through the University. In the meantime the opinion came to was, that students be taken as formerly, with increased watchfulness over their studies, while it is desirable that as many as possible regularly enter the college.

The Union question was the one of public concern. A few were in favor of the Australian basis of union; but this view met little support. The one agreed on by the Joint Committee was at length carried, with very slight alterations, by a very large majority. Four of the Ministers craved leave to dissent, but we understand, did not carry it out. The note to the fourth article was sent with the basis, but at the same time a number deeming it unnecessary, and advising that it should be dropped.

The Rev. Mr. McLeod, Deputy from the (New School) United States, was courteously received, but the Synod declined sending a Deputy in return; the chief reason being we understand, the position of that Church in respect to doctrinal opinions.

The Rev. Dr. Ryerson's circular to the Church Courts was not taken up, further than to hand it over to a Committee to report on next year.

The Synod closed on the evening of Friday the 17th inst., after a very pleasant session, and the enjoyment of much cordial feeling among the members. The next meeting is to be held at Hamilton, on the second Tuesday of June, 1867.

A committee was appointed to co-operate with other churches in the observance of the ter-centenary of the Reformation in Scotland.

—Com.

WELLESLEY.—The Congregation at Wellesley have given a call to the Rev. James Boyd, formerly of Markham.

DEFERRED ARTICLES.—In consequence of the lengthened Proceedings of Synod, we have been obliged to lay aside various articles prepared for this number of the Record.

SYNOICAL REPORTS.—We publish in the present number of the Record, several of the Synodical Reports, the rest together with the Statistical Table, &c., will appear in next No. Ministers from whom Statistical Returns have not been received, are earnestly requested to forward them at once, either to Rev. W. Reid, Toronto, or, Rev. J. Gray, Orillia.

MERRICKVILLE, &c.—We understand that the Rev. N. Paterson has received a call from the Congregation at Merrickville, &c.

POSTAGE ON RECORD.—We regret that, in con-

sequence of what we regard the ill judged arrangements sanctioned by the recent Parliament, the Record, like Newspapers and similar publications, will henceforth be subject to postage. We trust this tax on useful and important knowledge, will not be allowed long to remain. In the meantime, we shall be anxious to accommodate our readers as much as possible. If subscribers in cities and towns, to which large parcels of the Record go, prefer having them carried by express, we shall make the arrangements accordingly. Agents will please communicate with us on this point.

SYNOD OF PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.—This Synod met at Ottawa on the last Wednesday of May, the opening sermon was preached by

the Rev. George Bell, Moderator. The Rev. J. McMurchy, was elected Moderator. We intended to prepare for insertion in the Record, a brief synopsis of proceedings of Synod, but various circumstances have put this completely out of our power.

UNION IN AUSTRALIA.—We learn that the Union of the Presbyterian Churches in Australia has now been consummated. The Union embraces twenty-six Free Church ministers, nineteen of the Established Church, and eight of the United Presbyterian Church. Those who separated from the Free Church last year on account of the proposal for union, have not joined the union movement.

ROLL OF SYNOD, 1859.

The names of Members who were present are marked with an asterisk.

PRESBYTERY OF HAMILTON.

MINISTERS.	ELDERS.	CONGREGATIONS.
*Geo. Cheyne, A. M.	*Andrew Letham	Saltfleet and Binbrook
*M. Y. Stark		Dundas
*John Bayne, D. D.	*M. C. Lutz	Galt
*George Smellie	*James Ross, M. P. P.	Fergus
*Alex. McLean, M. A.	*William Mitchell	Cumminsville & Nairn
*John Alexander	*William Ewing	Brantford
*Duncan McKean	*Mudoch McKean	Ayr
*James Black	*Alexander Mitchell	Caledonia
*Andrew J. MacAuley	*Archibald McPhail	Nassagaweya
*Robert Irvine, D. D.	*John Cook	Hamilton, Knox's Ch.
David Inglis	*A. J. McKenzie	Do. McNab St. Ch.
*Andrew Steven		Paris
*Robert F. Burns	*James Dougan	St. Catherinea
*John Gillespie	*William Speirs	Blenheim
*Alexander McLean		East Puslinch
*William MacIndoe	James Forbes	Wel. Sq. & Waterdown
*James Middlemiss	*William Gibbon	Elora
*William Craigie	Robert Lowry	Port Dover and Simcoe
Thos. Isaac Hodgson		Doon and New Hope
*Robert Jamieson	*Salmon Minor	Dunnville
*A. Constable Geikie	*G. Davidson	Berlin
*Andrew McLean	Gillies cBean	West Puslinch
*John Irvine	William Russell	Allansville
*George Cuthbertson	William Mitchell	Woolwich
*John McRobie	*Henry Fleming	Walpole and Jarvis
*John G. Murray	J. D. Cameron	Grimshy
*Alexander Grant		Sydenham 2nd Con.
*James Cameron		Sullivan and Derby
*William Paik		Durham
Vacant		Guelph
Do.		Wellesley
Do.		Owen Sound Chalm Ch
Do.	*Peter Christie	Niagara

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

MINISTERS.	ELDERS.	CONGREGATIONS.
*Robert Burns, D. D.	Prof. of Ch. History	Knox's College.
*Michael Willis, D. D.	Prin. & Prof. Divinity.	"
*James Harris		Whitby
*Thomas Lowry	*James Brebner	Knox's Ch., Toronto.
*Alex. Topp, A. M.	*John McMurrich	
*Wm. Reid, A. M.	General Agent	Brampton, &c.
*A. T. Holmes	Nathanael Hunter	Ionistal, Barrie & Essa.
*Thomas Wightman	*John Alexander	Thorah and Eldon
*John MacLavish	*John Campbell	Acton
*John McLachlan	*James Lindsay	Cooke's Ch., Toronto.
*Wm. Gregg, A. M.	*Joseph MacAuley	Knox's College.
*George P. Young	Prof. Exegetical Theo.	Oakville & Dundas St.
*James Nisbet	*John Barclay	Streetsville.
*Robert Ure	*James McLure	Orillia and Oro.
*John Gray	*George Thompson	Union and Norval.
Jos. Alexander, A. M.	*Donald Elder	

*James Adams	*Samuel McCutcheon	King.
*John Laing	*William Clark, Jr.	Scarboro.
*Thomas Sharp	*William Heton	Ashburn and Utica.
John Black	*Donald McLellan	Red River.
*D. B. Poirce	John Tolfree	Weston.
*James Mitchell		Milton & Boston Ch.
*Daniel Anderson	*Andrew Barclay	Brock and Reach.
*James Stewart		Oro (Gaelic).

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

MINISTERS	ELDERS	CONGREGATIONS.
James Douglass		S. Cayn & Millbrook.
*John M. Roger	*William Tully	Peterboro.
*John W. Smith	*William Glover	Grafton & Vernonville
*Wm. J. McKenzie	*David Haig	Baltimore & Coldsprigs
*Francis Andrews	*Alexander Wood	Kene and Westwood.
*John Smith	*John Smart	Bowman's & En'kin
*William Blain	Edward Sanderson	Springville.
*James Bowie	*Alexander Fraser	Norwood and Warsaw.
Wm. C. Windell		Curtwright & Ballydaff
*Peter Duncan	*Walter Rutherford	Colborne and Brighton
*Thomas Alexander	*Andr. W. Runciman	Percy and Seymour.
	*Andrew Jeffrey	Cobourg.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

MINISTERS	ELDERS	CONGREGATIONS.
Henry Gordon	George Lindsay	Gannoque.
*Andrew Wilson	James Gibson	Kingston Brock St. Ch.
*Peter Gray	*Alex. McAllister	do Chalmers Ch.
James Hume	Alex. Moore	Melrose and Roslin.
David Wishart		Mudoc.
*William McLaren	Dr. Hoden	Belleville.
*Robert C. Swinton	John L. Blaikie	Pictou.
Vacant		Trenton & Consecn.

A. MACALISTER, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

MINISTERS.	ELDERS.	CONGREGATIONS.
William Smart		Prescott.
*Robert Boyd, D. D.	*Joseph Reiff	Gloucester & N. Gower
William Lohead	Thomas Thompson	Brockville.
*James K. Smith, A. M.	James Breckenridge	Brockville.
*Andrew Melville	*William Elliot	Edwardsburgh.
Archibald Crawford	Peter Ewing	West Port.
*J. Charles Quin	*Walter Kerr	Kemptville.
*Don'd E. Montgomery	Andrew Carson	Mountain & S. Gower.
		Yonge and Lyn.
		North Augusta, Mer-
		ickville, & Barritt's
		Rapids.

JAMES K. SMITH, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

MINISTERS.	FLEERS.	CONGREGATIONS.
James Gezzie.....	Mr. Cuthbertson.....	Dalhousie.
*Simon C. Fraser.....	John Forrest.....	McNab.
*Thomas Wardrope.....	Wm. Taylor.....	Ottawa.
*John Corbett.....	Mr. Pritchard.....	Wakefield.
*John McKinnon.....	Robert Kennedy.....	Beckwith & Goulburn.
*James B. Dunnean.....		Perth.
*John L. Gourley.....	Hugh Gourlay.....	Aylmer and Nepcan.
*David Wardrope.....	*Adam Cook.....	Bristol.
Henry McMeekin.....	Mr. Bell.....	Pembroke.
*James Whyte.....	Mr. Rodney.....	Osgoode.
William McKenzie.....	Mr. Youll.....	Ramsey.
.....	Andrew McKenzie.....	Renfrew.
.....	John Lough.....	Cumberland & Lochab'r

JOHN L. GOURLAY, Pres. Clerk.

Stations.....	Vallyfield.
Do.....	Farnham Centre.
Do.....	Alexandria.
Do.....	Kennebec

ALEXANDER F. KEMP, Pres. Clerk.

PRESBYTERY OF LONDON.

MINISTERS.	ELDERS.	CONGREGATIONS.
James Findlay.....	.....	Mitchell.
Donald McKenzie.....	Donald Campbell.....	Zorra.
*Duncan McMillan.....	Angus McKay.....	Aldborough.
*Thomas McPherson.....	.....	Stratford.
Daniel Allan.....	.....	North Easthope.
*William Meldrum.....	William McKenzie.....	Harrington.
*William Graham.....	.....	Egmondville.
Robert Wallace.....	*John Munroe.....	Ingersoll.
*John Fraser.....	John McKenzie.....	Thamesford.
*Wm. R. Sutherland.....	Duncan Campbell.....	Ekfrid and Moss.
*Angus McColl.....	.....	Cutham.
Lachlan McPherson.....	Donald Fraser.....	Williams.
*John Scott.....	*William Clark.....	London.
*David Walker.....	*David Gray.....	Sarnia.
*William Troup.....	.....	Plympton.
*William King.....	Robert Vanvrankin.....	Buxton.
*John Ross.....	*Robert Carnochan.....	Brucefield.
Duncan McDiarmid.....	Robert McDonald.....	Chalmers Ch. Woods'k
*Andrew Tolmie.....	.....	Blandford.
*James Ferguson.....	William Colvin.....	Lobo and Carradoc.
*John Gauld, A.M.....	.....	Moore.
*Wm. J. McMullan.....	*William Whealy.....	Mornington.
*Alexander Young.....	Peter McGill.....	St. Thomas.
*John McMillan.....	Donald McCormick.....	Fingal.
*John Straith.....	*Archibald Young.....	Tilbury.
*William Forrest.....	Duncan McKinlay.....	Ridgetown.
*John Rennie.....	Alexander Gordon.....	Benchville.
*David Beattie.....	.....	St. Mary's.
James Blount.....	.....	Bosanquet.
James W. Chesnut.....	.....	Mandawmin & Enniek'n
*Arch. McDiarmid.....	Donald McMillan.....	Wallacetown & Currie
.....	.....	Road.
*Alex. D. McDonaId.....	.....	Clinton.
.....	*Andrew Smith.....	Knox's Ch. Woodstock
.....	John Stewart.....	Belmont & Yarmouth

WILLIAM DOAK, Pres. Clerk.

PRESBYTERY OF MONTREAL.

