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THE L. N. eddy ECCLESIASTICAL AND MISSIONARY RECORD

For the Presbyterian Church of Canada.

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

VOL. XII.

TORONTO, SEPTEMBER, 1856.

No. 11.

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PRESBYTERY OF TORONTO.

Next ordinary meeting will be held in the basement of Knox's Church, Toronto, on Tuesday 30th Sept., at 11, a. m.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Chalmers' Church, Kingston, on the first Wednesday of September, at 3 o'clock, p. m.

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

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

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

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Montreal, on the 22nd October.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held in London on the second Tuesday of October, at 10 o'clock, a. m.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held within Knox's Church, Hamilton, on Tuesday 30th September, at 2 o'clock.

M. Y. STARK, *Pres. Clerk.*

KNOX'S COLLEGE—OPENING OF SESSION.

The session of 1856-7 will open on the 1st of October. The opening Lecture will be delivered in the College Hall on that day, at the hour of eleven o'clock, a. m.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet for the distribution of missionaries, in the vestry of Knox's Church, on Wednesday, 1st October, at 7 o'clock, p. m.

Presbytery Clerks are requested to send, one week previously, a list of all the missionaries at present within their bounds, and also a statement of the number required for the winter half year. It is desirable that each Presbytery should be represented.

W. REID, *Convener.*

BOARD OF COLPORTAGE AND PUBLICATION.

The Board of Publication and Colportage will meet at Hamilton, on Monday, 1st September.

COLLEGE COMMITTEE.

A meeting of the College Committee will be held in the College, on Wednesday, 1st October, at 10 o'clock, a. m.

M. WILLIS, *Convener.*

COLLEGE BUILDING COMMITTEE.

A meeting of the Building Committee, will be held in the College, on Wednesday, 1st October, immediately after the Closing Exercises.

W. REID, *Convener.*

PROGRAMME FOR THE EXAMINATION OF STUDENTS.

The Committee appointed by the Synod to prepare, for the guidance of Presbyteries, a programme for the Examination of Students, beg to submit the following:—with this explanation, that particularly as respects two of the subjects, Church History, and Exegetical Theology, the Programme has been drawn up with a view to the future, more than to the past arrangements of the College.

A. LITERARY AND PHILOSOPHICAL COURSE.

I. Students of one year's standing.

- a. Latin—Sixth Book of the *Æneid*.
- b. Greek—The Gospel according to Luke, and 1st Book of the *Acts*.
- c. Mathematics—First Six Books of Euclid,—with Algebra as far as Quadratic equations.

II. Students of two years' standing.

- a. Greek—The four Gospels and Epistle to the Romans.
- b. Logic—Whately's Logic.
- c. Mental Philosophy—Reid's Intellectual Powers, (Sensation and Perception.)
- d. Hamilton's Doctrine of Sensitive Perception.

III. Students of three years' standing.

- a. Greek—The New Testament ad aperturam
- b. Mental Philosophy—Macintosh's Dissertation.
- d. Hebrew—Grammar, with the first nine chapters of Genesis, and the first nineteen Psalms

B. THEOLOGICAL COURSE.

I. Students of one year's standing.

- a. Hebrew—Psalms 20-50.
- b. Evidences—Butler's Analogy; Chalmers' Evidences; Alexander's Christ and Christianity.
- c. Exegetical Theology—Epistle to the Ephesians and Prophecies of Micah.

II. Students of two years' standing.

- a. Systematic Theology—The Doctrine of the Trinity—of the Fall—and of Redemption by Christ.
- b. Church History of the Canon—Early Church Organization and Government—controversies regarding the person of Christ—the Macedonian and Pelagian Controversies.
- c. Exegetical Theology—The same as the Students of the previous year.

III. Students of three years' standing—Candidates for Licence.

Students at this stage should be examined on the whole course of study through which they have passed: but, in addition to the subjects already specified, the following may be particularly noticed:—

- a. Systematic Theology—The work of the Spirit in the application of Redemption—the means of grace (including the Sacraments)—Church Government.
- b. Church History—the rise of the Pontificate—the Reformation—the Arminian Controversy—the History of the British Churches.
- c. Pastoral Theology—The composition of a Sermon.

NOTE.—The Professor of Systematic Theology desires to specify, as works which, in that department, Presbyteries may properly make the basis of their Examinations: Hill's Lectures, Turretin, and the Confession of Faith. The text-book used by the Professor of Church History is Mosheim.

PRESBYTERY OF LONDON.

The Presbytery of London met at London, on the 12th August, Rev. W. S. Ball, Moderator. The Committee appointed to visit Harrington and West Zorra, gave in their report, and petitions were presented by commissioners from both

places, praying to be received as Mission Stations. The Presbytery agreed to grant their request, and to give them supplies as they may be able. A call having been moderated in at Mitchell in favour of the Rev. J. Findlay, which was sustained, was presented and accepted by him—A call having also been moderated in at Plympton, in favour of the Rev. W. Troup, and being likewise sustained, Mr. Clark reported that he had received a letter from Mr. Troup, in which he stated that he accepted said call. The induction of both was appointed to take place on the 10th September next.

The Rev. Mr. H. McPherson was appointed to preach and preside at the induction in Mitchell, and to address the Ministers, and Mr. Graham to address the people. The Rev. Mr. Gauld to preach and preside at the induction in Plympton, and to address the Minister, and Mr. Walker to address the people. The Presbytery took into consideration the resignation tendered at a former meeting by Mr. L. McPherson, of Williams; and a deputation from the Congregation having been heard, praying that the Pastoral tie be not dissolved—the Presbytery declined accepting his resignation.

A letter from D. Allan of North East-hope, requesting leave to withdraw his tender of resignation was read, and also a memorial from the Congregation of North East-hope, praying that his relation as Pastor be continued. It was agreed to grant the request of the letter, and of the memorial. A petition from South Dorchester was read praying that the services of Mr. Archibald McDiarmid, be continued till the opening of Knox's College, which was granted. The Rev. D. McDiarmid was appointed to open the new Church at Dorchester, on the 2nd Sabbath of September. A petition from Thamesford was read, requesting a moderation, and Messrs McKenzie and Allan were appointed to attend to this duty on the 8th of September. Commissioners from Vienna and Port Burwell, applied for regular supplies, and also that such missionaries be sent as may be eligible to receive a call. The Rev. Mr. Wallace and Mr. Clark, Elder, were appointed to organize the Congregation at North Dorchester. The Rev. Mr. King presented a petition from Merea, requesting to be supplied with the ministration of the Gospel, and the Presbytery agreed to commit the care of this station to Messrs. King and McLaren. A petition was given in from Turnberry and Howick, desiring to be received as Stations, and Mr. Findlay was appointed to visit these Townships on the last Sabbath of August, and first Sabbath of September. Mr. McNaughton, of Saugeen, was appointed to visit some of the more destitute places of the North; and Mr. Doak agreed to supply his pulpit for five Sabbaths while he is engaged in this work, viz., from the 2nd Sabbath of September till the 1st of October, both included.

Petitions were presented for the administration of the ordinances of the Lord's Supper from Vienna and Port Burwell, St. Mary's, from Inverhuron in Bruce, from Huron and Ashfield, from Kincardine, from Fingal, from Yarmouth, from Thamesford, and from Wallacetown. Mr. Ball was appointed to dispense the ordinance at Vienna,—Mr. H. McPherson at St. Mary's, on the second Sabbath of September, assisted by the missionary stationed at the place—Messrs. Ross and Tolmie at Penetangore, Kincardine, on the first Sabbath of September, and at Ashfield on the Huron line on the following Sabbath.—Messrs. McNaughton and Ferguson in Bruce, on the third Sabbath of October. Messrs McKenzie and Allan at Fingal, on the 2nd Sabbath of October—Mr. McMillan, of Aldborough, at Yarmouth, assisted by the Catechist stationed there, on the first Sabbath of September, and Messrs. McKenzie and Allan, at Thamesford, on the first Sabbath of September. The petition from Wallacetown was laid on the table till next meeting of Presbytery.

Reports were received from the missionaries, Messrs. Clark, Findlay, and Rennie, and from the Catechists, Messrs. McMillan and McLean. Missionaries were appointed as follows:—Clinton and Morris, Mr. Rennie, till the end of September—St. Mary's, Mr. Snell, till next meeting of Presbytery—St. Thomas, Mr. Beattie, till the 1st September—Mr. McMullen to succeed and continue till the meeting of Presbytery—Port Stanley, Mr. Beattie to supply Mr. Doak's pulpit during his absence in the North—Wardville and Bothwell to be visited one Sabbath by Mr. Ball—Beachville, Mr. Clark, on the 17th inst.—Mr. McKenzie on the 24th, Mr. McDiarmid on the 31st, Mr. Wallace on the 7th of September, Mr. Archibald McDiarmid on the 14th, Mr. Ball on the 21st,—the 28th vacant; and Mr. Rennie on the 5th and 12th of October—Williams, Mr. Ross on the 17th inst., Mr. McMillan of Aldborough, on the 31st, Mr. Ferguson on the 7th September, Mr. Clark on the 14th, 21st, and 28th.—Enniskillen, Mr. Gauld on the 28th September—Bosanquet, Mr. Walker to give one Sabbath, and Mr. Troup another.—Mr. Walker and Troup to arrange between themselves respecting the day most suitable to each. Mr. Gauld to preach at Port Sarnia on the evening of the day on which Mr. Walker is at Bosanquet.

Mr. Silverstein, Colporteur, gave in a report of his labours. The Presbytery placed him under the direction of Mr. Clark, respecting the sphere of his future labours. The Clerk was instructed to furnish him with a certificate of his being employed as Colporteur and Catechist by the Presbytery.

Mr. W. McMullen, having gone through all his trials to the satisfaction of the Presbytery, was licensed by the moderator to preach the everlasting gospel—A memorial was presented from Mornington, requesting the appointment of some ministers to moderate in a call. Mr. McPherson of Stratford, was appointed to attend to this duty, also, to visit Alina, and report at next meeting of Presbytery.

The Presbytery's Missionary Agent brought before the Presbytery, a letter which he had received from the Synod's Board of Publication in Hamilton, which gave rise to some discussion, when the following resolution was adopted:—That this Presbytery having a large stock of books on hand, for which they have incurred a heavy pecuniary responsibility, propose to continue the sale of their own books by means of Colporteurs under their own immediate inspection, and they earnestly warn the Colportage Committee against pursuing a scale of operations which the pecuniary condition and the various Schemes of the Church do not warrant.

A special meeting of Presbytery was agreed to be held in Knox's Church, Woodstock, on the 30th of September, at 11 o'clock, A. M., for the Examination of Students. The Presbytery to have power at this meeting to dispose of the call from Mornington if presented.

Mr. Clark was instructed to correspond with the Congregations, and, if necessary, to visit them enant the subscriptions for the College Buildings.

The Presbytery adjourned to hold its next ordinary meeting at London, on the second Tuesday of October next, at 10 o'clock, A. M.

PRESBYTERY OF MONTREAL.

This Court held its ordinary quarterly meeting at Quebec, on the 6th and 7th August. The Rev. Professor Young, being present, was invited to sit in Presbytery.

The Rev. J. Anderson being about to retire from the Chair, it was agreed to follow, in future, the order of seniority on the Roll, in the election of a Moderator. Mr. McAlister, the senior minister, was not present; accordingly, Mr. Clark of Quebec, the next in order, was appointed Moderator, for six months, and took the Chair.

A letter was read from the Rev. David Black tendering resignation of his charge, at St. Theresee de Blainville. It was agreed to cite the session and congregation to make appearance at a future meeting of Presbytery, to be held at Montreal.