MINISTERS.	ELDERS.	CONGREGATIONS.
William McAlister.....	.....	Metis.
*William H. Clark.....	O. Richardson.....	Quebec.
Thomas Henry.....	.....	Lachute.
*Daniel Gordon.....	.....	Indian Lands, &c.
B. F. Greig (Deputy).....	*J. Court.....	Cote Street, Montreal.
*Alexander F. Kemp.....	*T. Dallas.....	St. Gall St., Montreal.
William Scott.....	.....	St. Sylvester.
Ewan McLean.....	.....	Winslow.
Duncan Cameron.....	D. McCrimmon.....	Lochiel.
*James McConechy.....	.....	Leeds.
Hugh Campbell.....	R. Craig.....	Cornwall.
*John Anderson.....	D. Cameron.....	Lancaster.
Robert McArthur.....	.....	St. Louis de Gonzague.
John Milne.....	W. McKell.....	English River.
*John Crombie.....	*J. Hossack.....	Inverness.
Peter Currie.....	.....	Vankleekhill.
Alexander Allan.....	.....	St. Eustache.
*John Milloy.....	.....	Lingwick.
Adam F. McQueen.....	.....	Kenyon.
*John McKay.....	.....	Richmond.
D. Black, (S. Supply)	.....	Chateauguay.
Vacant.....	.....	Martintown and Wil-
Do.....	.....	liamstown.
Do.....	.....	Winchester &c.
Do.....	.....	Calvin Ch., Languerre.
.....	.....	Osnabrick & Williams-
.....	.....	burgh.

PROCEEDINGS OF SYNOD.

The Synod of the Presbyterian Church of Canada met in Cooke's Church, Toronto, on the evening of Tuesday, 14th June. A most appropriate and excellent sermon was preached by the retiring Moderator, the Rev. Thos. Wardrope, of Ottawa, for which the thanks of the Synod were afterwards recorded.

After public worship the Synod was constituted, and the Synod roll made up and called. It is inserted in another column. The Rev. G. P. Young, was unanimously elected Moderator.

The Synod thereafter appointed a Committee on Bills and Overtures, who should receive all papers, and arrange business from day to day.

On motion made and seconded it was agreed that the Reports of the College Committee, the Committee on Foreign Missions, Home Missions, and the Widows' Fund, be printed and circulated twenty-four hours before said reports are laid before the Synod for discussion, and that a Committee be appointed to consider what may be done in the matter this year, the Committee to consist of Messrs. McEwan, Geikie, Dr. Irvine, and Mr. McTavish, ministers, and Mr. M. C. Lutz and James Ross, elders.

The Synod granted leave to Presbyteries to meet in Toronto during the intervals of the sessions of Synod.

It was agreed to have two daily sessions, one from 10 to 3, and the other 6 to 10 p.m.

The Synod again met and was constituted on Wednesday. The first hour was spent in

devotional exercises, which were conducted by the Moderator, and Messrs. Clark, W. J. McKenzie, and Topp.

Committees were appointed to examine the Synod Record, and the Records of the several Presbyteries. A Committee was also appointed to make arrangements for Sabbath services, and another for examining and classifying returns of Presbyteries to overtures sent down by last Synod.

On application made the Synod granted leave to the Presbytery of London to take on trial for license the following students of Divinity, who have completed their curriculum, Messrs. G. Bremner, A. McKay, A. Fraser, W. Matheson, A. Currie and James Greenfield; to the Presbytery of Hamilton to take on trial Messrs. W. Millican and C. Cameron; to the Presbytery of Toronto to take on trial Messrs. D. H. McVicar, James Robertson, Thomas Fenwick, Geo. Crow and James Campbell; to the Presbytery of Cobourg to take on trial Mr. Peter McDiarmid; to the Presbytery of Ottawa to take on trial Messrs. John McEwan R. Leask and W. Lochead; and to the Presbytery of Montreal to take on trial Mr. C. McKeenacher.

At the evening session of Wednesday the Synod proceeded to take up an appeal of the Kirk Session of Sarnia against a deliverance of the Presbytery of London. The papers in the case having been read, the three following motions were duly submitted.

1. It was moved by Mr. Kemp, seconded by

Mr. Cheyne—"That the Synod proceed to hear the parties in the case."

2. It was moved by Mr. W. J. McKenzie, seconded by W. D. Wardrope—"That a Committee of five members be appointed to meet at Sarnia to cite and hear parties, and finally adjudicate in the case."

3. It was moved by Mr. McLaren, seconded by Dr. Irving—"That the case be referred to a Select Committee to mature a decision and report to the Synod at an early day."

On a division Mr. McLaren's motion was carried, and in terms of it the Synod appointed the following Committee, viz, Mr. Topp, convener, Dr. Bayne, Mr. W. B. Clark, Mr. Stark, and Dr. Boyd, ministers, and Messrs. McMurich and Conrt, elders.

The Synod also took up a memorial from several members of Synod with reference to the proposed celebration of the ter-centenary of the Reformation in Scotland, in the course of the year 1860. Other documents on the same subject were also read. The Synod unanimously and cordially approved of the object brought forward in the documents before the Synod, and referred the matter to a small Committee to report thereon at a future diet. The Committee was appointed to consist of Dr. Willis, Dr. Burns, Messrs. Cheyne, Scott, J. Duncan, J. Smith, and A. Young—Dr. Willis, convener.

TEMPERANCE MEMORIALS.

Then after the Synod proceeded to hear memorials from various Temperance Associations, and also a memorial from Mr. J. J. E.

Auton, Stratford. After discussion the following resolution, on motion of Mr. R. F. Burns, seconded by Mr. W. B. Clark, was unanimously adopted, viz.:—The Synod hereby renew the testimony which for a succession of years they have borne against the enormous evils of intemperance. Every year gives increasing force to their conviction that it is the chief cause of poverty and crime, disease and death, throughout our land; that it is the principal occasion of discipline throughout our church; and that there exists no more formidable obstacle to the spread of the Gospel amongst us. The Synod rejoice in the passing by the Legislature of a Sabbath Liquor Law. The Synod hail with satisfaction every well designed and well directed effort to arrest the progress of intemperance, counsel the employment of moral suasion, and the exhibition of a consistent example with this view on the part of all office bearers and members of our Church, earnestly deplore the sanction given by the authorities of the land to a traffic fraught with effects so disastrous. The Synod further recommend to Presbyteries and sessions to have special regard to the sources of intemperance within their respective bounds, and to use every legitimate means for their removal; and feeling on many accounts it would be desirable to have a Standing Committee on this subject, they resolve to appoint the following Committee, viz.: Mr. John Smith, convener, Messrs. R. F. Burns, Inglis, John Alexander, Gregg and Nisbet, ministers, and Messrs. Elder, Court, Young, Hossack, and McLellan, elders.

MINISTERS TO BE RECEIVED.

On application duly made, the Synod granted leave to the Presbytery of Toronto to receive Mr. Kirkland as a Probationer of this Church, and to the Presbytery of Montreal to receive Mr. Julius Straus, and to the Presbytery of London to receive Mr. John Stewart, formerly of Nova Scotia. Mr. Stewart having been called by congregations in the bounds of the Presbytery of London previously to the dissolution of his commission with his late charge, it was agreed that the Presbytery of London be empowered to induct him without requiring him to continue in the mission field for twelve months.

The Synod took up a dissent and complaint of Mr. E. Andrews against a finding of the Presbytery of Cobourg, and also a reference from the Presbytery of Cobourg. The case was referred to a Committee to consider it and report to the Synod.

MODE OF ORDAINING MINISTERS.

The Synod then took up an overture from the Presbytery of Hamilton on the subject of the mode of the ordination of elders and deacons. The following motions were duly submitted:—

1. It was moved by Mr. Cheyne and seconded—“That this Synod recognize the imposition of hands in the ordination of elders and deacons as in accordance with the practice of the apostles, and recommend that the imposition of hands in future be observed in their ordination,—but in as far as the practice has fallen into disrepute, that where there is a prejudice against it, the imposition of hands may be dispensed with, and the former practice followed.”

2. It was moved by Dr. Burns and duly seconded—“That the Synod feeling satisfied with the mode hitherto followed in the ordination of elders and deacons, do not find it necessary to move in the matter, and therefore decline to adopt the overture.”

3. It was moved by Mr. Kemp and seconded—“That the Synod having considered the overture on the mode of ordaining elders and deacons and finding that there is diversity of opinion in the Church in regard to the imposi-

tion of hands in the ordination of elders and deacons, remit to Presbyteries, in terms of the Barrier Act, the question as to whether the practice of the Church should be changed in this respect.

4. It was moved by Dr. Bayne and seconded—“That the Synod having considered the overture, agree to send it down to Presbyteries with instructions to consider the subject to which it relates, and the mode in which, on Scriptural grounds, uniformity in the practice of ordaining deacons and elders should be enforced.”

On a division Dr. Bayne's motion was carried.

REPORT OF COLLEGE COMMITTEE.

On the evening of Thursday, 16th June, the Synod called for the report of the College Committee. The same was given in by Mr. Gregg and read. On motion made and seconded it was agreed to receive the report, and to take up the different clauses of the report seriatim. The following resolutions were adopted:—

1. With reference to the recommendation of the class of Sacred Rhetoric, it was agreed, that the Synod learn with satisfaction that additional attention has been given to the instruction of the students of Theology in the department of eloquence or pulpit delivery, and approve of the students being still invited to attend upon the weekly instruction given in so important a branch of learning.

2. With reference to Exegetical Theology it was agreed, that the students of the second Theological class, as well as of the first, be enjoined to attend the lectures on Exegetical Theology.

3. With reference to Hebrew it was agreed that a Committee be appointed to take into consideration the subject of the teaching of Hebrew, and to confer with the Professors and report to the Synod, the Committee to consist of Messrs. Topp, Clark, Cheyne, Dr. Irvine, Mr. Gregg, Mr. Geikie, Mr. McLoon and Dr. Bayne, ministers, and Messrs. Court, McMurrich and Ross, elders—Mr. Topp, convener.

This committee subsequently reported to the effect that, they could recommend no change at present.

3. With reference to the examination of students, the Synod, on a division, adopted the recommendation of the report to appoint a Committee to consider generally the subject of the examination of students and report to next Synod. The Synod appointed the following Committee, viz.: The Professors of Knox College, Messrs. J. Scott, T. McPherson, Stark, McIndoe, McTavish, Roger, Wilson, James Duncan, J. K. Smith, Crombie, Kemp and Laing, ministers, and Messrs. Reilpath, McKenzie, McMurrich and Fraser, Elders—Mr. Laing, Convener.

On Friday morning the same subject was under consideration. The recommendation of the Committee with reference to the preliminary training of students was adopted. According to the recommendation, Presbyteries are instructed to give more particular attention to the literary attainments of students making application to them, and when necessary to send them to institutions where they may be trained under the care of Presbyteries, till they are prepared to enter the College classes, and further to see that in such cases pecuniary assistance be provided by the Presbyteries if necessary.

With reference to the position of students in the curriculum, it was declared by the Synod that the power of determining the position of students in the regular course of the College curriculum is entirely in the hands of Presbyteries.

With reference to the students engaging in missionary labors, the recommendation of the report was adopted, and Presbyteries were

instructed to be more stringent in securing to students a reasonable time for the exclusive prosecution of their studies.

The Synod having agreed to take up the financial position of the College, Dr. Bayne moved as follows:—“That a Committee be appointed to investigate the state of the College Funds, and to ascertain generally the amount of debt due by the Synod in connection with its various schemes, and to report to the Synod at its present sitting.”

DEPUTATION FROM UNITED PRESBYTERIAN CHURCH.

In the course of this sediting the Committee on Union of the United Presbyterian Church were introduced by Mr. Ure, to the purpose of communicating to the Synod the decision of the United Presbyterian Synod on the subject of the Basis of Union.

At the evening diet of Friday, Mr. Ure, convener of the Synod's Committee on Union with the United Presbyterian Church, introduced Messrs. Skinner and Gibson, deputies appointed to this Synod by the Synod of the United Presbyterian Church, their commission having previously been read by the clerk. Thereupon these brethren addressed the Synod expressing the feelings of affection entertained towards this Synod by the Synod which they represented. The following motion was unanimously adopted:—“That this Synod express sincere gratitude and thanks to the Synod of the United Presbyterian Church for the act of fraternal kindness and Christian affection shown by this appointment of the deputies who have now addressed this court.

The Synod would also reciprocate the sentiments of esteem, and the expressions of sincere desire for the consummation of the union towards which the two Churches have long and earnestly been striving, and express a sincere hope that the Basis of Union agreed upon by the United Presbyterian Church may, on consideration, be found such as will remove every obstacle to the harmonious and hearty incorporation of the Synods.”

Messrs. Skinner and Gibson were, on motion made and seconded, invited to sit with the Synod.

COMMISSIONER FROM PRESBYTERIAN CHURCH, UNITED STATES.

Rev. J. McLeod, Commissioner from the General Assembly of the Presbyterian Church in the United States (N.S.), was introduced by Mr. McTavish, and thereafter delivered an interesting address with reference to the principles, position and operations of the Church with which he is connected, and expressing their feelings of Christian regard for this Church.

The two following motions were submitted:

1. It was moved by Mr. McTavish, and seconded—“That the Synod express gratification at meeting with Mr. McLeod, Deputy from the Presbyterian Church of the United States (N.S.), and at hearing from him sentiments of fraternal regard to this Church, and a statement of the views and principles of the Church which he represents; and further, that the Synod would express to Mr. McLeod their pleasure at hearing of the progress of Christ's Kingdom in the United States, and in the Foreign Mission field, through the agency of the Presbyterian Church, and desire him to convey to his Church the fraternal greetings of this Synod, and their prayer that God would make them a blessing not merely to the people of the United States but to the world.”

2. It was moved in amendment by Dr. Bayne, and seconded—“That the Synod have heard with much interest the address of the Deputy of the New School Presbyterian Church of the United States, and, recalling the friendly feelings which have led to the ap-

pointment of the Deputy by the aforesaid Church, but before deciding as to the extent to which intercourse with the aforesaid Church can, consistently with a regard to vital doctrines which they must ever hold sacred, be established, appoint a Committee to make full inquiry of the subject, and to report to the Synod at a future diet."

A division having been called, it was found that fifty-four voted for the motion, and eighty for the amendment, which was declared to be carried, and a Committee appointed.

UNION.

The Synod then proceeded to the consideration of the subject of Union.

Mr. Ure, the convener of the Committee on Union, gave in the report of the Committee, which was read. On motion made and seconded, it was agreed to receive the report.

There were also read various memorials from congregations in favor of Union.

There was also read the Basis of Union as finally adopted by the Synod of the United Presbyterian Church.

BASIS OF UNION.

BASIS OF UNION WITH THE PRESBYTERIAN CHURCH OF CANADA, ADOPTED BY THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA, ON THE SIXTEENTH DAY OF JUNE, ONE THOUSAND EIGHT HUNDRED AND FIFTY NINE YEARS.

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

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

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

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

2. That no interpretation or reception of these sections is required by this Church which would accord to the state any authority to violate that liberty of conscience and right of private judgment which are asserted in Chap. xx. Sec. 2 of the Confession; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

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

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

IV. *Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.*—That the Lord Jesus Christ as Mediator, is invested with universal sovereignty, and is there-

fore King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and particularly, that the Civil Magistrate (including under that term, all who are in any way concerned in the Legislative or Administrative action of the state,) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ."

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

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

NOTE.—That the article having relation to Christ's Headship over the nations, and the duty of the Civil Magistrate has always been, and is one of the things most surely believed, and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ as King of Nations delegates his power to earthly Kings—that they are in any sense his viceregents; or that magisterial interference in matters purely of a religious nature, is a medium through which Christ exercises the authority with which, as King of Nations, he is invested.

The Synod called for report of the Committee on fund for aged and infirm ministers. The report was given in and sustained.

A report was also given in by a Committee appointed to correspond with the Presbyterian Church in Ireland, with reference to the ordination of ministers.

The further consideration of the subject of Union was appointed for Monday evening.

COLLEGE.

On Saturday morning the Synod agreed to take up the remaining points connected with the College report.

In amendment to Dr. Bayne's motion for the appointment of a Committee to investigate the state of the College Fund, and the financial position of the various schemes of the Church, it was moved by Mr. S. C. Frazer, and seconded by Mr. J. K. Smith—"That the Synod deem such Committee unnecessary, as they have every confidence in the report of the auditors, and in respect to the legacy of the late James Gibb, Esq., decree that in accordance with the recommendation of the College Committee, the same be included in the current income and expense account.

On a division the motion of Dr. Bayne was carried, and the Synod appointed the following Committee, viz:—Messrs Davidson, Macanister, Lutz, Jeffrey, Hossack, Young, A. J. McKetzie, and A. Mitchell, with Rev. Dr. Bayne, Rev. A. F. Kemp, and Rev. S. C. Fraser,—Mr. Davidson, convener.

RED RIVER.

Thereafter the Synod proceeded to consider the report of the Home Mission Committee, so far as related to the Red River Mission. The report was given in and read by Mr. King.

After discussion it was, on the motion of Dr. Burns, seconded by Mr. Clarke—"That the Synod have heard with great satisfaction the report regarding the Red River settlement, and approve of the proposal submitted therein: they remit to the Presbytery of Toronto to carry into effect the recommendation of the

report, provided it be done without incurring any expense to the Synod, and instruct the Presbytery, if they shall resolve to proceed in the matter, to adopt the proper steps for supplying Mr. McTavish's pulpit during his absence, and to take what steps they may deem necessary to send along with Mr. McTavish a young minister, ordained if possible, to remain during the winter, and to supply Mr. Black's place during his proposed visit to Canada.

SARNIA CASE.

On Monday, the 20th, the Committee to which was referred the appeal of the Session of Sarnia, against a finding of the Presbytery of London, reported that they had met with all parties connected with the case, and that all cause of complaint between the two original parties had been now removed, and that the Committee recommended that it would be for edification that the ministers, both of the Session and Presbytery in the case should be expunged from their respective records. The Synod sustained the report, and resolved in terms thereof: the judgment of the Synod was intimated to the parties interested.

The connection with Knox's College, the Synod appointed that the third day of October be appointed for special prayer in behalf of Knox's College.

PRESBYTERY OF COBOURG.

The Synod then called for the report of the Committee appointed to consider the complaint and appeal of Mr. Andrews, against a finding of the Presbytery of Cobourg, and a reference from the Presbytery in the same matter. The same was given in by Dr. Burns. The Report recommended that the Synod dismiss the complaint and appeal, and sustain the reference, and that the Synod should instruct the Presbytery of Cobourg to dissolve the tie between Mr. Andrews and the Congregation. The following motions were submitted:

(1.) It was moved by Mr. W. B. Clark, and seconded,—That the Synod adopt the Report of the Committee, in so far as regards the complaint and appeal, and the recommendation to Mr. Andrews to resign his charge, but that in the event of Mr. Andrews not complying with the recommendation, the Synod instruct the Presbytery to deal with Mr. Andrews with reference to the charge against him, and, if they see cause, proceed against him by libel.

(2.) It was moved in amendment by Dr. Burns, seconded by J. W. Smith,—That the Report be received, and its recommendations adopted, and a remit made to the Presbytery in terms thereof.

(3.) It was moved also in amendment by Dr. Willis, seconded by Mr. Gillespie,—That the Synod receive the report, approve the diligence of the Committee, adopt their recommendations on the subject of the appeal, sustain the reference, and remit to the Presbytery of Cobourg, to expiate the matters affecting the Congregation of Otonabee, or the minister, and if satisfied that there is ground for proceeding by libel, that they proceed in the case according to the laws of the Church.

On a division, the amendment by Dr. Burns and that by Dr. Willis, were put against each other, when that by Dr. Willis was carried. Thereafter, the motion of Mr. Clark, and the amendment of Dr. Willis, were put to the house, when Mr. Clark's motion was carried, and the Synod adopted it as their deliverance.

COLLEGE FUND.

The Committee appointed to investigate the state of the College Fund, presented their Report. The same was given in by Mr. George Davidson, and read.

The following Resolutions were unanimously adopted:—

The Synod receive the Report of the Finance Committee and approve of their diligence; express their highest approbation of the manner in which the accounts of the Church have been

kept by Mr. Reid, approve of the recommendation of the Report, and appoint a Committee to be called the Select Finance Committee, who shall be the advisers of the Agent in the management of the various funds passing through his hands, and without whose sanction no money shall be borrowed from any of the schemes of the Church for the temporary relief of another, and that not to a larger amount than \$12000 0.—the Committee to consist of Messrs. Gregg and Topp, Ministers, with Messrs McMurrich, Blakie, and C. S. Patterson, Mr. Gregg, Convener. Remit also to this Committee to consider the best method of keeping the Accounts of the Church, and report to next meeting of Synod.

Further considering the large deficit in the ordinary College Fund, appoint a Committee to consider what steps, if any, it would be desirable to take to extricate the College from its pecuniary difficulties, and to confer with the Professors and report to a subsequent diet; the Committee to consist of Dr. Bayne, Messrs. McLavish, T. Wardrope, Gregg, J. K. Smith, John Smith, Ross, and Wilson, Dr. Boyd, S. C. Fraser, N. Y., Stark, W. B. Clark, and A. F. Kemp, Ministers; and Messrs. Davidson, Jeffrey, and Young, and James Hossack, Elders, Mr. Kemp, Convener.

BUXTON MISSION

Thereafter the Synod proceeded to hear the Report of the Buxton Mission. The Report was given by Mr. King and read. On motion made and seconded, it was resolved—That the Synod receive the report, delay the consideration of the other matters submitted in it, and in the meantime approve of that part of it which refers to Mr. King's visit to the mother country; authorize that gentleman to proceed forthwith to Great Britain and Ireland, with the view of diffusing information regarding an experiment in behalf of the coloured population of Canada, the success of which has been so gratifying, and empower him to receive subscriptions for rebuilding the Church and School House, and for the general objects of the Mission; and remit to the Presbytery of London to attend to the supply of the pulpit at Buxton during Mr. King's absence.

UNION.

On Monday evening, the Synod according to previous understanding, proceeded to the further consideration of the subject of Union with the United Presbyterian Church. The following motions were duly submitted:—

1. It was moved by Mr. Topp, seconded by Mr. Wardrope:

That the Synod having heard the report of the Committee appointed to confer with the Committee of the United Presbyterian Synod on the subject of Union, accept said Report, and record their thanks to the Committee for the diligence with which they have discharged the trust committed to them; and further, that having had the Basis of Union agreed to by the United Presbyterian Synod laid upon their table, the Synod regard the same as on the whole a satisfactory basis, and one which holds out the prospect of a harmonious and honourable union, and accordingly, the Synod resolve to proceed to the consideration of the different articles contained in that basis.

2. It was moved in amendment by Dr. Bayne seconded by Dr. Willis:

The Synod having considered the report of the committee on Union and the basis of Union prepared by said Committee, in conjunction with that of the United Presbyterian Synod, and also the basis of union as adopted by said Synod of the United Presbyterian Church, and laid on the table of this Synod by a deputation from said Synod, find:—

I. With reference to the report of their own committee, that they can approve generally of the basis of union reported by said Committee, as correctly embodying, so far as it goes, the

views entertained by this Synod, but that they have reason to regret that on the question of Christ's headship over the nations, about which differences of opinion were believed to obtain between the respective Synods, the committee have been satisfied with a simple assertion of the general principle that Christ is governor among the nations, and is to be officially acknowledged and obeyed as such by the civil magistrate, and have omitted all, even the most important applications of this principle, although expected, from the terms of their appointment at the last Synod, to include such in the basis prepared; an omission which has led to the absence of all information on the subject in the document laid on their table by the Synod of the United Presbyterian Church, and—

II. With reference to the basis of union adopted and submitted to this Synod by the Synod of the United Presbyterian Church, the Synod rejoice to find that it embraces a distinct and explicit assertion of the great principle of Christ's headship over the nations above referred to, and that in reference to the clauses in the Westminster Confession of Faith, which are sometimes alleged to lay down persecuting principles, it contains nothing to which this Synod could not cordially assent. But at the same time, as no reference is made in said basis to any applications of the aforesaid principle, or any disclaimer given of another principle often held along with it and governing all its applications, and once officially avowed by the aforesaid United Presbyterian Synod, namely, that the only duty that the civil magistrate owes to Christianity is to protect the right of conscience in relation to it in the same way as in relation to any other form of religion—and further, as in a note appended to said basis, an article is virtually added to it which may be interpreted in a sense adverse to some applications of it which this Synod deem of vital importance—the Synod feel that it would be premature to entertain overtures for immediate union, but appoint a committee to bring the above mentioned omissions under the notice of the United Presbyterian Synod, and to take steps for procuring such information as may yet open up the way for a union on terms satisfactory to all parties concerned, and further, with instructions to intimate to said United Presbyterian Synod that this Synod is not disposed to insist on including a deliverance on all the points on which they were seeking information on the basis on which union may be consummated, if only satisfied that they were agreed regarding them."