Professor Young addressed the Presbytery on behalf of the College Building Committee, and stated the urgent necessity for a prompt and liberal subscription in aid of the Building Fund. After due consideration, the following deliverance was agreed upon:—"The Presbytery having heard the statement of Prof. Young, express their high sense of the claims which Knox's College has on the affection and support of the church, and resolve to bring the interests of the Building Fund, as early as possible, before the Congregations in the bounds. With this view, instruct the ministers, in the District of Glengarry, to cooperate in this work with the Rev. John McTavish, who is understood to have been deputed by the Building Committee to visit said district; and for the remainder of the bounds, appoint Rev. W. B. Clark, of Quebec, with an Elder of his session, one deputation; and Rev. D. Fraser, of Montreal with an Elder of his own session, another deputation,—to divide the field between them, address the people, raise subscriptions for the College Building Fund; and report their diligence to a future meeting."

The state of the Home Mission Fund of the Presbytery engaged attention. It was found that this fund is insufficient to meet its obligations; and it was agreed to make a special collection in all the Congregations, on the third Sabbath of September.

Letters were read from the Secretary of the Committee of management of Knox's Church, Boston, U. S., hitherto connected with the Presbytery of Halifax, requesting this Presbytery to send them a Preacher. The Rev. D. Fraser was requested to visit the Congregation, and make a report to a future meeting.

Mr. Straith, student, gave in a written report of his labours at St. Eusache and Grande Freniere. Mr. P. Duncan, student, furnished a similar statement of his labours at the Chateaugay Basin. The reports gave entire satisfaction.

For the examination of students, one Committee was appointed to meet at Quebec, to consist of Messrs. Clark and Crombie, ministers, with Mr. Ross, elder; and a second Committee to meet at Montreal, to consist of Messrs. Kemp and Fraser, ministers, with Mr. Redpath, elder.

A motion was made to remove Mr. McQueen, student, for the remainder of the season, from Kenyon to Finch, but it was decided by a large majority to retain him at Kenyon. The Rev. Duncan Cameron was appointed, with assessors, to constitute a temporary Kirk Session, and dispense the Lord's Supper at Finch.

On the evening of the 6th August, the Presbytery held a visitation of Chalmers' Church, Quebec. The Rev. D. Fraser presided, and preached to the Congregation from Ezekiel xlvi. 9. The minister and office-bearers of Chalmers' Church were thereafter examined, at considerable length. The meeting, throughout, was one of marked interest, and the result of the examination was satisfactory to the Presbytery. The detailed deliverance was ordered to be sent down to the Kirk Session, to be entered on their Records.

On the 7th August, the Presbytery heard the trial discourses of Messrs. J. Straith and A. Young, students, and examined them carefully on their proficiency in the usual studies. The trials were sustained, and Messrs. Straith and Young, having answered the prescribed questions, were duly licensed as Preachers of the Gospel. Prof. or Young offered prayer; and the Moderator delivered to the new licentiates an appropriate address.

The Presbytery resolved to meet at Winchester, on the 19th August, with a view to ally, and, if possible, remove certain difficulties at that station; and to meet at Martintown, on the 21st

August, in order to moderate in a call,—Rev. A. F. Kemp to preach and preside.

Next ordinary meeting was appointed to be held at Montreal, on 22d October. A Prebyterial visitation of the Cote Street Church to be conducted in the evening, the Moderator to preach and preside; and a similar visitation of St. Gabriel Street Church, on the following evening, Rev. John Crombie to preach and preside.

D. FRASER, Pres. Clerk.

COMMITTEE ON FOREIGN MISSIONS.

This Committee met at Montreal on the 12th August. Rev. D. Fraser in the Chair.

The Convener laid on the table certain papers, transmitted from the Presbytery of Toronto, containing an extract from their Deliverance, in the case of Mr. Laing, and the documents on which their judgment was founded.

The Convener read a letter from Rev. George Stevenson, of date 15th July, acknowledging receipt of the call addressed to him by the Synod. After due consideration, it was agreed that the Convener should—

1st. Write to Rev. J. Scott, of London, C.W., now in Scotland, requesting him to attend to the case of the call to Mr. Stevenson, before the Free Presbytery of Stirling.

2nd. Write to Mr. Stevenson, to the effect, that this Committee, though deprived of the expected services of Mr. Laing, are in no wise discouraged in regard to the Mission, and desire that he should, when loosed from his present charge, proceed to Calcutta, taking passage for himself and Mrs. Stevenson, not later than 31st Sept., (the Treasurer was authorized to send a remittance by next mail.)

Further, it was agreed that the Convener's letter, while not fettering Mr. Stevenson's judgment, should make the following suggestions, for his guidance:—

1st. On arrival (D. V.) at Calcutta, to spend some time in that city, acquainting himself on the spot with the plans and operations of the Free Church; and other missions.

2nd. To make enquiries regarding a suitable station, comparatively or wholly unoccupied by Christian Missionaries, within a reasonable distance of Calcutta.

3rd. To employ much time, at first, in obtaining a familiarity with the language of the natives.

4th. To confer with the Missionaries of the Free Church in Canada; and to correspond with the Committee on this matter at an early day.

The meeting was opened and closed with prayer. D. F.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

The Committee on Foreign Missions come before the Synod with a profound sense of the importance of the work for which they were appointed. It is their conviction that the Church is loudly called to take an active share in the propagation of the Gospel among the heathen. Great as are the demands upon the people connected with this Synod for the erection of Churches and support of Gospel ordinances among themselves, for Canadian Missions, and for the Theological College, the claims of the perishing world beyond, cannot and must not be treated with neglect.

Impressed with the necessity of seeking Divine guidance in every step towards a Foreign Mission, the Committee immediately after the last Synod rose, came to a resolution agreeing to spread this cause before the Lord in simultaneous prayer on every Saturday evening. It is the humble persuasion of the Committee that the favorable prospect of an efficient Mission, which now opens before the Church, is given in answer to prayer.

The work of the Committee has hitherto been

one solely of preparation and inquiry. No Missionary has yet gone forth from the Church to heathen shores. For two years a great purpose avowed by the Synod has remained unfulfilled. This has arisen from the difficulty experienced in finding laborers for this work who could be spared from the exigencies of our home field, and would command the confidence of all the brethren in so responsible an undertaking as the establishment of a Foreign Mission. To the search for such laborers the Committee have turned their careful attention during the past year.

They held correspondence with a Missionary formerly in India, now residing in the United States, and very highly recommended. But this brother while personally anxious to return to India, found himself precluded by the dealings of God with his family.

Correspondence was then opened with an esteemed Missionary Minister of the Free Church of Scotland. Two circumstances suggested his name. (1.) He is known to have led a strong bias to Foreign Missionary work for many years, and on one occasion would have gone abroad, had he not been hindered at the time by medical advice. (2.) He visited this country as a deputy from the Free Church, and possesses the high esteem of all who formed his acquaintance, or enjoyed the privilege of his ministry. The Committee tendered to this brother the offer of an appointment as a Missionary to India from this Church; and, after time for reflection and prayer, he has expressed his willingness to go for us to the work. It appeared doubtful to several members of the Committee whether sufficient power had been granted by the last Synod to conclude the arrangements; and the whole question of the appointment is now reserved for this Synod to determine. The name of the Missionary in view is at his own request not to be mentioned, until the Synod resolve that an appointment shall now be made. If the Synod so resolve, he is willing to accept their call, and go to India in their service.

Another ordained Minister, a member of this Synod, whose name if mentioned, would at once command the approval of the brethren, has also communicated to the Committee his willingness to go on this errand of salvation to those that are ready to perish. It is believed by the Committee that the two brethren in view, the one from Scotland, but no stranger to Canada, the other from Canada directly, would secure to the enterprise the immediate confidence of the Church at large, and by the blessing of God organize and conduct a judicious and zealous Foreign Mission.

A third name, that of one of the probationers of the Church is also before the Committee; but they do not ask the Synod to contemplate more in the present year, than the appointment of two ordained Ministers to found the mission. When the foundations through God's goodness are laid, the Church may reinforce the ranks of the laborers either from this country, or from among the native Preachers and Catechists already to be found in India, in connection with the Free Church or other Missions.

The present Report differs from that presented to last Synod in this important particular. Then there were no available missionaries at the service of the Church. Now the men appear to be ready, and men suitable for the work. The time also seems favorable. The only question that remains is this:—Is the Church ready to proceed heartily with the work? And this is a question which, not the Committee, but the present Synod must answer.

The subject of ways and means is one which the Committee have not neglected to consider. The collection made for Foreign Missions has been more liberal than that of any former year, amounting to £51 9s. 3d. Of this sum, £75 have been remitted to the Treasury of the Free Church of Scotland, at the express request of one of the contributing congregations. But there

still remains in the Treasury a balance of £575, which may either be invested as a safety fund for contingent expenses, or be drawn upon to defray the expenses of the outfit and passage of the ministers and their wives.

The expectation seems to be no more than reasonable, that when a definite mission is organized, the liberality of the congregations under this Synod will be moved in a much greater degree than could be looked for when a general and comparatively indefinite object was presented for their support.

Communications have been addressed to the Moderators of the Synods of New Brunswick, and Nova Scotia, informing them of the views of the Synod of Canada towards a Foreign Mission, and suggesting that their Synods should combine with this in such an undertaking. No answer has yet been received, probably because the Synods mentioned have not yet met. But it is pleasing to know that in the Free Church of Nova Scotia a warm interest has recently been evinced in favor of a Foreign Mission.

D. FRASER, Convener.

REPORT OF SABBATH OBSERVANCE COMMITTEE.

The past year has been signalized by special efforts on the part both of the friends and the foes of the Sabbath. Two signal victories gained in the Parent Country should be noted with gratitude—the prevention of the opening of places of public amusement in London, and the removal of the bands from the gardens and parks. While the fact that the one measure was attempted, and the other partially and temporarily carried out, indicates that the enemies of the Sabbath will stick at nothing in order to accomplish their ends, the repeated defeats sustained by them as clearly indicate that the sentiment and sympathy of the general community were on the other side. The scene in the British Parliament, on occasion of the Walmley motion and the division upon it, reveals a certain measure of soundness on the question in the heart of our fatherland. Political Gallies who care for none of these things, marking with acute eye the direction of the tide of popular opinion have not had the hardihood to break it. Votes given in the face of their own strongly avowed private and personal views exhibit a consciousness on their part, that to act otherwise would be to forfeit the favour of their constituents and to lose their seat of power. These tendencies of progress at home are fitted to stimulate and encourage us, while from the tactics pursued on both sides there we may derive important practical lessons.

Your Committee are sorry that they cannot report any material progress on the Sabbath cause throughout our Province. On the contrary they have reason to fear, with the increased facilities of communication Sabbath desecration is proportionately on the increase.

The unsettled state of political affairs has operated seriously against the introduction of any Parliamentary measure on the subject. Other public questions have had such prominence given them, and the political arena has been the scene of such constant strife that the Sabbath question has been thrown into the shade. We still hope for its introduction before the close of the present session.

At the meeting of your Committee in Hamilton last fall, certain practical measures were resolved on. In the January No. of the Record a short address was published respecting simultaneous preaching on the subject. In the February No. another address was published enjoining to a renewal of effort and suggesting certain practical steps. In the March No. a notice was published pressing on Presbyteries, Sessions and Congregations the duty of memorializing government immediately for the abolition of Sabbath labor in the public departments and on the ca-

nals, with a model memorial and directions appended. Your Committee have reason to know that a partial response has been made to these appeals. The Synod's memorials were duly forwarded signed by the Moderator and Clerk—separate memorials were also sent by your Committee. Several Presbyteries and Sessions have taken similar action. Your Committee would recommend:—

I. That the Synod memorialize again, if it be found necessary, and that Presbyteries, Sessions, and Congregations, which have neglected this duty be instructed to attend to it.