The discussion proceeded on these motions during the first diet of Tuesday. Before adjournment a division took place, when the roll having been called, and the votes marked, it was found that ninety-nine voted for the motion, and twenty for the amendment.

On Tuesday evening several Reports were given in of the Records of Presbyteries. The reports were severally sustained, and the records ordered to be attested.

The Synod invited Messrs. Doak, S. Young, Thomson, McMechan, White and Boyd to sit with the Synod; also J. W. Morrison, of Madrid, N.Y., and Mr. Fraser, clerk of the U. P. Church.

The Synod then proceeded to consider the Basis of Union as transmitted by the Synod of the United Presbyterian Church.

The first article was read and agreed to. It is in the following terms:—

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

The second article was read. It is as follows:—

II. *Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the lar-

ger and shorter catechisms, are received by this Church as her subordinate standards.

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

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

2. That no interpretation, or reception of these sections is required by this Church which would accord to the state any authority to violate that liberty of conscience and right of private judgment which are asserted in Chap. XX. Sec. 2, of the Confession, and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

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

On motion made and seconded it was agreed to add the following words to the second section, after the words "without let or hindrance," "provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society."

The third article was read and agreed to. It is in the following terms:—

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

The fourth article was then read. It is in the following terms:—

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

Several motions were submitted with reference to this article.

(1) It was moved by Mr. J. K. Smith, and seconded by Mr. J. B. Duncan.—That the Synod adopt the article as it stands.

(2) It was moved by Mr. Wilson, and seconded by Mr. McMullen.—That the following words be added after "King of Nations," viz., "and that all nations in their corporate capacity, as well as all men," &c.

(3) It was moved by Mr. Middlemiss, and seconded by Mr. Geikie.—That the following words be added at the end of the article, viz., "seeing to it that the constitution, legislation and administration of the State are based on Christianity."

On a division being called for, the amendment by Mr. Wilson and that by Mr. Middlemiss were put against each other, when the

amendment of Mr. Middlemiss carried. There after this amendment was put against the original motion, when the motion was carried, and the Synod in terms of it accepted the article as it stands.

With reference to the note appended to the fourth article by the Synod of the Presbyterian Church, the following motions were submitted:—

1. It was moved by Mr. Topp, and seconded—That inasmuch as this Synod does not deem it necessary to append any note as explanatory of the views expressed in the 4th article, the Synod do resolve to call the attention of the Synod of the United Presbyterian Church to this matter, and to consider whether they shall not see it consistent with their duty to remove the same.

2. It was moved by Mr. Stark, and seconded,—That this Synod does not deem any note necessary to the interpretation of the 4th article, and therefore do not receive or regard it as any part of the Basis of Union.

3. It was moved by Mr. Kemp, and seconded—That the Synod does not consider the note appended to article 4th, as a necessary part of the Basis of Union, and inasmuch as its terms are liable to misconception, and cannot be accepted by this Synod, respectfully referent to the United Presbyterian Synod the propriety of withdrawing said note. On a division being called for, Mr. Kemp's amendment and Mr. Stark's were put against each other, when Mr. Kemp's was carried. Thereafter Mr. Topp's motion and Mr. Kemp's amendment were put to the house, when Mr. Kemp's amendment carried, and was adopted as the finding of the Synod.

At the evening diet on Wednesday, the following motions, with reference to the Basis of Union, were submitted:—

(1.) It was moved by Mr. Wilson, and seconded—That while this Synod rejoices in the progress made in finding a satisfactory basis of union, and in the prospect thus afforded of its speedy consummation; yet, as this Synod has no reliable information from the Synod of the United Presbyterian Church, as to the province of the Civil Magistrate in the practical application of the general principle of Christ's Headship over the nations, contained in the fourth article of the proposed basis of union, and as such information is deemed necessary in order to a harmonious and honorable union, appoint a committee to confer with said Synod as to its views on this practical question.

(2.) It was moved in amendment by Mr. R. F. Burns, and seconded—That inasmuch as by the almost unanimous decision of last year, the Synod stands committed to embodying in the basis of union simply the grand principle of national responsibility to Christ, they are not prepared at this advanced stage of the negotiation, to burden the basis with an enumeration of the varied practical applications of that principle which have been already fully and satisfactorily discussed by the united committees, and respecting which there is, on good grounds, understood to be substantial harmony between both churches. The Synod, therefore, proceed to the consideration of the fifth article.

(3.) It was also moved in amendment by Mr. Middlemiss, seconded by Mr. McKuen,—That before proceeding to the consideration of the next article of the basis, the Synod appoint a committee to draw up an article embodying the views of this Synod, in reference to the province of the civil magistrate, with instructions to report at the next sederunt.

The amendment by Mr. Burns, and that by Mr. Middlemiss, having been put against each other, that by Mr. Burns carried. Thereafter, the motion of Mr. Wilson, and the amendment by Mr. Burns, were put to the house, when a majority supported Mr. Burns' amendment.

The Synod accordingly proceeded to the consideration of the remaining articles in the Basis of Union. Article 4th was read and agreed to. It is in the following terms:—

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

Article 6th was read and agreed to. It is as follows:—

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

Thereafter it was moved by Mr. McLaren, and duly seconded, that the Basis of Union as a whole be now approved, and transmitted to Presbyteries and Sessions, and that Presbyteries and Sessions be instructed to report to Synod through the Committee on Union on or before the first day of November.

It was moved in amendment by Dr. Bayne, seconded by Dr. Willis:

That inasmuch as the basis now under consideration contains no statement on the leading applications of the principle contained in article fourth of the Province of the civil magistrate, within which he is to serve and confess Christ—subjects on which unsond and unscriptural views are often held by those who admit the aforesaid principle itself—a union on such a basis would virtually involve a compromise of principles for which it has been the distinction and glory of this Church that it has hitherto contended.

The motion and amendment having been put to the house, the motion was carried by a large majority; whereupon Dr. Bayne dissented in his own name, and in name of such as might adhere to him, for reasons to be in due time given. At the following diet, the following members gave in their names as adhering to Dr. Bayne's dissent, viz:—Dr. Willis, Dr. Irvine, Messrs. Smellie, D. Gordon, Wilson, Middlemiss, McKuen, Geikie, and McMullen, Ministers; and Mr. Lutz, Elder. Reasons of dissent were also given in and read, and referred to a Committee, consisting of Messrs. Topp, Ure, Ross, McLaren, Kemp, and McMurrich, Mr. Topp, Convener, to prepare answers. This Committee was afterwards appointed a Commission with Synodical power to prepare answers to the reasons of dissent.

Both the reasons and answers will be in due time published, and transmitted to Presbyteries and Sessions.

TERCENTENARY OF THE REFORMATION.

The following Resolution was adopted with reference to the tercentenary of the Reformation:

That having regard to the work of God, in the Reformation from Popery, of which the Protestant Countries generally have reaped precious fruits for three centuries past; and especially sympathizing with the proposal to celebrate in some appropriate manner the meeting of the first Reforming Assembly held in Edinburgh in the 1560, the Synod agree at its next meeting, in 1860, to include a special reference to this matter of interesting remembrance in its devotional exercises or arrangements of business—in the meantime recommending its ministers, either simultaneously or

on the days found most suitable in their several localities, to call the attention of their flocks to the blessings of the Reformation, and the responsibilities connected with the possession of them; also to appoint a committee meanwhile to confer with committees of other religious bodies, in case it should seem for edification to unite on some method of manifesting simultaneously their grateful sense of the great deliverance wrought for our common parent land at the Reformation era; and further, inasmuch as a meeting is proposed to be held in Edinburgh in May next, in connection with this object, at which the attendance of delegates or representatives of churches at a distance is invited, the Synod authorize the above committee to request some father or brother, or fathers and brethren who may be in Britain about that time, on their own account, to represent this Synod at the said convention or assembly, such representative or representatives being expected to act as far as possible in cooperation with the committee.

The following committee was appointed viz: Messrs. Topp, Gregg, Inglis, Dr. Irvine, Dr. Bayne, Dr. Willis, Messrs. Kemp, Wardrope, Scott, Young, W. B. Clark and Dr. Boyd, Ministers; and Messrs. McMurrich, McAuley, Court, Elders.

CORRESPONDENCE WITH GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN U.S.—(N.S.)

Dr. Willis, Convener of the Committee appointed to consider and report as to correspondence with the Presbyterian Church in the United States, (N. S.) reported that after conference with Mr. McLeod, the Deputy of the Church, referred to with the view of ascertaining the views of the Church he represents, in the course of which conference Mr. McLeod had replied to all their questions with the greatest candour, the Committee came to the conclusion, that while much of the common truth was held by that Church, its profession of doctrine was in some important points different from that of this Church, not so much on sovereign electing grace, or faith, or the work of the Spirit, as in the extent of the atonement, and the imputation of guilt and righteousness in the Adamic and Christian covenants; that in respect of many zealous efforts to extend the common cause of Christianity and especially in having sought to discourage the practice of Slave holding in members of the Church, the Assembly represented by Mr. McLeod deserves the interest and sympathy of churches such as ours; at the same time, as this Synod is not yet in the habit of appointing delegates to Churches in America generally, the committee is not prepared, until the question shall have been considered comprehensively in all its relation, to recommend a formal recognition in that way of one particular branch of American Presbyterianism.

It was agreed to sustain the Report, and declare in terms thereof.

REFERENCE FROM PRESBYTERY OF OTTAWA.

The Synod took up a reference from the Presbytery of Ottawa, involving the question whether the Presbytery had power to erase a minute of session after said minute had been attested by the Presbytery. On motion made and seconded, it was agreed to sustain reference, and declare that the Presbytery may, on cause shown, act as they may judge best in such a case, subject to the review of the superior court.

NEXT MEETING OF SYNOD.

On Wednesday evening the Synod agreed to determine the time and place of the next ordinary meeting of Synod. After full consideration it was agreed that the next ordinary meeting of the Synod of the Presbyterian Church of Canada shall take place in the city of Hamilton, and within Knox's Church there,

on the Wednesday after the second Tuesday of June, at half-past seven o'clock, P.M.

COMMUNICATION FROM DR. RYERSON.

On Thursday evening the Synod took up a communication addressed to the Moderator by Dr. Ryerson, Chief Superintendent of Education for Canada West. The communication was read and referred to a Committee consisting of Messrs. McTavish, Gregg, Topp, McKear and Kemp, ministers, and Messrs. Lutz and McAuley elders.—Mr. Kemp, convener. At a subsequent diet the Committee reported, and in terms of this report the Synod adopted the following minute, viz.—The Synod having had under consideration a letter from the Rev. Dr. Ryerson, Superintendent of Public Education, Canada West, on the subject of Christian instruction in Common Schools, regard such communication as partaking of the nature of a private document, and therefore not calling for special consideration at their hands. The Synod would, however, refer to their previous action on the subject of separate schools, in June, 1856, in which they express strong views adverse to the continuance of such schools instituted for sectarian ends. In regard to other aspects of this question, the Synod appoint a Committee to watch over any legislation that may be proposed during the next session of the Legislature in regard to education, seeing that it be based on Scriptural principles.

RETURNS TO OVERTURES.

The Synod called for the report of the Committee appointed to examine and classify returns of Presbyteries to overtures sent down by last Synod.

1. With reference to the overture amount the calling and induction of ministers, it was after a division, agreed to refer it to a Committee that it might be revised and again sent down to Presbyteries.

2. The same course was adopted with reference to the overture amount the licensing of students.

Both these overtures were afterwards brought up in an amended form, and sent down to Presbyteries.

3. With reference to the overture on Romish Baptism, which was disapproved of by a majority of Presbyteries, it was agreed that no further action should be taken with reference to the subject of this overture.

DOCTRINES TO BE TAUGHT IN KNOX COLLEGE.

The Synod, in accordance with the terms of the act passed last session of the Legislature for the incorporation of Knox's College, at this its first session after the passing of the act, resolved and declared,—That the principles and doctrines to be taught in the said college by the professors and tutors, or other persons who shall from time to time, and at all times hereafter, be employed or appointed in giving instruction in the said college, shall be such and such only as are consistent with and agreeable to the "Confession of Faith," the "Larger and Shorter Catechisms," and the "Form of Church Government," all which are called "The Westminster Standards," and shall comprise all theological learning consistent with the said standards: Provided always that the said "Confession of Faith" be understood and taken with the explanatory note thereto, agreed upon by the Synod of the Presbyterian Church of Canada, met at Toronto in the year of our Lord, 1834: Provided also that the said "Westminster Standards" be taken and understood with such other, or further directions and rules as to church government, discipline, or worship, as may from time to time be prescribed or ordained by the Synod of the said Presbyterian Church of Canada, with the concurrence of a majority of the Presbyteries of the said Church, to be ascertained in such manner as the Synod shall prescribe, and that

such regulations and rules be duly recorded in the minute book of the said Synod, and signed by the Moderator and Clerk for the time being of such Synod. The Synod further instruct their Clerk to register said resolution and declaration in the records of the Synod, and in the public Records of the city of Toronto.

RULES AND REGULATIONS FOR KNOX'S COLLEGE.

The Synod drew up various rules and regulations for the government and administration of Knox's College Incorporation. It was agreed that these should be acted upon for the present year, and sent down to Presbyteries to report to Synod next year.

The Report of the Committee appointed, with reference to the debt on Knox's College Ordinary Fund, was called for and given in by Mr. Kemp, Convener. The report having been read, it was, on motion made and seconded,—That the Synod having heard the report of the committee to enquire into the state of the College finances, receive and adopt the same, and resolve—That an office be provided in the College buildings for the business of the agent and editor of the Record, and that an amount equal to the cost of said office be put to the credit of the Ordinary College Fund; that the contributions for the Ordinary College Fund be relieved from the expenses connected with the agency; that the legacy of the late Mr. Gibb, which this Synod receive with gratitude, shall be in the meantime appropriated to the Ordinary College Fund, the Synod reserving the power to call it at more prosperous times for a permanent endowment fund; that, further, no efforts be made in the meantime to liquidate the mortgage; that the Synod also express their gratification at the general prosperity of the College fund, and at the perfect correctness with which its accounts have been kept and its finances conducted. Further, the Synod instruct Presbyteries to bring the interests of the College under the consideration of congregations.

FRENCH CANADIAN MISSION.

Mr. Kemp, in behalf of the Presbytery of Montreal, which had been specially appointed to consider and report as to the best mode of carrying on the work of evangelization in Lower Canada, stated there that they had no report to lay before the Synod.

Two motions were submitted with reference to this matter.

(1.) It was moved by Mr. Gillespie, and seconded,—That this matter be recommitted to the Presbytery of Montreal, with the assessors named last year, to examine farther, and report next year.

(2.) It was moved by Mr. McLaren, and seconded,—That a Committee be appointed to consider and report as to the matter. On a division, the amendment was carried, and in terms of it, the Synod appointed the following Committee, viz., Dr. Burns, Convener; Mr. McLaren, Mr. Ross, Mr. Scott, Mr. Laing, Mr. Ure, Mr. Burns, Mr. Quin, Mr. Lowry, Mr. Kemp, ministers; and Mr. McClurich, and Mr. Court, elders.

FOREIGN MISSIONS.

On Thursday evening, the Synod called for the Report of the Foreign Mission Committee. The report was given in by Mr. Lowry, Convener, and read. On motion made and seconded, it was agreed to receive the report.

On motion made and seconded, it was resolved that the Synod having had its attention directed to Vancouver's Island, and British Columbia, as a suitable field for missionary operations, agree to adopt it as a mission field of this church.

It was further moved by Mr. McTavish, and seconded,—That in order to carry out the decision of Synod, the funds at the disposal of Synod, be used for the furtherance of the Gos-

pel in Vancouver's Island and British Columbia.

It was moved in amendment by Mr. Ross, and seconded,—That £300 be given to the Foreign Mission of the Free Church, £800 to the Foreign Mission of the Irish Presbyterian Church, and £300 to the British Columbia Mission.

It was moved in amendment by Mr. Gregg, and seconded,—That £300 of the Foreign Mission Fund be given in equal proportions to the Foreign Missions of the Free Church and the Irish Presbyterian Church, and that the balance be appropriated to the British Columbia Fund.

The amendment by Mr. Gregg, and that by Mr. Ross, having been put against each other, Mr. Gregg's carried. The original motion and Mr. Gregg's amendment were then put to the house, when the original carried by a majority.

It was moved by Mr. McKear, and seconded,—That the Foreign Mission Committee consist of the following members, viz., Messrs. Lowry, Gregg, Topp, Clark, Kemp, T. Wardrope, Wilson, Dr. Irvine, Messrs. Inglis, St. rk, Scott, McKear, Dr. Burns and Dr. Bayne, Ministers; and Messrs. Court, Clark, Redpath Elder, Kennedy, Cattnach, Turnbull, Ross, Cook, McKenzie, and Lutz, Elders; Mr. Lowry, Convener, and that this committee be empowered to look out for, and send into the mission field, suitable missionaries, it being understood that these missionaries be ministers in connection with this church; but that before sending such, the committee shall submit the name of any one whom they may select for this work to the different Presbyteries of the church, who shall meet within twenty-one days of the date on which such notice shall come into the hands of the moderator or clerk, and report their decision to the convener of the committee, who shall be authorized to assume that Presbyteries who neglect to answer shall be held as concurring in the proposal made by them; the committee to be guided by the decision of a majority of the Presbyteries. Further, that the committee be empowered to provide outfit and passage, and fix the salaries of missionaries.

HOME MISSION COMMITTEE.

The Report of the Home Mission Committee was called for. The same was given in by Mr. Reid, convener, and read. On motion made and seconded it was agreed that the report be received, and that the funds at the disposal of the Home Mission Committee be distributed among the several Presbyteries according to the number of ordained ministers in each. The Committee was reappointed, Mr. Ure, Convener.

COLPORTAGE.

The Synod called for the Report of the Committee on Colportage. The same was given in by Mr. McKenzie, convener pro tem. The Report stated that there was nearly sufficient money in hand to pay all the creditors, with the exception of Nelson and Sons, whose account, without interest, amounted to over \$8,700. The position of the scheme at present was as follows: Accounts past due, \$4,101 74; assets, \$4,096 79; deficiency, \$94 95. Of these assets, the selling price of books still on hand amounted to \$975 98; cash, \$227 72; sundry accounts due, \$1,185 29; balance due on sixty-three packages sent out, \$1,617 80. Should these assets be realized, little would be required to liquidate the entire indebtedness of the scheme; but it was very clear that this could not be hoped for, and that a considerable loss must be estimated upon the books still on hand, as also upon what must be regarded as debts. The actual deficiency the Committee estimated as not likely to be less than \$1,200. The Committee trusted that the Synod would devise means whereby this deficiency could be made up, and the Church released from the pressing claims of the creditors.

of the scheme. In order to do this the Committee recommend that the books on hand should be sold, and that the Synod should instruct ministers to bring this matter before their respective congregations, and to take up a collection for this object on the first Sabbath in October. In this manner the Committee confidently hoped that the scheme could be closed within the current year.

On motion made and seconded it was agreed to receive and adopt the report, and to recommend that a collection be taken up throughout the Church on or before the first of February next, for the purpose of meeting the liabilities of the scheme, and also that private subscriptions be taken up for the same object. The Committee was re-appointed.

PRAYER FOR THE STATE OF THE COUNTRY.

At the beginning of the sabbat of Friday, 24th June, the Synod, on the motion of Rev. Dr. Willis, adopted the following minute, viz: The Synod having respect to the aspect of Providence, and the interests of the country, as concerned in the prospective returns of the approaching harvest, recommend to ministers and congregations, a becoming attention to this interest in public and private prayer.

REPORT OF AGENCY COMMITTEE.

The Synod took up the Report of the Agency Committee. The report was received and adopted, and its recommendations generally approved, and in terms thereof, the Synod appointed the Finance Committee, to consist of Messrs. J. McMurrich, J. L. Blaikie, and C. S. Patterson, with Revs. Messrs. Gregg, Topp, and Reid.—Mr. McMurrich, convener,—and a Committee for the Record, consisting of Dr. Burns, Dr. Willis, Messrs. Reid, Lowry, McTavish, Ure, Gregg, Topp, Inglis, and Laing.—Dr. Burns, Convener.

BUXTON MISSION.

It was referred to the Home Mission Committee to consider the whole matter of the Buxton Mission, and report to the next meeting of Synod.

The Synod also resolved that a Committee should be appointed to take the oversight and control of the financial affairs of the mission, and advise with Mr. King as to the erection and cost of buildings, on the understanding that the Synod shall not be responsible for any further expenditure than has been already sanctioned; and further, that the committee should make such arrangements with the Teacher as may relieve the Synod from any additional obligation for his support.

The Committee was appointed as follows, viz:—Mr. Scott, Convener; Messrs. Ross, Forrest, Dr. Burns, Dr. Willis, and Dr. Irvine, with Messrs. W. Clark and A. McKellar.

WIDOWS FUND

The Report on the Widows' Fund, was given in and read. From the report it appeared that the receipts for the year has been—from Congregational Collections, \$395 55; from Minister's Rate, \$760 from interest, \$1434 08; and from amount of Principal falling due \$378-30. The amount paid for annuities was \$910; Minister's rates repaid with interest, \$842 78; and the amount invested, \$2658 90. The total amount invested in Debentures and Mortgages is £5824 14s., making with balance for investment, £63-3 16s. 4d.

On motion made and seconded, the report was received and sustained, and the Committee were instructed to revise the rules and regulations, and report to next Synod any alterations they may consider necessary, giving the required notice in the Record.

STATISTICS.

Mr. John Gray, gave in a carefully prepared report on Statistics. The report was received and sustained. The Report, together with the Statistical Table, will appear next month.

MISSION TO AMERICAN INDIANS.

The Presbytery of Toronto reported that they were unable to collect any further or more definite information on the state of the American Indians, but that they were about to institute enquiries, and hoped that ere long they would be in a position to obtain such information as might enable the Church to see her way to do something to advance the cause of the gospel among an interesting and perishing race.

SABBATH OBSERVANCE.

Mr. R. F. Burns gave a report in behalf of the Committee on Sabbath Observance. The report was sustained and the Committee re-appointed.

SABBATH SCHOOLS.

Mr. John Gray brought before the Synod, Report on Sabbath Schools. The report was received, and the Committee re-appointed.

STATE OF RELIGION.

Mr. Scott, Convener of the Committee on the State of Religion, presented report, which was read and sustained. The Committee was re-appointed, and a small committee appointed to prepare a Pastoral Address.

ANSWERS TO REASONS OF DISSENT.

The Committee formerly appointed to prepare answers to the reasons of dissent of Dr. Bayne and others, were appointed a Commission of Synod to prepare and approve such answers, that the reasons and answers may go before Presbyteries and Sessions, together with the Basis of Union.

REGISTRATION OF BIRTHS, MARRIAGES, AND DEATHS

The Synod, on an overture presented on the subject, appointed a committee to consider the subject of registration and watch any legislation on the subject.