II. Meetings should be convened throughout the Province, that by direct oral appeals the subject in its more public and practical bearing may be pressed on the notice of the community. At such meetings petitions may be submitted and signed by the Chairman and Secretary in name of the meeting.

III. Tracts pithy and spirited: books like *Edward's Sabbath Manual*, *Waterbury*, *Dwight*, *Agnew*, and *Kingsbury* on the Sabbath: the special volume of *Essays* by distinguished Ministers of the leading Evangelical denominations, and the *Prize Essays* by working men, should be widely circulated. This might be very easily and efficiently done through our system of Colportage.

IV. The Press should be largely taken advantage of by Ministers and others to counteract the pernicious views that are afloat on the subject and to disseminate views of a sound Scriptural character. Your Committee would recommend to the Committee on the Revival of Religion to keep this in view in the proposed "Fly Sheets."

V. Members of Parliament should be dealt with on this question by their constituents. Every legitimate influence should be brought to bear upon them.

VI. Deputations might be appointed (if deemed advisable) to deal with Government and Railway Companies.

VII. Sabbath Defence Associations should be formed all over the Province, and an effort be made to secure the formation of a Provincial Sabbath Alliance.

VIII. Sessions are exhorted to deal firmly and faithfully with members who are guilty of violations of the Sabbath law, such as travelling, social visiting, and the like; and not to admit to sealing ordinances, or retain in their enjoyment, parties who are engaged in unnecessary labor on the Lord's day.

IX. Your Committee would further recommend that a list of queries similar to those sent in 1852 be again sent to Ministers and Sessions, specially bearing on the various forms of Sabbath desecration and the means used for their removal, and that the substance of the answers be embodied in next year's report.

XI. That the *third Sabbath* in January, as heretofore, be devoted to special simultaneous preaching on the subject.

XII. Your Committee would recommend to Ministers, Sessions, and Presbyteries in districts where there is Sabbath desecration on canals or railways, to adopt all competent measures with a view of getting a stopput to such desecration.

XIII. Your Committee in the event of any new crusade being undertaken against the Sabbath in the parent country, your Committee would recommend to the Synod, to consider the propriety of joining with the friends of the Sabbath in any competent way in withstanding it.

XIV. Your Committee would finally call to mind the recommendations to the Synod in June 1853, "that inasmuch as the cause cannot be successfully prosecuted without the Divine blessing, and union for prayer is specially needed and fitted to prove highly beneficial, in order to that blessing being secured, an hour monthly, say between 7 and 8 P. M. on the *last Saturday* of every month be thus set apart by all the office-bearers and members of this Church.

ROBERT F. BUANS, *Convener*.

REPORT ON WIDOWS' FUND, FOR YEAR ENDING 31st MAY, 1856.

The Committee beg leave to submit the following statements of the receipts and expenditure of the Widows' fund for the past year.

RECEIPTS.

	£.	s.	d.
1 Congregational collections.....	359	1	5½
2 Rates paid by Ministers.....	171	10	0
3 Donations &c.....	26	10	0
Interest.....	261	7	9
Principal invested, repaid.....	95	1	0
Balance at beginning of year.....	239	4	6
Total for year.....	£1152	9	8½

EXPENDITURE.

1 On account of annuities.....	£204	8	9
2 Proportion of agent's salary...	50	0	0
3 Proportion of Office Rent, Postage, Printing, uncurrent notes received, discount on cheques, &c.....	15	6	8
4 Put out at interest, 9 per cent.	500	0	0
5 Balance in hand.....	382	14	3½
Total for year.....	£1152	9	8½

The whole amount invested is 4463 16 0
Balance in hand..... 382 14 3½

£4846 10 3½

In carrying out the resolution of last Synod, to submit the scheme to an Actuary, queries were addressed to all the Ministers contributing to the fund, not long after the meeting of Synod. It is to be regretted that returns were not made more promptly to these queries, it being pretty late this spring before all the returns were received. Of course, until all the statistics were received, it was impossible to submit the scheme to the opinion of any Actuary. All the returns having at last been received, a meeting of the Committee was held at Hamilton, when it was resolved to submit the scheme to Hugh C. Baker, Esq., of the Canada Insurance Company. A statement from him, with reference to the fund has been received, an extract from which statement is as follows.

HAMILTON, June 10, 1856.

MY DEAR SIR,—

The questions submitted to me by you in reference to the Widows' Fund Scheme of the Presbyterian Church of Canada, have had my attention so far as to enable me to reply generally, and probably with as much accuracy as may serve the present purpose.

1st. You ask as to the present position of the Fund, will it justify you in continuing the present rate of annuity to future claimants?

Your memorandum represents 6 claimants receiving £30 a-year each, irrespective of the sums allowed for children under 14—at their respective ages a capital sum of £2107 is thus already pledged (this being the tabular value of the Annuities) deducting this from your accumulated fund, the sum of £2,353 remains, the income from which is..... £141 0 0

Your revenue from 93 Ministers at £2 each..... 186 0 0

Do. Congregational Collections..... 325 0 0

..... 652 0 0

Deduct Expenses of Management &c..... 62 10 0

Leaving..... 589 10 0

which represents your available income to meet the constantly accruing liabilities from 93 Ministers, of whom 67 are now married.

My only guide by which to estimate the probable number of claims is the experience of the scheme in the Established Church of Scotland which I have before referred to, this would lead

us to expect one year with another 2 widows, and, taking the average of the 6 now on the fund in regard to age, £715 13s 4d. yearly additional charge; showing that the fund is not quite sufficient to meet the widows, annuity, while no provision is made for the children's allowance.

There are, however, circumstances which in judgment may justify a continuance of your present scale; the ages of your Ministers are certainly of a less average than in the scheme. I mention, inducing an expectation of a diminished mortality in the earlier years, and, I presume your Congregational collections may be expected to increase. On the other hand, the ages of your Ministers' wives are also less, while as large a proportion as nearly one-fourth of the whole, are more than 10 years junior to their husbands, thus creating an excess of liability, by the expectation of a lengthened survivorship.

I have not attempted any valuation of the sums allowed for children, the gross charge on this account, will not be very important as it ceases at fourteen, and it would be a very tedious question to value or investigate.

1. You ask would it be safe to give up the annual collection in congregations!

The preceding remarks will show that to do so would at once destroy the scheme, as these form one-half of the current future income.

3. Would an increase in the rates, payable by Ministers to £3 or £4 be very desirable or important?

A moderate increase of income, from whatever source, would of course tend to render the scheme itself so far, and more reliable in the future, but knowing how small the incomes of the Clergy of this Province generally are, I would rather suggest the propriety of urging greater zeal on the part of the congregations.

I am, yours faithfully,

HUGH C. BAKER.

During the year twelve new Ministers have become contributors, there are still a few of the Ministers in the various Presbyteries, who do not contribute. But the number is small, and is becoming less every year. It is to be regretted, that any should not see it to be a duty to connect themselves with this fund now, it is to be hoped, on a permanent basis.

During the past year, one additional claim has come on the fund, viz., Mrs. Bethune, the widow of the Rev. N. Bethune, for a short time Minister at Thamesford. Mrs. Bethune has one child.

The Committee grateful for the prosperity which has hitherto attended this benevolent scheme, would urge on the Synod the propriety of seeking to keep up the annual collections, and endeavoring to draw forth the interest and liberality of such congregations, as have never yet done justice to this scheme. There are not a few in this position. And it is but fair, that the burden should be divided, and borne by all according to their ability.

The collection has been pretty generally attended to; but, still there are a good many congregations for the various Presbyteries, from which no collection has yet been received. The Committee recommend that the Synod should enjoin such congregations yet to make, and remit a collection, so that there may be no defaulting congregations.

In name of Committee.

W. REID, *Sec. and Treasurer*.

ABSTRACT

of the Receipts and Expenditures for the various Schemes of the Church,—per statement submitted at late meeting of the Synod by the General Agent for the Scheme.

COLLEGE FUND.	
Total amount of Receipts as per statement.....	£1176 6 2
EXPENDITURE.	
Paid to Dr. Willis.....	382 11 10
Do. Professor Young up to 1st April.....	299 10 8
Do. Mr. Smith.....	100 0 0
Do. Sundry accounts.....	10 12 6
Rent, Insurance, Taxes, and Interests &c.....	327 0 7
Balance due Mr. Scath.....	7 0 0
Salary to Mr. Whyte, Librarian.....	25 0 0
Printing.....	1 11 3
Proportion of salary to Agent	50 0 0
Office rent and expenses....	13 6 9
	£1216 13 7
Balance due Treasurer...	40 7 5

BUXTON MISSION AND SYNOD FUND.	
Total amount received as per Statement.....	£406 16 6
EXPENDITURE.	
Paid to Rev. W. King.....	159 9 0
Mr. Wilson, Teacher...	100 0 0
Miss Tobias, Teacher...	20 0 0
Paid for drafts.....	0 12 6
Printing during session in Montreal.....	4 3 6
Reporting, &c., Herald office.....	15 0 0
Printing Synod's Minutes.....	26 1 3
Sundry payments in Montreal.....	3 17 6
Proportion of salary to Agent.....	100 0 0
Office rent, expenses, postage.....	13 6 9
	£442 1 6
Balance due Treasurer	35 5 0

WIDOWS' FUND.	
Total receipts as per statement	1152 9 8½
EXPENDITURE.	
Paid annuities.....	204 8 9
Printing, &c.....	1 19 11
Proportion of Agent's salary	50 0 0
Do Office rent, postage, Stationery &c.....	13 6 9
Put out on interest.....	500 0 0
	£769 15 5
Balance.....	382 14 3½
Total amount of the Fund is now.....	4846 10 3½

FOREIGN MISSIONS.	
Amount received as per statement.....	£507 2 2
Remitted to John Redpath, Esq	503 2 2½
Cash designed for Colonial Scheme.....	4 0 0
	£507 2 2

FRENCH CANADIAN MISSIONARY SOCIETY.	
Amount received as per statement.....	£360 19 6
Remitted to Montreal.....	339 13 11½
Balance on hand.....	£21 5 6½

BUILDING FUND—KNOX'S COLLEGE.	
RECEIPTS.	
Cabourg, per A. Fraser, Esq.	£50 0 0
McNab Street Church, Hamilton	50 0 0
Isaac Buchanan, Esq., Hamilton	100 0 0
John Fisher, Esq., Hamilton....	250 0 0
Archibald Kerr, Esq.....	100 0 0
Per R. Harstone, Esq., Baltimore	26 5 0
Quebec, per Rev. W. Clark....	99 10 0
London, per Rev. John Scott....	100 0 0
Montreal, Cote Street, (including donation of A. Gilleepie, Esq.).....	200 0 0
Mrs Anderson, Edinburgh.....	24 6 8
Dundas, per T.H. McKenzie Esq	50 0 0
Hon. R. Spence.....	10 0 0
Subscriptions in Toronto per Rev. Dr. Burns.....	238 15 0
Galt.....	100 0 0
Rev. W. J. McKenzie, Baltimore.....	5 0 0
W. Ross & Co. per Rev Dr. Burns.....	7 10 0
Red River.....	41 5 3
North Easthope.....	28 0 0
Sundries per Deputation of Presbytery of London.....	38 15 0
Sundry subscriptions.....	1 5 0
	£1520 11 11
EXPENDITURE	
Paid first instalment.....	£1000 0 0
W. Pim as per account....	312 18 8
Sundry accounts & charges	41 10 6½
Travelling Expenses, Postages, Telegraphs, &c....	7 13 4
	1362 2 6½
Balance.....	158 9 4

ECCLESIASTICAL AND MISSIONARY RECORD.	
Total of Receipts for year.....	£510 13 4
EXPENDITURE.	
Printing.....	367 10 0
Sundry expenses.....	21 5 0
Proportion of Agent's Salary... — Office Rent and expenses.....	100 0 0
	13 6 9
	£502 1 9
Balance on hand.....	8 11 7

MISSIONARY TOUR TO ST. VINCENT.