MANSES.

An overture on the subject of Manses was approved, and commended to the careful consideration of Presbyteries.

QUARTERLY COLLECTIONS.

The Quarterly collections were appointed in the same order as in previous years, viz, French Canadian Missions on 3rd Sabbath of July;—Synod Fund and Buxton Mission on 3rd Sabbath of October;—Foreign Missions on 2nd Sabbath of January; Widows Fund on 3rd Sabbath of March.

After a vote of thanks to the Trustees of Cooke's Church for the accommodation afforded and to the friends in Toronto for the hospitality enjoyed by the ministers and elders, the Synod closed its protracted Session on Friday afternoon.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

NEW HALL.

The General Assembly met for the first time in its magnificent Hall on Castle Street. Happy allusions were made to the early meetings of the Court, and Lord Panmure "trusts that none of them would ever forget that which must be a matter of history in the Free Church—the glories and recollections of Tausfield Hall." (Great applause.)

NEW MODERATOR.

Dr. Bith, the retiring moderator, having preached the usual opening sermon, nominated Principal Cunningham as his successor, which nomination was seconded by Lord Panmure and carried by acclamation. Dr. Cunningham on taking the chair, delivered one of the most interesting and comprehensive addresses that it has been our privilege to read for a long time. After the transaction of a little routine business, the business of the first day terminated.

PREBYTERY OF ITALY.

An interesting feature in the proceedings of the second day was the recognition of the Presbytery of the North of Italy, and the reception of its representatives. At any time this new movement would produce a sensation, but at the present juncture it may well be regarded as a Providential circumstance.

CONVERSION OF THE JEWS.

Professor Smeaton read a most interesting Report from the Committee on this scheme. The income for the year amounted to £2,896. The operations of the Committee spread over Germany, Holland, Prussia, the regions of the Danube, Constantinople, &c. The report gave very encouraging views of the work generally, but especially referred to a work of grace among the pupils of the girls' school in the Turkish capital.

TRANSLATION.

Mr. Logan was translated from Dundee to Duthill. The case excited a great sensation. The superior Courts had sanctioned the translation, but the members of the Gaelic Church in Dundee had protested. The Assembly affirmed the previous deliverances in the case.

NATURAL SCIENCE.

Much of Thursday was taken up with a discussion on the subject of filling the chair of Natural Science, vacant by the demise of the excellent and amiable Dr. Fleming. The assembly, by an overwhelming majority declined to make any appointment meanwhile.

COLLEGE MATTERS.

The report given in by Dr. Henderson, shows the following items of interest. The income for the year was £4,087,—the Endowment Fund now reaches £15,370,—b sides £50 per annum secured to the Principal from another source. The number of matriculated students last year was:—in Edinburgh, 114; in Glasgow, 49; and in Aberdeen, 31—total, 194,—a considerable increase above the attendance of the previous session. After the reading of this report there was a long and somewhat warm discussion about the power of the College Committee. Ultimately it was arranged to refer the matter to a Committee, to report next year.

HOME MISSIONS.

Dr. Roxburgh read the report on this subject. There are in the employment of the Committee, 106, viz:—18 ordained ministers, 66 probationers; 12 catechists, and 19 students. A good work is being done by these missionaries among the "navies," at the various public works.

A SPECIAL CASE OF LICENSE.

A subject of grave importance came before the assembly, in the way of appeal, on Thursday evening. Mr. Cochrane has laboured in the Pleasant Terrestrial Church, in Edinburgh, for a length of time. He has gathered a congregation,—got a church and school erected,—and otherwise proved a most useful and successful missionary. The people want him for their minister, but Mr. Cochrane has not completed the curriculum; and Dr. Glasou and others dissented from the deliverance of the Presbytery applying to the assembly for leave to license him. After listening to excellent speeches from Dr. Hanna and Dr. Candlish, in favor of granting the leave asked, the assembly dismissed the complaint, and granted leave to license and ordain Mr. Cochrane "with the proviso that he shall not be eligible for any other charge for four years, and not without the sanction of the assembly." Thus ended Thursday, 26th May.

MR. BROWNLOW NORTH—LAY TEACHING.

After spending some time in considering the state of religion within the bounds, the Assem-

ly called for the report of a Committee appointed to confer with Brownlow North, whose fame as an Evangelist has reached far and near.

The Committee expressed much satisfaction with Mr North's views, and unanimously recommended to the Assembly to welcome Mr. North as a friend of the saviour, and give him all encouragement in his great work.

The Assembly most cordially adopted the recommendation of the Committee, and after engaging in prayer, the venerable Moderator extended to Mr. North the right hand of fellowship in the midst of the most intense emotions from all parts of the Hall.

Mr. North made a most telling address—calling on the ministers and elders to encourage prayer meetings, and to be themselves often on their knees!

FOREIGN MISSIONS.

Dr. Tweedie read the report on this subject. Its financial state was reported in a favorable light. Its income for the year was £15,414 a sum which leaves a balance of £758 over expenses.

The mission in Caffraria—South Africa—has recovered from the disasters of the late war. There are 4 stations and 15 out stations; the communicants number 496, and the average attendance (native) is 1754. There has been raised on the spot the sum of £304.

In Bombay there are 4 European missionaries and 2 ordained native preachers; in Puna there are 2 European and 6 native preachers; in Nagpore 2 European missionaries, 3 native catechists, and 4 native Christian teachers; and in Calcutta and its branches there are 5 European missionaries, 4 native preachers, 7 catechists, and 26 native preachers.

It is mentioned in the report that the despatch of Lord Stanley to Lord Canning, under the colour of the so called neutrality, closed the schools of India against the Bible.

The Assembly was addressed by several of the missionaries, now at home on sick furlough, and by members of the Court, all deprecating the action of the Government in the matter of education. It was denounced as cowardly and unmanly, and as in violation of the spirit of the proclamation by which Her Majesty assumed the Government of India. This finished the business of the second Friday.

MANSE SCHEME.

The report on this object stated that there are now 583 manse provided, and that the work is still going on. There was no other business of any public importance on Saturday.

WIDOWS' FUND.

The report on this scheme was given in on Monday. It appears that now in its thirteenth year the fund amounts to £80,000. There are 22 widows and 30 orphans receiving allowances. It was stated that all the schemes, with the exception of the Home Mission, have balances in their favor.

SABBATH SCHOOLS.

Returns have been received from 610 congregations only. In connection with these there are 1,237 schools, 76,274 scholars, and upwards of 7,000 teachers.

REPORT ON POPERY.

Dr. Begg gave in this report accompanied with a vigorous and rousing speech. He spoke of the Government encouragement to Popery by the grant of £186,000 annually, of the distribution of Popish books to soldiers, and the league evidently existing between the present Government and the priesthood of Ireland.

BUCKIE CASE.

Things are not progressing favorably in this

charge under the ministry of Mr. Shanks. The Presbytery ordered enquiry to be made, and it was had in evidence that that Mr. Shanks had been seen working as a common laborer "with pickaxe and shovel," thus lowering himself in the respect of the people, and neglecting his official duties.

Mr. Shanks resigned his charge, and the Presbytery ordered the Church to be declared vacant. However, a change came over the minds of the parties—the fishermen would not allow the Presbytery to occupy the pulpit, but insisted on having Mr. Shanks again. Advice was now craved.

The Assembly ordered a commission of enquiry into the whole case.

DISMISSAL OF SCHOOLMASTER.

The Kirk session of Burrellston had dismissed the Free Church teacher without reasons assigned. The case was appealed and now came before the Assembly. It caused a great sensation, especially among the schoolmasters. The Assembly, without sympathizing with the action of the session, decided that it had no jurisdiction in the matter. Teachers had better look to the nature of their contracts.

IRISH PRESBYTERIAN CHURCH.

On Monday the Assembly received the deputation of the sister Church in Ireland. Dr. Wood introduced Mr. Johnston, of Tullylish, who was for fifty years a minister, and who is known as the apostle of open air preaching, and Mr. McClure, of Londonderry, who is well known to many of the Canadian Church from his recent visit to our bounds.

These brethren addressed the Assembly at great length. Mr. McClure's speech was singularly telling. He guarded the Assembly against the efforts now made by the Popish Hierarchy to break up the National system of education and procure separate sectarian schools. It would appear that at home as well as in Canada the Romish Church aims to arrest the freedom of education.

REFUSAL OF BAPTISM AT TONGUE

This case caused considerable discussion. A man, named George McKenzie, claimed baptism for his child. The minister refused unless the parent would remove his children from the Parish School. McKenzie made certain allegations against the Free Church School, which were said to be false, and the Session declined to give their consent to the baptism, until these allegations were withdrawn.

The case came up by appeal. The Assembly after lengthened discussion, agreed to find "That it is not a valid ground on which to refuse baptism that a parent sends his children to other than a Free Church School."

HOUSES FOR THE WORKING CLASSES

Dr. Begg, Convener of the Committee on this subject, read a voluminous report. The bearing of this matter on the physical, social, moral and spiritual interests of the population, was entered into at great length; and facts brought forward illustrative of the evils of the "Bothy System." In certain parts of the crowded cities, the deaths are 39 in the thousand, while in more favored localities, they come down to 12 in the thousand. Dr. Begg's speech was replete with startling facts in reference to the social economy of the city population.

TEMPERANCE.

Professor Millar gave in the report of the Committee on this subject. In his remarks he was more personal than general, calling on the members to join him as an abstainer. The Professor was willing to peril his cause on the result of the experience, if the members of Assembly became abstainers for one single twelvemonth! The report was loudly applauded.

GLASGOW COLLEGE CASE.

The case arose out of difficulties between Professor Gilson and some of his students, on account of some doctrinal views on their part which were considered somewhat unsound. The case had been before the College Committee and Commission.

The College Committee investigated the matter, disapproved of Professor Gilson's course, and freed the arraigned students from all save the imprudent use of phrases.

The action of the Committee, and also their jurisdiction, were now called in question.

Dr. Candlish's speech, defending the Committee and the students, is a most masterly production. He adduces the testimonies of the Father of the Reformation, to show that it is no heresy to assert "that the reason of man is not so thoroughly depraved by the fall that its conclusions cannot be relied on, on questions of Ethics and Natural Theology."

After hearing Professor Gilson and others, the assembly, by a majority of 122, agreed to the motion of Dr. Wood, that the Committee be sustained, and that Professor Gilson be exhorted to use more tenderness in his dealings with his students. With this Act, terminated the proceedings of Tuesday, the 21th.

SUSTENTATION SCHEME.

Dr. Buchanan presented his annual Budget. The total amount this year is £110,156, to £1108,920 last year, showing an increase of £1,215. To this amount associations contributed £104,684, and donations £5,451. After deducting Widows' and preferential claims, there remains for distribution, the sum of £98,574, which divided among 714 ministers, gives to each £138—the same amount precisely as last year.

TRI-CENTENARY OF THE FRENCH SYNOD.

The moderator, Dr. Cunningham, delivered a singularly powerful address on this subject, on the evening of Wednesday. He gave an outline of the rise and progress, the decline and fall of the Protestant Church in France,—the present state of the cause there,—and the obstacles in the way of progress.

Dr. Begg followed Dr. Cunningham on the subject of the celebration of the Tri-centenary of the Reformation in Scotland, which most of the Protestant Scotch Churches intend to commemorate next year.

COLONIAL AND CONTINENTAL COMMITTEE.

Dr. Bonar read the report of this Committee. It stated that in the Colonial field there are now about 500 settled ministers in connection with the Free Church. Reference is made to Canada and the other Provinces in North America, and to the Colonies of Britain in other parts of the world. The report is very full.

M. F. Monod, of Paris, and one of our own ministers, Mr. Inglis, of Hamilton, gave very interesting speeches on the same occasion.

GENERAL ASSEMBLY OF ESTABLISHED CHURCH OF SCOTLAND.

The General Assembly of the Established Church of Scotland met at Edinburgh, on the 19th May, the Earl of Mansfield was Lord High Commissioner. An excellent sermon was preached by Dr. Leishman, the retiring Moderator. The Rev. Dr. John Cook, of St. Andrews was unanimously elected Moderator.

A committee was appointed to prepare a Minute with reference to the death of Rev. Dr. John Lee, for many years principal Clerk of Assembly. Dr. Simpson was appointed successor to Dr. Lee.

Various important matters engaged the attention of the Assembly. Reports were given in respecting conversion of the Jews, Indian Missions, and Colonial Missions, Education, Popery and other important subjects. The Report on the conversion of the Jews was very interesting. We may in another number revert to some of these subjects, and the other matters which engaged the attention of the Synod.

D R. Lee's case attracted a good deal of attention. The action of the inferior Courts was sustained by the General Assembly.

There was a discussion on the subject of Lay preaching, having especial reference to the labours of Mr. Brownlow North, Mr. Radcliffe, and Mr. McEowall Grant. While several members appeared to regret that the matter had been brought before the Assembly, the Assembly decided that the practice of preaching the Word of God, and conducting the other solemn services of the sanctuary by persons not duly appointed to the office of the Ministry ought not to be countenanced by the Courts or Ministers of the Church.

The subject of the induction of Ministers involving the provisions of Lord Aberdeen's Act, was the subject of warm discussion. The regulations were gone over clause by clause, with the view of being sent down to Presbyteries. There appears to be a growing feeling that some important changes will soon be necessary in order to give freer expression to the popular mind on the qualifications and suitability of a Presentee.

REPORT OF THE COLLEGE COMMITTEE.

The Committee have great pleasure in reporting the continued prosperity of our Theological College. They would ascribe the praise to God, who, since the commencement of this Institution in 1845, has made it a most important means of advancing the interests of our Church in this Province.

A list of the Students matriculated in Knox College during the past year is appended. The number of these is 35. Besides these, there are other students who are studying with a view to the Ministry in our Church, partly in Knox College, and partly in University College. The whole number is about 50.

It will be seen from the appended list that no less than seventeen students have completed their Theological course during the past year, and are thus in a position to ask license at the hands of the various Presbyteries. This is the largest number that has on any occasion completed the curriculum at the close of one session in Knox College.

The course of instruction in the different classes will be seen by the Reports of the Professors which have been handed to the Committee, and which will be submitted to the Synod. It will be seen from these Reports that besides the usual classes, a class of Sacred Rhetoric and Elocution was superintended by the Principal, and the Professor of Church History. The Committee deem it desirable that this class be continued, and recommend the Synod to instruct the Professors' Court to make the necessary arrangements.

As during previous years a Mathematical class was conducted in the College by Mr. Thompson, and Hebrew and Latin were taught

in University College by Messrs. Hirschfelder and Wickson. With respect to the Hebrew class the Committee recommend the Synod to instruct the Professors' Court to confer with Mr. Hirschfelder with a view to bring his instructions into greater harmony with the requirements of the classes in Knox College.

The Committee find that the returns received from Presbyteries relative to the examination of students have not been all sent in, and agreed to direct the attention of the Synod to that subject, recording at the same time their opinion that a Committee be appointed to consider the subject of the examination of the Students generally, and to report next year.

With respect to entrants upon the College course, the Committee learned from the Reports of the Professors, that several had come up from Presbyteries unfit to enter the Classes on account of deficiency in elementary training. They therefore recommend the Synod to instruct Presbyteries to give more particular attention to the literary attainments of students making application to them, and when necessary to send them to Institutions where they may be trained under the care of the Presbyteries till they are prepared to enter the College Classes, and further to see that in such cases pecuniary assistance be provided by the Presbyteries if necessary.

A question which gave rise to much discussion in the Committee was, whether the Professor's Court have power to determine the position of students in the curriculum. It was the opinion of a majority, (five to four,) that they have this power. The minority were of opinion that the power belongs exclusively to Presbyteries. It will be necessary for the Synod to come to a decision on this question, so as to prevent future misunderstandings.

It will seem from Professor Young's report that some doubt is entertained whether attendance on his exegetical class is imperative on students of the second as well as of the first year in Theology. In point of fact, the class is attended by students of both years. The Committee recommend the Synod to order the attendance of Students of both years as the standing rule.

Although the subject of the employment of Students during the summer months, has occupied the attention of the Synod at previous meetings, the Committee deem it necessary to urge it upon their notice again. They feel that it is impossible for students to prosecute their studies satisfactorily while burdened with the labour of preparing for preaching two or three sermons each sabbath. The Committee, therefore, recommend that measures be taken by the Synod to remedy this evil; and particularly that they instruct Presbyteries to be more stringent in securing to Students a reasonable time for the exclusive prosecution of their studies.

The Committee now proceed to report on the Finances of the College. They have satisfaction in being able to state that there is an improvement in the fund for the current expenses of the College. It will be remembered that for three preceding years there was an annual and increasing deficiency of £40 in 1856, of £187 in 1857, and of £210 in 1858. The whole balance against the fund was £488. During the year now closed there has been no deficiency. On the contrary, the balance has been reduced to £392. It should be added, however, that the interest on the mortgage has been as formerly, charged to the account of the Building Fund.

The improvement in the Current Expenses Fund has been the result of increased contributions from the different congregations, the whole amount received from which was \$477

this year against \$4749 last year, making an increase of \$728.

Besides the contributions just referred to, the Committee have to report the receipt of a Legacy of £500 from the late James Gibb, Esq., of Quebec, whose memory will be long and gratefully cherished in this Synod. As an Elder of this Church, he took a deep interest in all its concerns; and his liberality in support of the various schemes is well known to the brethren.

The legacy has been received by the Agent of the Church. The terms of the bequest leave it in the power of the Synod to dispose of it at pleasure. It will therefore rest with the Synod to determine how it shall be appropriated. The Committee recommend that it be placed to the credit of the Current Expenses Fund, against which, as already reported, there is a balance of nearly £400.

No contributions were specially asked for during the past year, on behalf of the College Building Fund. Contributions, however, have been received, amounting to £116 10 which have enabled the Treasurer to pay a large proportion of the interest due on the mortgage. The whole amount due on the mortgage is £2678, which is payable in 1862.

There is a balance in favour of the Bursary Fund of \$722. A particular statement of the receipts and disbursements of this and the other funds, will be submitted in separate documents.

The Boarding department of the College is still conducted under the superintendence of Mr. Thomas Willing, who continues to give satisfaction. A slight reduction has been made during the last session, on the price of board. The Committee are of opinion that it is exceedingly desirable that the students be not required to pay more than two dollars, weekly. This would require the church to supplement the payment from their own funds. Such a provision the Committee recommend so soon as practicable.

It may here be added that the comfort of the students has been materially increased by the introduction of Gas-light into the large Dining-hall. This has been effected by the private liberality of the Principal and Professor of Church History. Other private efforts are just now being made towards still adding further to the comfort of the students in the separate rooms.

In concluding this report, the Committee would not forget to state that they were glad to learn that special prayer on behalf of the College was generally offered in the various Congregations on the Sabbath appointed by the Synod. They have reason to believe that the prayers offered have not been ineffectual; and they recommend the Synod to renew a similar appointment for the ensuing year. The Divine blessing is that which is above all things necessary, and ought therefore to be specially and earnestly sought.

WM. GREGG,

Couvenor.

Toronto, 15th June, 1859.

REPORT OF THE FOREIGN MISSION.

Your Committee regret that they cannot report much progress in the matter of a Foreign Mission during the past year. At an early meeting after the last meeting of Synod, the suggestions contained in last year's Report were taken into consideration; and eventually the Committee resolved to take steps towards sending two Missionaries to Vancouver's Island and British Columbia, for the purpose of gathering together the Presbyterians and such others as may be found willing to receive the Word, with the ulterior view of conjoining with this undertaking, an effort to christianize the Pagan Abori-

gines in those regions. It was also resolved, to invite to this Mission two ministers of this Church, whom the Committee thought qualified to commence such an important work. However, on corresponding with these brethren, the committee found their services were not available, as one of them declined accepting the invitation, and the other declined entertaining the matter under present circumstances. In this position the committee agreed to delay further procedure till the present meeting of Synod. They were induced more readily to come to this decision, because they understood that doubts were entertained by some as to the power of this Committee to undertake the work of sending Ministers or Missionaries to New Columbia or Vancouver's Island. Your Committee therefore ask the Synod to make such a deliverance on the subject as will authorize the committee to proceed in sending Missionaries to those regions.

Respecting the financial affairs of this Mission;—according to the Report presented to the Synod at its last meeting, there was at that time a balance in hands of £396 3s. 1d. During the past year, a sum of £500 has been contributed chiefly by congregational collections, there is, therefore at present in your Treasury about £300

From this brief statement of the details of business, the Synod will readily perceive, that there is little connected with our Foreign Mission of which we have reason to congratulate ourselves. Has not the way of the Church in this matter been much hedged in? No satisfactory response has been made to the Church's call, "Who will go for us?" To a greater extent than the circumstances of the people connected with our Church would warrant, there has been a withholding of the gold and silver which the Lord claims as his own.

May we not very properly inquire, why are these things so? Have we, as a Church been resting on our own strength? Are we, through a false economy, robbing God of the offerings which a recollection or experience of mercies or judgments should have prompted us to bring into the house of God? Are we in any measure beginning to fall short of those solemn and noble hearted purposes to which we pledged ourselves in former years? Has the unexpected failure of our first effort in the Indian field thrown us into despondency, rather than led us to heart-searchings respecting the motives by which we were influenced, and to humble but sincere purposes of greater devotedness? To such conclusions, your Committee would not desire to come. They would judge charitably respecting the Church. They are fully satisfied that the people of our Church were, in many instances, influenced in contributing less than in former years, or in not contributing at all, by the fact that a Foreign Mission Field had not been definitely selected, and that consequently there was no urgent demand for their pecuniary offerings. Again, the great pressure arising out of the distressed state of commerce and agriculture will sufficiently account for smaller returns being made from several districts than formerly. And, besides, have we not reason to believe that the Great Head of the Church may be pleased to act towards Churches as he does towards individuals? We frequently find that when God is about to employ his servants in the execution of some important work, he requires them previously to pass through much trial and affliction as a discipline calculated to glorify himself? And, on the same principle, may he not require a Church to pass through her trials of faith, when at the very same time He may be calling her to "shake herself from the dust, and loose herself from the bands of her neck," that He may make her "an eternal excellency, a joy of many generations?" As long as we have authority to believe that

great difficulties and obstacles, instead of affording reasons for inactivity, furnish sufficient warrant for putting forth even feeble efforts, provided those efforts correspond in some measure with the abilities of the parties concerned,—and such a principle seems to be involved in such an expression as, "curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty,"—so long ought the people of God to aim at "teaching all nations." And, chiefly, ought the Church in her several Courts and Congregations to plead earnestly in prayer to her God and King, that he would "have respect to his covenant,"—that He would make the pillar of his guidance so apparent to his Church, that she would discern the places in which she should make her encampments; and that, inasmuch as "the fields are already white unto the harvest," he would "send forth faithful, devoted, and successful labourers into his harvest."

Your Committee have also to inform the Synod, that during the past year they have been deprived of the services of the Rev. Donald Fraser, the original Convener of the Committee, by his removal to Inverness, Scotland. It is justly due to that brother, that this Committee should embody in their Report a statement of their grateful recollection of the very zealous and faithful manner in which he attended to all matters connected with the Foreign Mission, and also an expression of their hope, that in another portion of his Master's Vineyard, he may be made eminently useful in extending and edifying the Kingdom of Christ.

Finally your Committee would earnestly solicit the special attention of the Synod to the present state of your Foreign Mission, to the claims that a westerly portion of our own continent has on our prayers and ministrations, and to those agencies, which as a church, we should employ, to aid in the introduction of the period when "The people which sat in darkness shall have seen a great light; and to them which sat in the region and shadow of death, light shall have sprung up."

THOMAS LOWRY,
Convener.