Rev. and Dear Sir,—
I would present to the Church, with your permission, a short account of my visit to St. Vincent, and the interesting little flocks which I met there, when by appointment of the Presbytery of Toronto, I went to dispense the Sacrament of the Lord's Supper to the members of our Church, who are living in that distant outpost of the Presbytery's supervision. The only thing I had to regret was that I had not sufficient time for the work I had to do.
The Communion was appointed for Sabbath July 6th 1856, and to enable me to attend to the preparatory services, I purposed to be there, on Thursday the 3rd of July which I was successful by the kind providence of God in accomplishing. Friday had been appointed the fast day, and for the reception of applications for admission into the Church. It was spent in preaching two sermons in two different stations, and conferences with intending communicants. The appointments had been made by one of our Students from Knox's College, who had been sent to that field of labour during the summer months. And I am happy to hear testimony, to the faithfulness, efficiency, and acceptance with which Mr. James Whyte, the Student

referred to, has laboured as a catechist since his arrival at St. Vincent. He is really engaged in his Master's service. He preaches in four different places, and has established Bible Classes and Sabbath schools with promising prospects of success. He seems to possess the qualifications that eminently fit him for his work.

Mr. Whyte had done all that was in his power to do by way of preparation for the Communion; but there were no Elders. Five persons had been chosen to act as Elders, but had to be ordained. I had, therefore, to preach twice on Saturday and ordain four Elders—Messrs. Marshall, Davis, Bolo, and Mitchell. One of the persons chosen to be an Elder, and who is an excellent, intelligent, and zealous christian, well stricken years, declined the appointment. A Kirk Session was forthwith constituted, and forty seven persons by certificate and examinations were received as entitled to the privilege of Church membership. I had also to baptize five children and four adults, and in the case of the adults, three of them were parents, and two of them had children baptized immediately in connexion with their own baptism, reminding me of the circumstance of Abraham and Ishmael his son receiving the seal of the covenant on the same day.

On Sabbath day, a large respectable and attentive Congregation assembled in a large barn which was fitted up with seats for the occasion, and it was my privilege to dispense the ordinance of the Lord's Supper to forty-six communicants, one of the persons who received a token, being absent from sickness. Although our meeting was in a barn, yet I believe, most of the persons there could bear testimony to the fact, from their own feelings that the place was consecrated by the presence of God. There were strong emotions felt by the communicants, especially, which they were not all able to conceal, and which showed the full sense they had of the solemnity, sacredness and pleasantness of the spiritual feast they were enjoying.

At the table of the Lord were seated together, and for the first time, the youth, not exceeding 18 years of age, and the aged who had completed their three score years and ten. The whole proceedings were so pleasant and agreeable to myself, that I will be able to look back to my visit to St. Vincent and its neighbouring people during my subsequent life with much comfort, and I trust, by the grace of God, I will not be disappointed in the high hopes I entertain of the growing piety and strength of the little Church which has been so lately organized.

Yours truly,
JAMES ROGERS.

Since receiving the above we have heard directly from Mr. White. The following is an extract from his letter:—

The stations are still well attended here. Yesterday being the day on which I preach at three stations, I started about half-past six in the morning, for the station in Holland—a small village called Walter's Falls—where I preached at 8 o'clock, A.M., in the house of Mr. P. Walters, to a congregation of about 30, belonging to the village and the neighborhood. Returning to St. Vincent, I preached at 11, A.M., to a congregation consisting of people from St. Vincent and Ephraim, to the number of a hundred. This meeting is held in the barn of Mr. D. Robertson, who has kindly given a site for a Church—a most suitable spot—on the corner of his land, situated nearly in the centre of the community who worship with us. I then rode up in the afternoon to the upper station in Ephraim, where I preached in the house of Mr. Boyd. The number of hearers is not, generally, over 40; but yesterday, on account of the Methodists having no meeting, there was an audience of upwards of 60. At each of the stations, the people are most attentive to the preaching of the Word, and in singing the praises of God—a thing

in which they are not yet perfect—there is a decided improvement. I commenced a Sabbath School about three weeks ago, in the station on the 5th line of St. Vincent, and had upwards of 20 scholars. I distributed among them a dozen Shorter Catechisms, which I procured at Owen Sound; and Mr. Marshall distributed another dozen among his Sabbath scholars. There are more wanted yet; and if you could send a few it would be a benefit. The scholars are very eager to learn, and very attentive to the instructions which are imparted. In order to encourage them, and to interest the people, but chiefly for the purpose of procuring a Library for Mr. Marshall's Sabbath school, we held a Soiree on Wednesday, July 30th, in Mr. Fall's barn, at 3 o'clock, P.M. Notwithstanding the busy season of the year, there were upwards of 100 present, who, after being regaled with tea, tarts, &c., and listening to the addresses which were delivered by Rev. Mr. Layett, Messrs. Marshall, Davies, and the writer, and also singing four or five hymns, suitable to the occasion, parted at about 6 o'clock, P.M., all expressing their delight at having spent such an agreeable afternoon.

The ladies in this neighborhood prepared the eatables in excellent style; and after paying all the expenses, the sum realized amounts to \$10.

With this they will be able to purchase a good Sabbath School Library, which, they hope, will be in their hands and ready for being given out to the Scholars by the month of November.

THE IMPORTANCE OF LECTURING

To the Editor of the Record.

SIR,—

I wish to submit to your readers, and especially to my Brethren in the Ministry, some observations upon the subject of Lecturing on the Sacred Scriptures as a means of conveying instruction. I have long thought that lecturing is far superior in this view to the practice too generally followed of giving sermons upon miscellaneous subjects, not that I would discard these altogether, but let the former predominate over the latter, or to express it differently, let there be a fair proportion of each. I am aware that a prejudice exists in the present day among professing Christians, against lecturing as the refuge of shallow-pated divines and superficial thinkers, who are averse to close and severe study. But that this is altogether a mistake we hope to make appear before we have done, and that such an idea proceeds from total ignorance of the subject—that in short to lecture well requires a rare combination of qualities.

It will be necessary, before proceeding farther, to show what we mean, by lecturing in the proper sense of the word. First of all then it must have for its foundation a thorough and critical acquaintance of the language employed, both in the original, and as translated into our own vernacular. Under this head may be included a competent knowledge of the natural productions, customs, manners and religious observances of the different countries, to which allusion is made in the sacred record.—Upon this foundation may be raised the superstructure of a sound and correct exposition.—And here commences what may be called the first essential of lecturing, which is giving the proper interpretation of the *ipsisima verba* of scripture, and consists, partly, in commenting upon, explaining and paraphrasing the words as they stand in the passage under revision. But before entering upon this part of the work, it is necessary that we methodize and arrange our ideas under proper heads, which may follow each other in such a manner as to grow naturally out of each other, avoiding as much as possible tiresome repetitions, and unnecessary recapitulations. Then after we have explained the meaning of the words and phrases employed, we may introduce such observations as present

themselves to us either of a practical, moral, or purely spiritual character, taking care that it be done not in a stiff, cold, dry, or formal manner, but in animated, agreeable, and flowing style. The two great extremes to be avoided in lecturing are being so discursive as to lose sight of the grand general design of the discourse, and on the other hand cramped or confining ourselves so as to leave out of view some of the best and most instructive lessons, which may be learned from the subject. Were we to cite an example in order to illustrate our meaning, we would refer to Kummacher's Life of Elisha the Prophet, which very happily combines the two requisites of a good mode of lecturing, animated discussion upon individual points, together with a strict attention to the main object in view, unity in variety, and variety in unity. I proceed no further at present, but shall if you think these few observations worthy of insertion, pursue the subject at some future occasion. D. B.

PROGRESS OF THE CHURCH—GREY.

To the Editor of the Record.

DEAR SIR,—

I believe one of the designs of your publication is, as its title partly implies, to convey missionary intelligence to its readers. The missionary field is divided into two departments, the Home and Foreign—each of which I presume is embraced in the objects to which the attention of the *Record* is to be directed. A fair proportion of your limited columns is devoted to Foreign news, whereas, in my humble opinion, the Home news do not occupy so much space in your pages as one would expect, considering the magnitude of the field to which the missionary labours of our Church extend, and the justness of the maxim—“Charity begins at home,” which probably holds good in religious as well as in civil matters.—Our Saviour himself instructed his disciples to preach repentance and remission of sins first at Jerusalem, which had been the principal scene of his life and sufferings. I do not mean to say that there is too much attention given to the Foreign department, far from it. I would be very sorry to depreciate the importance of keeping ourselves informed concerning the progress of the Redeemer's Kingdom abroad, more especially among those whose gods are idols of “silver and gold, the work of men's hands”—And glad I am that the period has arrived, at which those who compose the Presbyterian Church of Canada are no longer to rest satisfied with being mere hearers of what is done in the Foreign field, but that they are resolved to be doers there likewise. Still I am persuaded that there are some things coming under the notice of many of the members and missionaries of your church throughout the country, which, if they were published in the *Record*, would cheer and encourage the hearts of those who seek and pray for the prosperity of Zion, but we are in a great measure overlooked.

The reader may, perhaps, anticipate from the foregoing lines, that the writer has something remarkable to relate. Such is not the case, for we have only a day of small things as yet.—Nevertheless, there are circumstances connected with this locality which augur well for the future, and are not altogether unworthy of notice. The place to which I refer, is the Township of Grey, in the County of Huron, and within the bounds of the London Presbytery. This township has been rapidly settled within the last three years, and during that time its progress is said to have been unprecedented in this neighbourhood. It is a good agricultural country, and the people generally have large clearances, in some cases 30 and 40 acres. The roads are, however, in a backward state, and are still worse in the adjoining township—McKillop, through which the people of this part have to carry, with great inconvenience, all their imports and exports. I

must not dwell too much on temporal matters, since my object is to give some ecclesiastical news.

The people of this township are almost all Methodists and Presbyterians. There are three branches of the former, each of whom has a preacher among them. The latter belong either to the United Presbyterians, or the Free Church. The United Presbyterians have two Sabbaths in the month of missionary services. And all the supply given by our friends hitherto, was deputations from the Presbytery, which were few and far between, as all such are; but this season they are to have three months of missionary supply. I believe the Free Church people, in this township, are more numerous than the other denominations collectively. Still, each of the other bodies has been furnished with more preaching. This is not to be attributed to any neglect on the part of the Presbytery, but to the scarcity of laborers. “The harvest, truly, is plentiful, but the laborers are few.” Although our people were thus without a shepherd, they did not neglect to assemble themselves together. They held prayer meetings every Sabbath in the different parts of the township. They are, at present, taking steps to erect two churches. One in the village of Ainslayville, which is situated on a branch of the River Maitland, and on both sides of the town-line, between Morris and Grey. In this village there are but few houses as yet, but a considerable number of town lots have been lately sold in it, and it is expected to be a place of some importance. Mr. Thomas Halliday, a member of our Church, who owns a good deal of the property in that locality, kindly granted a site for the Church; and gave a handsome subscription besides. The building has been commenced, it is to be frame, and the outside is expected to be finished before the winter sets in. The other Church is to be about five miles to the east of the one already alluded to, and on the same river. At this place the Government reserved 500 acres for a town plot, and our people understanding that it was to be surveyed shortly for that purpose, petitioned the Government for a Church site and burying ground. The surveyors are now laying it out into town and park lots; and they are authorized to set apart a place for a Church site and burying ground. The name of this village is to be Carnbrook, it has a good water privilege, which will soon be put to use, and the place is expected to improve rapidly. The building of this church has not commenced yet, but it will not be delayed long, after they get permission to build. In a new country like this, the settlers have a good many difficulties to contend with, and consequently cannot get along so fast with either public or private buildings as they do in more favored localities; but, I have no doubt, with the blessing of God, they will soon succeed in having places of worship erected at these two stations. The above items of news might, under many circumstances, be deemed unworthy of notice; but does not the infancy of the place, give them an additional interest?—a place, which has been so short a time ago a perfect wilderness, whose inhabitants were only the “wild beasts of the desert,” but is now the dwelling place of a Christian people, who are desirous to erect houses, in which they may worship the God of their fathers, according to the dictates of their own consciences. May the Lord grant that the wilderness and the solitary place may be glad; and that the desert may rejoice, and blossom as the rose.

Grey, August, 1856.

[We have great pleasure in inserting the above, and shall be happy to receive, from any of our missionaries, especially those labouring in new stations, short statements regarding their fields of labour, progress, &c. We shall be happy also to receive from Presbyteries, any of the reports presented to them which may be regarded as especially interesting.—EDITOR.]

NOTICE OF EX-EDITOR IN THE "CANADIAN INDEPENDENT."

MR. EDITOR,—

A very lengthy, and rather flimsy article, signed "Ex-Editor," has appeared in the *Canadian Independent*, the futurity of which, I think, deserves a passing notice. The object of the writer is, to persuade his readers, that Congregationalism, which he styles "God's casket for Heavenly jewels," is rapidly gaining ground, especially among Presbyterians. The reason for this announcement seems very inopportune, when the writer's chief data are drawn from the proceedings of the Synod of the Presbyterian Church of Canada, at its last meeting, when no less than three Congregationalist ministers sought admission to the Synod, and obtained their request, by a profession of renunciation of Congregationalism, and of confidence in the Scriptural authority of Presbyterianism. It is no less true, though true, that "drowning men will catch at straws;" but it is rather unusual to see men, in such circumstances, trying to amuse or sustain others by *shadows*. The Ex-Editor has long assumed, in imagination, a lofty position—like the king of birds, in his eyrie on some tall cliff, and with "rager gaze," and many "a glance of the mind," noting "the world's appreciation of Congregationalism." What a pity that such pious aspirations—such lofty zeal should so long have been permitted to watch and labor, seemingly, in vain! But the day long anticipated has at length arrived. The little cloud—the index of abundant rain—appears. The difficult problem has been solved;—and the Ex-Editor, in all the extacy of the successful Mathematician, rushes out through the streets of our cities, forgetful of his state of *nudity*, crying Eureka! Eureka!

But it might be well to moderate the joys of your worthy neighbor, in order to prevent self-deception. The pleasures of imagination are never solid, and seldom durable. Truth is a sure and lasting source of joy. And what are the grounds of all this exultation? Some of them are ridiculous enough, and could only have been written by one who knows literally nothing about the matter, which he proposes to discuss. Thus, for instance:—

"It cannot be denied, that Synods are getting more and more chary of the exercise of their peculiar functions as *Church Courts*. Dr. Ferrier, in his address as delegate from the U. P. body to our Union, at its recent meeting at Hamilton, very frankly acknowledged that Synodical decisions were becoming 'milder.' The change is such as to require a modification of the phraseology used in certain ecclesiastical formulas. Thus, in the Free Church Synod, when an overture was presented, in which reference was made to something which had been 'enjoined by the Supreme Court,' the Rev. D. Fraser, of Montreal, corrected the word, so redolent of ecclesiastical power, and 'explained that in certain places the words printed enjoined should have been recommended.'"

A great deal has been made of the circumstance which is here adverted to. It was dwelt upon by the *Canadian Independent*, and yet the matter is very easily explained. In an overture which was introduced into the Synod, there was reference made to certain action, which was taken by the Synod of the Presbyterian Church of Canada, in the matter of the office of Deacon, many years ago, viz, in 1844. The brother who framed the overture referred to, was under the impression, that the Synod had, at that time, "enjoined" the revival of the office of the Deacon. In point of fact, the Synod had merely "recommended" this course; and when the error was pointed out in the printed copy of the overture, the respected brother who is named, stated that it was a mistake, and that instead of the word "enjoined" the word "recommended" should have been printed. Presbyterian Church Courts have often, from the earliest period, "re-

commended," when the nature of the case did not render it necessary to "enjoin." They do so still. But while they "recommend" they can, and do still, "enjoin," when the case requires such an authoritative course.

The Ex-Editor refers to the Synod's decision of the Knox's Church case, which was settled unanimously, by the appointment of the minister to another sphere of labor, for the interests of the Church generally, without consulting the Congregation. Does this indicate the leaven of Congregationalism? Again, Presbyterians, rejoice, and "they are eulogized by their organs for their skill in settling cases without the necessity of an authoritative decree." Is this any relaxation of Presbyterianism? Is it any concession to Congregationalism? Is it like leaving Congregationalism the sole right to settle their own cases?

But "fraternal counsel and suasion" are much employed in such cases! Wherein is there a departure from Presbyterianism in this? Is Presbyterianism a system of Ecclesiastical despotism? Does it assume arbitrary, tyrannical power? Is it not guarded on one hand equally against prelatic lordship, as on the other, against democratic licentiousness?

As to the case of Instruments. Music, the decision of the Synod is before the public, and the Ex-Editor can only guess at a prophetic conclusion of it, on the side of Congregationalism.

Again, the revival of the diaconate is an approximation to Congregationalism. Why so? Was it ever excluded from Presbyterianism? Did Presbyterianism ever acknowledge, less or more, than two classes of office-bearers, viz, the temporal and spiritual? Never. But it never will yield the office of ruling elders, while it exists,—and it never can consent that one spiritual office-bearer is sufficient for a distinct Church, in all circumstances, and that he is to be the only subject there, while all the members are rulers. The Ex-Editor says:—

"The following regulation is full of the leaven of Congregationalism. 'That on some convenient day, a congregational meeting shall be held, when the Deacons' Court shall present a report of its proceedings for the past year, and such explanations and information as may be asked for, and receive any suggestions that may be offered by the members of the Church, with reference to the future distribution of the funds.' Is not this 'responsible government' of Christian Churches?"

Mr. Ex-Editor, I fear you are going a little too fast. Take another look of the "overture" in question, or rather of the regulation you are just quoting. It says, certainly, that the Deacons are to give explanations and information, and receive suggestions. But does it say that they are bound to act upon such suggestions? You will not find this in it. This is a matter on which there may be difference of opinion, and some are opposed to this very regulation, just because it does not secure a sufficient amount of "responsibility!"

In regard to purity of Communion, in which Ex-Editor says the Free Church is making "great advances," I would simply ask, whether is this the result of Presbyterianism or of Congregationalism.

The Synod is not so rigid in the interpretation of its standards as formerly! The evidence of this the Ex-Editor would like to adduce, but does not feel at liberty.

In the concluding part of his article, Ex-Editor alludes to the brethren who have lately gone over from Congregationalism to Presbyterianism. I think that here is the cause of the strong feeling which he manifests. It is sometimes said, that the postscript of a lady's letter contains the most important matter. And I think that this, which Ex-Editor alludes to last in order, is really lying nearest his heart. Several of his brethren have come over to the Presbyterian Church, and it is said others are intending to apply; I fear there is a little soreness on this

point, even although he may be unconscious of it. He says, however,—

"When Presbytery gets somewhat more Congregationalism, we shall espouse it. There is a work of woeing yet to be done."

Now, I do not wish to be rude, but I tell Ex-Editor that we do not intend to woo him. We honor conscientious men, who are not afraid to act out their honest convictions. We are willing, yea, we are glad, to receive good and true men, who profess adherence to our standards and submission to our discipline. But we do not wish to court any one. By the blessing of God, we are receiving pretty large accessions to our ministry, from our own College. We do not court brethren from other Churches, at the same time, I have no fear, that the tone of our Presbyterianism will be lowered by the accession of those to whom Ex-Editor refers.

Yours, &c.,

A PRESBYTERIAN.

STUDENTS' MISSION IN THE WEST.

MR. EDITOR,—

In compliance with your request, I beg to furnish you with the following sketch of our missionary operations in the West.

It is well known that the students of Knox's College have, for some years past, been directing their missionary efforts towards the evangelization of the French Roman Catholics of Lower Canada. Last year, however, they discontinued their mission in the Lower Province, for reasons which it is unnecessary to mention here, and commenced operations at Amherstburg, in the Upper Province. This field is a very important one. It appears that there are a great many French Canadians in and around Amherstburg, and they are nearly all Roman Catholics. Some of them are *habitans* from Lower Canada; but the great majority are descendants of French families that settled, in early times, on the Detroit River, and formed one of the first settlements in Canada. Our first missionary to that place was Mr. Vessot, who had been, for some years, a Colporteur in the service of the French Canadian Missionary Society. Our present missionary, Mr. Fortune, is a student of Knox's College. He speaks the French fluently, and has had some experience of the manners and habits of the French Canadians. About Amherstburg, the people are not very bigoted. They seem, generally speaking, to be liberal enough. Of course, there are many who oppose our missionary, and not a few who are determinedly hostile; but, in general, his reception has been such as to give encouragement. In regard to his manner of procedure, Mr. Fortune writes:—"My plan is, to go round with the books to the French families, offer to them the Testament; recommend it as the best of books; show to them the propriety of reading and studying the Scriptures, and read passages to show God's will concerning the same. I frequently get good attention, without opposition; but I meet with those who neither listen to reading nor speaking. With such, I sometimes reason successfully, but in most cases to no visible advantage. On the whole, I am encouraged. The majority receive me hospitably, many receive me cordially, and invite me back." Again, he says: "They generally receive my tracts at once, but hesitate to take Testaments. About the town (Amherstburg), all that I have visited can read; but back in the country, they are very ignorant. They have schools, and seem willing to send their children to school. I here is one family of twelve, who have left the Papists, and are fine people. The father is a persevering and well-informed man, and is active in spreading the light about him." Writing a month later, he says:—"Since I last wrote you, I have visited 138 families; I have lent 18 Testaments, and sold 6; I have given away about 250 Tracts; read and explained portions of Scripture to 26

families, and had a large number of happy conversions. Quite a number are now reading the Word of God, and becoming very liberal in their views. About one-half of the families in the Township of Malden have New Testaments."

These extracts, Mr. Ednor, will best show the nature and prospects of our mission in the West. But, besides stating general results, our Missionary gives account of some interesting individual cases. One may suffice here, as illustrating the quiet, leavening influence which the Bible exerts. We are, perhaps, too apt, while duly appreciating the importance of preaching as a means of conversion, to underrate the reading of God's Word as a like means. The individual case is thus related:—"Mrs. C. was brought up a strict Roman Catholic. She obtained a copy of the Scriptures in some way, and has been reading it for some time. She now loves it, and prefers its instructions to those of the priest; consequently, she generally stays at home on Sabbath, reading the Bible, not only to herself, but to her husband, family and neighbors. I am satisfied that she has a right understanding of the way of salvation through Christ." Does not this account impress us with the importance of circulating the Scriptures? as also religious books and tracts? And, in connection with this, the importance of a well-regulated system of Colportage? But, to conclude: the mission at Amherstburg seems encouraging. It has been only a short time established, and the results, so far, are favorable. There is a good feature, among others, which deserves special notice, that is, the comparatively easy access which the Missionary has had to the various families visited. May the Lord bless the efforts made to extend his cause in that portion of his vineyard.

J. R.,

Sec. Students' Mis. Society.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, SEPTEMBER, 1856.