TORONTO,
June 16th, 1859.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Abraham and Isaac denied their wives through fear at Gerar, and the two Abimelechs rebuked them for their crimes.—Genesis 20, 25.
2. Isaiah, 61. 1-2; Luke 4. 16-21.
3. King, Zechariah 9. 9;—King of the Jews, Matthew, 2. 2.—King of Saints, Revelation, 15. 3;—King of Kings, Revelation, 17. 14;—Lawgiver, Isaiah, 33. 22;—Leader, Isaiah, 55. 4;—Lord our Righteousness, Jeremiah, 23. 6;—Lamb of God, John, 1. 29;—Light of the World, John 8. 12; Life, John 14. 6;—Lord of all; Acts, 10. 36;—Lord of Glory, I. Cor. 2. 8;—Lion of the tribe of Judah, Revelation, 5. 5;—Lamb, Revelation 13. 8; Lord God Almighty, Revelation, 15. 3;—Lord God of the Holy Prophets, Revelation, 22. 6.
4. Mathew, 28. 19; II. Corinthians, 13. 14;—John, 5. 21.

QUESTIONS FOR NEXT MONTH.

1. How often is the title "Son of God" applied to Christ in the Gospels and the Acts of the Apostles?
2. How often is the same title applied to Him in the Epistles?

3. What Old Testament writers speak of Christ as Prophet, Priest and King?
4. Name the titles of our Lord, that begin with M. N. O.?
5. Give texts to show that God has formed certain prophecies in His Word from eternity, and that these are exclusively the counsels of His own will.

MONEY RECEIVED ON ACCOUNT OF THE VARIOUS SCHEMES OF THE CHURCH.

WIDOW'S VEST.	
St. Theres (omitted in last No.)	\$ 3 25
St. Eastcote do.	2 25
Norwood do.	4 50
Quebec do.	36 00
McNab Street, Hamilton	34 00
South Gower and Mountain	5 43
Lochiel	4 45
St. Thomas	4 00
West Pansich	4 00
Ayr	17 00
Springville	6 00
Sullivan & Bentneck	6 67
King	10 00
Kemptville	3 20
Brucefield	4 00
Osgoode and Russell	7 50
Peth	13 00
Zorra	10 00
Aylmer and Nepean	13 97
Est. Pansich	7 50
Streetsville	6 75
Peterboro'	12 00
With rates from Rev. J. L. Gourlay, Rev. H. McMeekin, Rev. A. McColl.	

FOREIGN MISSIONS.

A Friend	\$ 4 00
Orillia	5 00
McNab Street, Hamilton	37 00
Lochiel	6 00
Ayr	12 00
Springville	6 00
Galt	32 14
King	9 00
North Easthope	41 95
Zorra	18 00
Aylmer and Nepean	8 20

KNOX'S COLLEGE.

Cumberland and Thurso	\$ 5 00
South Gower and Mountain	7 38
Lochiel, (additional)	5 53
London	10 00
Elora, balance	5 00
Galt	201 00
Dalhousie	5 70
Inverkip and Blandford	41 00
J. M. Smith, Boston	1 00
Ayr	53 80
Binbrook	\$ 11 22
Salisbury	11 00-22 22
Bristol, additional	1 00
Stratford	15 00
King	11 00
Kemptville	21 00
London, balance	73 31
Brucefield	12 00
D. McRae, Lochiel	0 50
Aylmer and Nepean	12 15
Ashburn, additional	5 00

FRENCH CANADIAN MISSIONARY SOCIETY.

Orillia, Female Bible Class	\$ 2 12
Do Male Do.	1 43
Saugeen	8 00
Zorra	14 70
Aylmer and Nepean	11 25

BUXTON MISSION AND SYNOD FUND.

Orillia, Girl's Sab. School Miss. Box	\$ 3 50
Do. Boy's Do. Do.	0 60

Elora.....	4 00
J. M. Smith, Boston.....	1 00
Aylmer and Nepean.....	9 43

MISSION TO AMERICAN INDIANS.

Friend.....	\$ 5 00
Friend.....	5 00

JEWISH AND FOREIGN MISSIONS OF FREE CHURCH.

Perth, Jewish Mission.....	\$13 00
----------------------------	---------

RECEIPTS FOR RECORD.

Press of duties has put it out of our power to prepare for press, a list of payments for Record for past month. It will appear next month.

THE FAMILY TREASURY
OF SABBATH READING.

EDITED BY THE REV. ANDREW CAMERON
(Formerly Editor of "the Christian Treasury.")

RECOMMENDATORY NOTICES.

The following are a few of the Recommendatory Notices which have already been received by the Publishers.

From the Right Rev. The Bishop of Carlisle.
I think it eminently suited for its object. Cheerful in its tone, varied in its matter, and sound in its doctrine, it must, I think, interest and improve the reader.

From the Rev. J. C. Ryle, Helmingham, Suffolk.
The name of the Editor is a sufficient guarantee for the future character of "THE FAMILY TREASURY." The reading public may confidently expect that in its pages the strict supremacy of Scripture will always be maintained, Christ will have his rightful offices, faith will have its lawful place, the Holy Ghost will be duly honoured, and love towards all who love the Lord Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edinburgh.

I thoroughly agree in Dr. Guthrie's recommendation. I have the utmost confidence in MR. CAMERON'S editorship, and I believe that, under the Divine blessing, he will more than realize, in this New Periodical, the expectations naturally raised by his manner of conducting the "Christian Treasury."

From the Rev. Thomas Guthrie, D. D., Edinburgh.

AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.

From the very remarkable skill and success with which my friend Mr. Cameron conducted for many years the "Christian Treasury," and to which I have often borne testimony, I had no doubt that the work to which his labours have now been transferred would be equally honourable to him, and useful to the public, and would start at once into the high position to which, among popular religious Periodicals, the "Christian Treasury," attained under his management.

From the Rev. John Caird, A. M., Glasgow,
AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

"THE FAMILY TREASURY," more than sustains the high character of the well-known "Christian Treasury," formerly conducted by the Editor of the present Periodical.

Testimonials in favour of the "Family Treasury" have been received also from the following clergymen, viz:—

Rev. Dr. Robertson, Professor of Church History, Edinburgh; Rev. Dr. Glover, Edin-

burgh; Rev. Alexander Raleigh, London; Rev. Dr. R. Buchanan, Glasgow; Rev. Principal Fairbairn, Glasgow; Rev. Dr. Morison, Editor of *Evangelical Magazine*; Rev. Andrew Gray, Perth; Rev. Dr. Gould, Edinburgh; Rev. J. H. Rigg, Stockport; Rev. Dr. Andrew Thompson, Edinburgh; Rev. W. M. Bunting, London, &c. &c.

TERMS FOR THE
FAMILY TREASURY,

• PUBLISHED MONTHLY.

Single Copies delivered in Toronto.....	\$1 50 per annum.
Single Copies sent free by post to any part of Canada.....	2 00 "
Quantities of not less than One Dozen, delivered in Toronto at.....	16 00 "
Quantities of no less than One Dozen sent free to any part of Canada at.....	22 00 "

All orders must be accompanied with a remittance for the amount of copies ordered, and Post Office Order made payable to

J. CAMPBELL,
OFFICE OF "FAMILY TREASURY,"
103, Yonge Street, Toronto.

New Books! New Books!!

The Atonement in its Relations to Law and Moral Government by Albert Barnes....	\$1.10
Arago's Biographies of distinguished Men, 1st and 2nd series, 18 & 10 each.	2.20
Lewis' Physiology of Common Life part 1	0.15
Goethe's Ballads, by Aytoun and Martin.....	1.50
D'Israeli's (the Elder) Curiosities of Literature, 3 vols.....	3.30
" " Amenities of Literature, 2 vols.....	2.20
" " Character of Men of Genius, &c., 1 vol.....	1.10
" " Calamities of Authors, 1 vol.....	1.10
Bryan's Letters from Spain.....	1.38
Rev. Wm. Ellis' visit to Madagascar....	2.75
Life and Times of John Milton, by Pro. Masson, vol. 1.....	2.75
Ministry of Life, by the author of Ministering Children.....	1.10
Life of Socrates by Grote.....	0.63

☐ Every New Book of value. ☐

JOHN C. GEIKIE,
King Street, Toronto.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

Works for Sabbath Schools.

SABBATH SCHOOL LIBRARY, amounting to 220 vols., which can be taken in whole or in part, at option; terms liberal.
II. THE SABBATH SCHOOL VISITOR, published monthly, in double numbers, for the 1st and 15th. The circulation of this esteemed paper for the young in Canada is now extensive and increasing. It can be sent in parcels by mail, at a cheap rate. Its price is low.
The Board supplies a variety of Catechisms and Manuals for the Sabbath School and Bible Class; also, S. S. Roll and Minute Books, &c. Tickets with texts of Scripture and Hymns.
Orders for the above, and for any of the Board's publications, will be readily attended to, and all required information given by—

REV. ANDREW KENNEDY,
March, 1852. London, C.W.

NEW BOOKS JUST RECEIVED.

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

Spurgeon's Fifth Series of Sermons.....	\$1.10
Hugh Miller, Popular Geology.....	1.38
Mansel's Limits of Religious Thought..	1.10
Life of John Milton Vol. 1.....	3.00
Sir W. Hamilton's Lectures on Metaphysics	3.25
Ryle's Exposition of Luko.....	1.10
Jacobus do Acts.....	0.80
Our Ch. Classic's by Dr. Hamilton 4 vol.	4.50
Dr. Hodgo on 2nd Corinthians.....	1.10
Bishop Taylor's life of Christ 2 vol.....	2.20
Life of Captain Bates.....	0.80
The Best Things by Dr. Newton.....	0.80
Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol.	0.33
Uncle Jack the Fault Killer.....	0.33
Dr. Brown's Notes on the Gospels.....	0.45
The Accepted Time by Christian.....	0.70
Walsh's Martyred Missionaries of India..	1.63
Baillie's Life of Augustine.....	50
Precepts in practice.....	50
Now, by Author of "Come to Jesus" &c.,	25
Dr. Guthrie's Saints' Inheritance.....	\$1 00
Prime's Power of Prayer.....	1 00
Newcomb, Harvest and Reaptr.....	0 63
Dr. Moore's Last days of Jesus.....	0 63
The Ministry of Life by the Author of Ministering Children.....	1 00
The Earnest Christian, Mrs. Jukes.....	0 75
Leighton's Complete Works 1 vol.....	2 00
Dr. Alexander on Mark's Gospel.....	1 25
London Lectures for Young Men, 1858.	1 00
The Free Church Essay.....	1 75
Hitchcock's Religious Truth.....	0 60
Memorials of the late Dr. Love.....	3 50
General Havelock's life, with Portrait....	0 75
New York Pulpit, 1858, Dr. Alexander, &c	1 00
Olshausen's Commentaries, vol. 6th.....	2 00
Dr. Fairbairn's Ezekiel.....	3 00
Dr. Fairbairn on Prophecy.....	3 00
Dr. Fairbairn on Typology.....	4 75
Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.	
Dr. McCrie's Works, complete, 4 vols., 30s.	
Dick's Christian Philosopher, new and enlarged edition, 5s.	
Lorimer's Manual of Presbytery, 3s 9d.	
Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.	

D. McLELLAN, Bookseller.

Dr. Guthrie's New Books.

The Inheritance of the Saints.....	\$1 00
The Ministry of Life, by Author of "Ministering Children".....	1 00
Notes from Beecher's Discourses.....	1 00
Story of Bethlehem, by Rev. J. Macduff	0 60
Luther, his Mental & Spiritual History	1 00
Flavel's Method of Grace.....	1 05
" " Fountain of Life.....	0 75
James' Pastoral Addresses.....	1 20
Eadie's Cruden's Concordance.....	1 05
The Bible Not of Man, by Dr. Spring...	9 00
The Vaudois Church by Monastier....	1 00
Fraser on Sanctification.....	0 58
The Mothers of the Bible.....	0 3
Memoir of Thomas Cranfield.....	0 38
Vinet's Christian Philosophy.....	0 38
Alleine's Alarm.....	0 38
Lavington's Sacramental Meditations..	0 38
Bost's History of the Moravians.....	0 50
Edward's on the Affections.....	0 63
Howe's Living Temple.....	0 50

BROWN & GREIG,
6, Lister's Buildings,
James Street, Hamilton