KNOX'S COLLEGE BUILDING FUND.

During the past month several members of the Building Committee have been engaged in bringing the claims of the Building Fund before the members and adherents of the Church. Professor Young has visited Peterboro', Cobourg, Belleville, Kingston, Montreal, and Quebec. Mr. Lowry has been visiting a number of congregations within the bounds of the Presbytery of Brockville and Ottawa. Dr. Burns has been in Hamilton, Dundas, Galt, Guelph, Fergus, and

some other places in the Presbytery of Hamilton. Dr. Wilus has visited Acton, Milton, &c. In all the places which have been visited, the success has been very encouraging. It is absolutely necessary, however, that each Presbytery should make arrangements for having every congregation visited. If this is done as systematically throughout the Church, as it has been done throughout the bounds of the Presbytery of London, we have not the smallest doubt of complete success. But energy and perseverance on the part of Presbyteries, and liberality on the part of our people, are indispensably necessary.

Although part of the amount subscribed may remain a year or eighteen months unpaid, it is desirable that *as much as possible should be paid now, as the money is urgently wanted.*

With the view of giving a specimen of the commendable and encouraging spirit which is generally manifested, we insert the following note lately received from Professor Young.

KNOX'S COLLEGE BUILDINGS.

TORONTO, 18th Aug., 1856.

MY DEAR SIR,—

Having recently visited a number of congregations within the bounds of the Presbyteries of Cobourg, Kingston, and Montreal, for the purpose of bringing the College Building Scheme under the notice of our Church, I would refer to the subscriptions taken up at Cobourg, as an example of what can be done by a congregation of moderate ability. Under the guidance of Messrs Morgan & Fraser, I devoted a day and a half last week to canvassing the town and adjacent country; and the result was, that, including the sums subscribed last October—subscriptions to the amount of £400 were put down; of which a considerable amount is paid; the rest is payable by instalments, within a period of eighteen months from this date. *If all the congregations throughout our Church were to subscribe in the same proportion, according to their means, the whole amount necessary to place the College in a position of efficiency and comfort, could be obtained.* It is right to add, that the contributions were for the most part given "not grudgingly or of necessity, but in the most cheerful manner.

Yours truly,

GEORGE PAXTON YOUNG.

AMERICAN BIBLE UNION.

DISCLOSURES BY DR. McLAY, D. D.

Our readers have of course observed notices in various periodicals, from time to time, regarding the American Bible Union, and the new translation of the Bible, which has been undertaken by this body. The scheme was countenanced chiefly by Christians of the Baptist denomination, although a few members of other denominations were identified with it, or were employed in the work of translation. The great proportion of Christians of the evangelical denominations generally, however, stood aloof, and seriously questioned both the expediency of the movement itself, and the means which were employed in carrying it out. Lately there has been a good deal of excitement in connexion with this matter, occasioned by the withdrawal of the President, the Rev. Dr. McLay, and by the disclosures which he has made, in a communication containing the reasons of his withdrawal. He complains of the employment by the Union of

incompetent persons as translators and revisors. He complains of the work of revision being performed in a manner which constituted a gross breach of faith with its supporters in the part of the American Bible Union, giving numerous examples in support of his statement, some of which we subjoin:—

"In the beginning was the word, and the word was with God, and God was the word."—John i., 1.

"He it is that immerses in a holy spirit."—John i., 33.

"The Son can do nothing of himself, if he see not the Father doing any thing."—John v., 16.

"But this he said of the Spirit, which those believing on him were about to receive; for there was not yet a holy spirit."

Dr. McLay adds, "these are by no means the most objectionable renderings. In this and other books are some which I will not disclose to the public eye."

He complains also, that in addition to such shocking translations as he had referred to, "the misguided hand of the revisor had been rashly laid upon the original text," as seemed to him "without any authority of the Board." It had been agreed that the translation should be made from the received Greek text of Bagster & Son's edition of 1851, and that the common English translation should be the basis of revision. Dr. McLay concludes that these rules had been disregarded, and says, "In one book which came under my observation, after it had been stereotyped, a cursory examination showed that the revisor had deviated from the received Greek text, in two places, by adding something to it—in twelve places by substituting something for it—and in twenty-two places by rejecting something of it, and one of the portions rejected embraced twelve consecutive verses. After several other causes of complaint, Dr. McLay says:

"The Secretary urged me to leave New York and travel abroad as agent. I informed him that, with the views which I then entertained, I could not conscientiously act in the capacity of agent; that, among other things, I had assured the people that we have competent scholars to translate the Scriptures, and that the funds of the Union were judiciously and economically expended, but I could do so no longer; that I had aimed to live an honest man, and I meant to die an honest man; and that if I were to go out and publish my honest impressions regarding the operations of the Bible Union, I should only damage its reputation, which, under existing circumstances, I was not prepared to do.

"One would have supposed that such a statement would have precluded any further request from the Secretary for me to go abroad as an agent of the Union. His subsequent repeated reiteration of his request, beside the imputation of a disbelief in my own statement which it conveyed, exhibited such a solicitude for the services, and an indifference for the conscientious views of an agent, as equally surprised and pained me. I was the more resolved to examine thoroughly the whole policy and conduct of the Institution; to inquire more fully into the character and qualification of our revisors, the practical working of our plan for the production of a revised English version, the condition and effect of our periodical publications; and the appropriate economy of our expenditures. I accordingly resigned my agency and went on with the examination.

"Being fully satisfied, from personal examination, that the funds which I have, done so much

to collect, and which I know have been most sacredly devoted, by the rich and the poor, to one of the holiest purposes of Christian charity, are being squandered; that a vast amount is expended for operations remote from the one great object of the Institution: that men are employed to translate the word of God who are not qualified for the work; that unwarrantable translations have been made, which, if published, must bring into discredit the most precious doctrines of my faith, sap the fundamental truths of Christianity as indubitably revealed in the Holy Scriptures, and shake the confidence of the people in the canon of the sacred writings; that such revisions are likely to be published for indiscriminate circulation without the previous precautionary examination, provided for, and required by, the plan and rules of revision, as originally adopted by the Board; that the controlling power of the institution has become completely centralized in one man; and that the exercise of that power is not only such as to forbid the hope of reform, but also to blast the name and influence of every one who advocates reform; feeling perfectly satisfied of all this, I am compelled, by a stern sense of duty, to abandon the enterprise, and to free myself as far as possible, from all further responsibility in its operations. And I cannot doubt that my friends, when rightly informed, will justify me in so doing."

To this first letter of Dr. McLay, a reply was made by the officers of the Bible Union, calling in question the authorship of the letter, stating that they have abundant evidence for disproving every material allegation made by Dr. McLay, and inviting all who may be interested in the cause of truth to call at the rooms of the Society, and examine the affairs of the Union personally.

Dr. McLay, in a second letter, assumes the entire responsibility of the first communication, replies to the statements of the Board, and calls for an investigation by independent parties, who have taken no part in the matter to be investigated, and who will make their report from their own immediate knowledge, independent of any second-hand representations.

It is evident that the matter cannot rest where it is now. The cause of truth demands a thorough investigation. Our impression is, that whatever may be the issue of an investigation on other points, the charges of Dr. McLay, in the matter of translation and revision, and the daring liberties taken with the received text of the word of God, cannot be set aside.

MINUTES OF SYNOD.—After longer delay than we could have wished, the Minutes have been forwarded to each congregation. Parties who may be disappointed in obtaining copies, may communicate with this office. A larger number have been printed and circulated than on former years. We trust congregations will bear this in mind, when the collection in aid of the Synod Fund is asked.

Ministers who have spare copies of the Minutes for 1853, will confer a great favour by sending them to this office.

NORTH-EASTHOPE.—The Rev. D. Allan, the respected minister of the congregation of Easthope, lately received from his people the handsome donation of £30. It is pleasing to observe such tokens of good feeling and affection.

PERTH.—We observe that the congregation of the Rev. J. B. Duncan has lately added to his annual stipend the sum of £50. This is certainly the best way of expressing attachment and respect for a minister. Some, we fear, cover their shortcomings by an occasional donation. We trust other congregations will follow the example of the friends in Perth.

MORNINGTON.—We are gratified to learn that the friends of the Church in Mornington, presented to Mr. Blount, missionary, on the occasion of his leaving that field of labour, a purse, containing fifteen pounds, in token of their appreciation of his services.

STATISTICAL RETURNS.—In the statistical tables the number of communicants belonging to Bevel Street Church, Kingston, is given as 120—the real number is 170.

The congregation of St. Sylvester was omitted, and probably some others, in consequence of congregational returns not having been forwarded to the Presbytery Clerk. It is hoped that the alterations in connexion with the giving in of the statistical returns, may have the effect of rendering them more full and perfect next year.

RED RIVER SETTLEMENT.—We had lately the pleasure of receiving a letter from our respected Brother, Mr. Black, of date June 9th. Things are progressing on the whole, in a very satisfactory manner. We should have, at an earlier period, acknowledged specially the handsome contribution of £41 5s. 3d., 11. Cy., for the Building Fund of Knox's College. We believe few Congregations in Canada will, in proportion to their means, give more liberally.

COOKE'S CHURCH, TORONTO.—The Rev. Andrew Marshall has been inducted as pastor of this important Congregation. There is every reason to think, that Mr. Marshall's settlement will, by the blessing of God, lead to very happy results.

THAMESFORD.—We understand that the Congregation vacant by the death of the Rev. Mr. Bethune, intend to call the Rev. John Fraser, formerly minister of the Congregation at St. Thomas.

BROCK STREET, KINGSTON.—The members of the Congregation of the Brock Street Church have lately presented their pastor, the Rev. Andrew Wilson, with the sum of Twenty-five Pounds, as a mark of esteem and attachment.

APPEAL FOR INDIA.—An interesting and able paper, entitled an appeal for India, appeared in the last number of the *News of the Churches*. We intend to transfer it to our pages. It shall appear in the next number.

MONTHLY TRACTS, OR FLY SHEETS.

The issue of a Monthly Tract was recommended to the late Synod, in the Report of the Committee on the State of Religion. The proposal was once approved and sanctioned.—The object of the present notice is, to announce to the Church, that arrangements for the issue

of a Monthly Tract have been made by the Conveners of the Committee on the "State of Religion", and on "Publication and Colportage."

The topics will be such as relate to spiritual and practical religion. The papers will be prepared by Ministers in various Presbyteries of the Church, and will be confined to the limits of a four-page tract. They are intended for circulation in all the Congregations connected with the Synod, and in localities destitute of Gospel ordinances—also for the use of Elders, and Tract Distributors, and private members of the Church, who desire to diffuse religious knowledge and influence.

The first of the series will appear on 1st September, and will consist of a most powerful "The Church and the World," by the Rev. D. Fraser of Montreal.

The Tracts will be printed in a clear type, and published at Hamilton, under the care of the Board of Publication and Colportage.

Montreal, 20th August, 1856.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

CHAIR OF DIVINITY IN ENGLISH PRESBYTERIAN COLLEGE.—It is stated that this Chair is offered to Rev. Dr. McCrie, the present Moderator of the General Assembly of the Free Church.

CHAIR OF DIVINITY, ABERDEEN.—Rev. Mr. Lumsden, Barrie, we understand will succeed Dr. Fairbairn, recently translated to Glasgow.

SIR WILLIAM HAMILTON'S SUCCESSOR.—Professor Fraser, of the New College, Edinburgh, has been appointed successor to the late Sir William Hamilton, in the Chair of Logic and Metaphysics. The contest was a keen one, the principal candidates besides Professor Fraser being Professor Fernier, of St. Andrews, and Mr. Scott, of Manchester.

REV. DR. DUFF.—From letters which have been received from Dr. Duff, it is stated that his health is better than could have been anticipated.

THE NEW RENFIELD FREE CHURCH, GLASGOW.—Among the other buildings sanctioned at the Glasgow Dean of Guild Court on Thursday, permission was given to proceed with the erection of a new place of worship for the Free Renfield congregation. It will be remembered that this congregation received the handsome figure of £25 per square yard for the site of their old church, amounting to upwards of £16,000—This sum warranted the expenditure of a very respectable amount for the erection of a new church, and designs have been approved which, we believe, contemplate the outlay of somewhere above £8,000.

The site procured is at the east corner of Bath and Elmbank Streets, and the front will be to Bath Street, looking north. The style is decorated Gothic. The building will consist of three aisles, with separate roofs, terminating in front with gables, which are flanked by buttresses, surmounted by pinnacles. In the centre gable there is a magnificent circular rose-window, and beneath it a porch, with a deeply recessed doorway, forming the principal entrance. The foundation will be excavated immediately.—*Guardian*. At the meeting of the Free Presbytery of Kintyre, on Wednesday, the call from Free Renfield congregation was laid on the table, and the congregation was cited to appear for its interest, on Wednesday, the 20th ult., where the case will be disposed of.

REV. G. STEVENSON.—We stop the press to state that a letter has been received from the Rev. G. Stevenson, announcing his acceptance of the appointment as Missionary to India, and his purpose to sail without delay. Mr. S. had been employed for some time preaching as an Evangelist, under the direction of the Home Mission Committee. In the course of one fortnight he had preached sixteen times, twelve of the services being in the open air.

NOTICES OF PUBLICATIONS.

"PREACH THE WORD." A Discourse delivered at the opening of the General Assembly of the Presbyterian Church in the U. S., May 15th, 1856. By Rev. N. C. Rice, D.D., Moderator. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We have read this Sermon with great pleasure, and purpose to give a more extended notice of it in our next number. It is a clear, able, and faithful discourse, and well worthy of the careful perusal of all whose duty it is especially, to preach the word.

NOTES ON SABBATH SCHOOLS. Second Series. Drawn up by the Committee on Sabbath Schools, by direction of the Synod of the Presbyterian Church of Canada.

We have looked into these Notes, and consider them admirably suited to assist Sabbath School Teachers in the discharge of their important work, in seeking to convey scriptural instruction to the young. They are remarkable for their simplicity, and terseness, and their fullness, not indeed of mere words, but of real substance. Those who wish a supply for Sabbath Schools, may communicate with the Convener of the Committee, the Rev. Mr. Gregg, of Belleville.

BOOKS RECEIVED.

"THE MODERN WHITFIELD." The Rev. C. H. Spurgeon of London. His Sermons with introduction, and sketch of his life. By E. L. Maginn. New York: Sheldon, Blakeman & Co. Sold by J. C. Galtie, Toronto.

LECTURES ON THE LIFE, GENIUS, AND INSANITY OF COWPER. By G. B. Cheever, D.D., author of Lectures on Pilgrims Progress, &c. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN IRELAND.

We are indebted to the *News of the Churches* for the following notice of the proceedings of the Assembly at its recent meeting in Belfast:—

The annual meeting of this assembly commenced at Belfast in May Street Church on Tuesday, July 1. The Rev. Dr. Wilson, Professor of Biblical Criticism in the Theological College, Belfast, was unanimously appointed Moderator.

Internal Administration.

A memorial was brought up upon the subject of Ministerial Support, by a large body of commissioners, composed of the most influential laymen in the church. Among them were S. G. Getty, Esq. (Mayor of Belfast), Thomas M'Clure, Esq. James Gibson, Esq. (Assistant Barrister), James Barnett, Esq. Rev. Dr. M'Call, A. M'Creary, Esq., W. D. Henderson, Esq., Rob. J.

Conry, Esq., Thomas Sinclair, Esq., Robert Workman, Esq., Charles Duffin, Esq., Dr. Dickie, of Queen's College, and others. The memorial was read by Thomas Sinclair, Esq. It stated that the memorialists had learned, with feelings of deep anxiety, that there had been of late a falling away in the number of young men preparing for the ministry; and that those who were looking to the office, had aurements held out to them to betake themselves to other and more lucrative offices opened to educated men. On main cause of this was, it was said, to be found in the inadequate support of the gospel ministry. It was recommended that the Assembly should procure through its presbyteries, deacons' courts, and congregational committees, a full statement of facts bearing on ministerial support in the various congregations, and publish the same as a ground for future action. Regret was also expressed that many congregations, able to do much more, were satisfied with giving their ministers only the minimum sufficient to procure the bounty. Finally, it was said, "Your memorialists would venture to give it as their decided opinion, that the main efforts of the Assembly should be directed toward enlightening and stimulating the minds of the members, rich and poor, on this most important subject, by considerations addressed to the conscience and understanding, drawn from the Word of God, and deriving their force from their bearing upon the glory of God and the welfare of the church." Several of the deputies then addressed the Assembly, and a number of similar memorials were read. The Rev. Dr. Morgan, after warmly supporting the memorials, moved their adoption by the Assembly. He dwelt upon the necessity of proceeding in a more systematic and business-like method than hitherto in this matter. "It was not proposed," he said "to propound a plan by which congregations should be provided with the means of ministerial support without exertions. The object was to awaken, to stimulate, and to direct their minds and energies to manly independence and indomitable purpose. Let that be accomplished, and the work was done, in the face of all the difficulties that at present encompassed the enterprise." The thanks of the Assembly were given to the deputation, and a synopsis of the memorial and of the speeches delivered in support of them was ordered to be printed and circulated.

It was stated in the report of the Church and Manse Committee, that during the past year fifty-five grants had been made,—thirty-four for manse, and eleven for churches, amounting in all to £3830 11s. 1d. The amount received for the fund since the last annual statement, had been £5976 10s. 11d. This added to the sum reported previously, raised the whole amount of the two instalments collected, to £13241 19s. 7d. It was stated that the committee, being aware that in many cases property once possessed by congregations had been lost by them, had required leases of perpetuity in all the cases assisted. The Marquis of Downshire, the Marquis of Dufferin, Lord Templemore, Lord Dufferin, Lord Charlemont, and others, had generously and promptly granted such leases, and no landlord in Ulster had refused an application for them. The committee expressed its great obligations to James Gibson, Esq., law adviser of the Assembly, for the important advice given in many complicated cases, and also to S. M. Gorr, Esq., and others. Deep sorrow was expressed at the death of John Sinclair, Esq., of Belfast, through whose counsel and encouragement the scheme had been undertaken in its enlarged form, and who had exhibited so much earnestness and generosity on its behalf.

It was reported by the Sabbath Committee, that they had made efforts to obtain for Ireland a measure similar to that of Mr. Forbes M'Kenzie in Scotland. The Government had declined to give their countenance to this attempt. Other means had been adopted of forwarding this object, but without success for the present. It was

recommended that public meetings should be held on Sabbath observance.

The Rev. William Johnston, of Belfast, read the report upon Temperance. Some discussion took place upon the subject, as it was felt by many that the approval of the report might appear to commit the Assembly to the principles of Total Abstinence. It was ultimately agreed that it should be so modified as to prevent the appearance of any decision upon that question.

In regard to the collections during the year, it was stated that the total sum received for the different mission schemes had been £10,402 9s. 3d., or £1956 13s. 1d. more than in the previous year. Besides this, there had been received for the Church and Manse Fund £6127 12s. 11d., which, with collections for the Waldensians and for different schools, and the interest on money, made up a grand total of £20,000, subscribed in the year.

Missionary Schemes.

The Rev. Dr. Edgar, the convener, read the report of the Home Mission Committee. In the south and west of Ireland, many of the mission stations had, he stated, become self-supporting. Through direct missionary efforts the Presbyterian Church had, within the last few years, originated and maintained 53 congregations, 41 of them being in those districts where Popery most prevails, in most of which the Scotch settlers were the most useful and influential members. The report stated that there were 51 places of missionary work, superintended by 21 ministers, assisted by 25 Scripture readers and colporteurs, having under their charge 24 Sunday-schools and 60 day-schools,—a large proportion of the pupils in which are Roman Catholics, while 1700 are regular attendants on the Sabbath services. In Connaught, also, there were stated to be 18 ministers, 15 Scripture readers, 5 colporteurs, and 50 teachers. Eight thousand children, chiefly Roman Catholics, had already passed through the schools, but for which they would have been destitute of education.

The report of the Jewish Missions stated many interesting facts in connection with the labours of the two missionaries at Damascus, Messrs Porter and Robson. The attendance at public worship had been a fourth larger than in the previous year. On a late Sabbath in May sixteen persons had sat down to the Lord's supper. The report urged the duty of taking more advantage of the openings at present to be found in Turkey. From Hamburg it was reported that 14 new members had been admitted into the church during the year, and that 1400 copies of the Scriptures had been sold. Dr Craig, the missionary stationed in that city, was present in the Assembly. He stated that there were now 100,000 converted Jews in the Christian Church. In Germany, among the educated classes,—the lawyers, the divines, and the doctors,—there were contained many distinguished men of the house of Israel. With regard to his own labours, he observed that there were no teachers more devoted or self-denying than those who surrounded him at Hamburg. As an example of the low religious state of that city, he referred to one parish with a population of 50,000 Protestants, where only seven or eight assembled to hear the preaching of the gospel. There were some ministers there who preached faithfully, but during the past year three had been chosen on account of their decided aversion to evangelical truth. In reference to the King of Prussia, he said that at the head of the Protestant movement they had the kingdom of Prussia, and he felt called upon to correct errors that were circulated by a godless press respecting the noble and pious man that sat upon the throne. He knew him well as a servant of God. As far as he could, he was devoted to the promotion of the cause of God. Whenever he had had it in his power to make appointments, he had always selected the best men that were to be found. He had always insisted upon the

most faithful men be sent into districts where irrationism or infidelity prevailed. Dr. Craig referred in conclusion to the Romish tendency of New Lutheranism. He stated also that a great work was being accomplished by the publication and distribution of tracts. In his position of secretary of the Lower Saxony Tract Society, he had himself superintended the publication of nearly 400,000 tracts in a year.

The report on Colonial Missions referred to the progress made in Canada, in New Brunswick, in Nova Scotia, New Zealand, and other parts of the world. It had been resolved to unite under one management the Colonial and Continental Mission. A balance of £2632 ls. 2d. remained on hand.

The Rev. Dr. Morgan, the convener, read the report on Foreign Missions. It was stated that a new version of the New Testament had been published at the mission press in Surat. The past year had also witnessed the publication of a metrical version of the Psalms in Gujarati,—the first example, it was believed, of the production of such a work in the languages of India. A missionary press had recently been established under the superintendence of Mr. Robert Young, an excellent linguist, formerly a printer and publisher in Edinburgh. This agency, instead of being a tax on the mission, was likely to become a source of income. The Report dwelt upon the necessity of the churches supplying the Christian element in education, to counteract the dangerous tendencies of education purely secular. It also alluded, without offering an opinion, to the important inquiries made and decisions arrived at by the deputation of the American Board, in reference to the methods of operation by English education, and by vernacular teaching and preaching respectively. Two missionaries, Mr. Glasgow and Mr. Montgomery, moved and seconded the adoption of the report. The thanks of the Assembly were given to Mr. Glasgow for his metrical translation of the Psalms into Gujarati.

MISCELLANEOUS.

The report of the Committee on National Education was read by the clerk. It related the results of an interview with the Lord-Lieutenant in reference specially to two subjects. 1st. To the removal of several new rules considered objectionable,—specially one which required a circular to be sent to every parent, indicating the special hour set apart for Bible instruction, instead of a mere notice of it to be hung as hitherto in the school-room; and, 2d. To the establishment of an intermediate class of schools on an extensive basis, as stepping-stones from the ordinary schools to the Queen's Colleges. In regard to the expunging of the objectionable rules the committee had been unsuccessful, while the Lord-Lieutenant had expressed a strong hope that, as soon as the commission appointed to examine into the nature of the foundation trusts of the existing endowed schools had finished its labours, a comprehensive and adequate system of intermediate training would be devised. The committee was enlarged, and instructed to continue its objections against the new rules, and to watch over the interests of the Presbyterian Church in any measure that might be introduced, founded upon the report of the commissioners of endowed schools. It was desired by a majority not to submit an increase of Presbyterian representation on the National Board, on the ground that this would be lending a sanction, as a church, to its entire principles. Dr. Cooke and others considered it the best system that they had yet had, or were likely to have, but they were not prepared to take the responsibility of homologating its principles.

A deputation was received from the Free Church of Scotland. The addresses of Dr. McCrie, Mr. Nixon, Mr. Burns, and others were listened to with much interest. Deputations were also received from the English Presbyterian Church and the London Tract Society. The proceedings terminated on Wednesday evening, July 9.

EXPOSITION OF ROMANS VIII. 18-23

ROM VIII. 18-23.—The great difficulty here arises from uncertainty, as to what is meant by the word which is translated creature, in verses 19th and 21st, and creation, in verse 22nd. It had the same extent and variety of meaning as the English words creature and creation, and might signify the act of creation, the whole work of God, or any work or portion thereof, if regarded as a whole and complete in itself; *hē ktisis*—the creature, when unrestricted, and more manifestly *pasē hē ktisis*—the whole creation—never was used to express any act or production, which was regarded as incomplete; and the latter expression in this passage, must include every portion of what is in it called the creature, up to the limit marked by "until now." The present enquiry concerns, therefore, not the proper rendering of the word, but to what it is intended to apply, what act, or work or thing is meant; and this we shall test, by considering what is said regarding it, and the purpose for which attention is directed to it. It is affirmed of it,—

I. That it waiteth for the manifestation of the sons of God. Angels are sometimes, and believers often, called sons of God. The former are always owned, their right to be regarded as such has never been questioned, and, therefore, it must be the acknowledgment of the Saints in glory, that is called the manifestation of the sons of God. It is for this the creature or creation spoken of is earnestly waiting.

II. That it was made subject to vanity, not with its own will, but by the power of another, and on his account. Vanity, and its kindred words, are often used in Scripture; and invariably to convey the idea of unprofitableness. Dr. Hodge is mistaken, when he speaks of vain and foolish being often synonymous with corrupt or wicked. Scripture directs attention to two views of sin: the one, its criminality; the other, its unprofitableness. These, however nearly associated, are perfectly distinct; and it is the latter alone that *matras*—vain—and its kindred words, indicate, both in the Septuagint and new Testament, Jer. x. 3; Eccles. i. 2, 3; Matt. xv. 9; Acts xiv 15. Many things are called vain, (in the book of Ecclesiastes), because unprofitable, which are not only not sinful, but necessary in our present condition. This travail God hath given to the sons of men, to be exercised therewith, Eccles. iii., 10. These works we are commanded to do with all our might, though in their nature useless, and to these we are bound, that the glory of God may be shown by our obedience, so that we may say, believers are subject to these, not willingly, but for the glory, or on account of God. They feel the curse; and they sigh and groan, on account of worldly cares and toils.

III. That this creature or creation is not in hopeless slavery. It expects deliverance. It knows that its subjection to vanity, is, in some way, connected with the existence of corruption, to which also it is in bondage, and from which

it hopes to be delivered, in order to enter on the glorious liberty of the children of God. This liberty, is called here, the liberty of the glory—*libertas gloriæ*—that is the liberty that these shall have in glory; the liberty the creature looks for, and expects to share, and not till it is on the threshold which separates that state from this outer world does it expect to be wholly delivered from corruption, or set free from useless work. The people of God have, even here, some liberty from the bondage of sin, Rom. VIII 2; it, though in them, has not dominion over them; and they have access into the presence of God, Rom. 7. 2. But glorious though this is, 2 Cor. iii. 11, 17, the creature here spoken of, hopes for what is far better, and can be reached by them only "whom this corruptible shall have put on incorruption, and this mortal shall have put on immortality;" and we shall see God even as he is.

IV. That it expects its liberty, at the same time, and in the same way, in which the people of God shall reach the consummation of theirs; as is obvious, in that, it, as well as the Apostle, was waiting for the adoption, the redemption of its body.

V. That this hope was its salvation. The language of the passage requires us, to regard the creature, as influenced by this hope, as truly as those who had the first fruits of the Spirit. If its hope was figurative and unreal, we must reckon their—and our hope figurative and unreal also, for he attributes to it, in the very same language, common hopes, fears, pains, desires, groans and birth pangs; assigns its hope to the same origin, with that to which he owed his own, namely God's purpose to deliver; speaks of it as having, as well as he, the intercession of the Holy Spirit in it; and as sure to enter amid unalloyed purity where nothing can enter that defileth, or that loveth or maketh a lie.

Can there be a doubt on the mind of any one who notes these things, what creation is intended? Is there any to which they can apply, except the new creation in Christ Jesus?

I deem it unnecessary to occupy time and space in refuting other views on this subject, and will confine myself to the further proof of that now announced.

We know that the new creation in Christ Jesus has, in every age, been waiting for the manifestation of the sons of God, longing with intense desire, for the Lord's coming with ten thousand of his saints, and the owning and crowning of all who love his appearing; and that the expectation of this was one great source of the comfort they enjoyed; but while waiting for his coming, they were made subject to vanity, in so far that they had much labor and toil, which often proved of little use towards obtaining the end for which they were undertaken; while the labor of to-day could neither relieve them from any part of the duties and toils of to-morrow, nor profit them in their highest and best interests. In these the believer finds no pleasure, and from them he longs to be de-

livered. Evil, though grace may and does transmute it into a blessing, was a curse; and even the new nature feels this, and cannot reach complete happiness till freed from it. Yet as God requires the discharge of earthly duties for his own glory, and in token of the soul's love to Him, the very beings who long most to be rid of them, engage in them with the greatest cheerfulness. Man was subjected to this vanity, because of his bondage to corruption, and till sin is got rid of, and the corruption of the body is removed, the redeemed do not expect that full enjoyment in communion with God, and unbroken access into his presence, which is promised; and, therefore, their eye has ever been fixed on the resurrection, as the time of the restitution of all things, and of the consummation of all their hopes.

Some object to our taking this view of *ktisis*, in this passage, because (they say) it is never used without some word to qualify it, when it is applied to the new creature. This is a paltry objection. It is confessed in it, that *ktisis* does signify believers elsewhere; that the want of the word *kainē* which occurs in connection with it, Gal. vi. 15, 2 Cor. v. 17, will not prove that it does not mean the same here, and in fact, *pasē*

ktisis (the very words which, in verse 22d, are translated the whole creation) are used in Rev. v. 13, for beings who bless God and the Lamb.

In the one class of cases, we recognize the new creature by its name; in the other, by marked features which are peculiar to it.

It is objected also, that the creature, or creation, cannot mean believers, because (as is alleged) "it is plain that a contrast is intended, between these included in that term, and the sons of God, and that if not, the Apostle represents the creature as waiting for its own manifestation." This is not a stronger objection than the foregoing. If of value, it might be proved that Paul, and the whole Church of Christ, are not of the number of the sons of God. But is not every child of God doing this very thing, which our objectors would not allow the apostle to do? Is he not travailling, as in the pangs of birth, for his own deliverance from the womb of darkness, which now surrounds him, and that he may go forth to delight himself, in the full blaze of Jehovah's glory? Yes, the whole creation, or as the same words are translated in Rev. v. 13, every creature of these, is often longing, and groaning for the manifestation of all the ransomed ones, and for the redemption of the bodies of all, as a necessary step towards this end. There is indeed a contrast, but it is one of circumstances and condition, like that between the seed and the full grown cedar; between the chrysalis in its unsightly robe, and the gorgeous butterfly; between the faintest streak of morning, and the full blaze of the summer's sun. Like these in some measure, yet how much more striking is the contrast between the sorrowing creature whose soul now cleaveth to the dust, and those bright stars, who, like Enoch and Elijah, already adorn the upper sanctuary; and the titles applied, suit the conditions to which they refer. Jacob and Israel

are often contrasted, that will not prove they were different persons, and the contrast before is precisely similar.

Again, it is objected, that the creature is contrasted with "Those who have the first fruits of the Spirit," and that, as these are plainly believers, the other term must include a different order of beings.

The remarks made, in answer to the previous objection which apply with equal force in this place, need not be repeated, yet I would remind the reader, that the same reasoning as is used in this objection would as well prove that those who had "the first fruits of the Spirit," cannot be included among the sons of God.

The Apostle applies the word creature indefinitely, till he comes to the 22d verse, in which, he, by the use of the words "until now," restricts it to those Saints who had lived in Old Testament times. These, he declared, were up to that time, all groaning and travailling in pain together, all were tired, all had difficulties, many had grievous torments, yet refused to be comforted, that they might obtain a better resurrection, Heb. xi. 55; and then he proceeded to show, that though a more glorious dispensation had now begun, though it was, in a special sense, the dispensation of the Spirit, 2 Cor. iii. 8; the condition of the believers was not in the least changed; and to indicate that the future experience of the Church would be similar, ("for as the first fruits, so is the lump,") he calls the Church of his day, "we who have received the first fruits of the Spirit." And is it not now plain, First, that all that is affirmed of "the creature" is true of the Saints? Second, that there is no solid objection to our supposing that these are meant by "creature"—*ktisis*? And, Third, that the Apostle associates the whole creation, up to that period, with the early Christian Church, as partakers in common sorrows, and hopes; and as there is nothing in the context to indicate that the one owes less to hope, or feels less the intercession of the Spirit than the other, or is not equally called, justified and glorified, we must conclude that it means Saints, and Saints alone. And it is well that our examination has led us to this conclusion.

The object sought in the context is to show that "the sufferings of the present time are not worthy to be compared with the glory that is to be revealed in believers," and no witnesses are competent to testify to these points, but the new creation and its Maker; and it would not give us much confidence in the doctrine, or its advocate, if, instead of direct testimony, when he professed to give proof, we were put off with a high sounding figure. The Apostle (not to say the Spirit of God) does not treat us so, he first refers us to the united testimony of the Church, and, to leave no room for doubt as to its universality, he declares it as a known fact, that the whole Church of God, throughout past ages, had been of the same mind; that the Christians of his own day, and coming ages, had, and would have, similar views and feelings, and that the Spirit of God bore witness along with them, by making intercession in them, "with groanings

that cannot be uttered, (no doubt), for the things already spoken of"

The Church, even on earth, is a competent witness on these subjects, because she knows the sufferings, has experienced their effects in some degree, and tasted of the glory, though as it were but for a moment, when enabled to triumph over corruption, and admitted near to her God. And as every aspiration, common to the whole Church, is due to the Spirit of God, the whole never has gone, and never can go wrong, in any one thing, Song i. 8. In the Church we have a complete creation, distinct from every other, and perfect in itself, which has ever had the same joys, and sorrows, and hopes; of which, up to the times of the Apostle, it might be said, that it was groaning and travailling for the redemption of its body, and saved by hope; and of which the experience, under the ministration of the Spirit, has been quite similar, and there is no other of which this can be affirmed. Every other view requires the most forced and unnatural construction of language. Besides, if "the whole creation, until now," is not the Old Testament Church, it has been overlooked entirely, and something else has, instead, been joined with the New Testament Church, and the Spirit of God, as bearing witness to one of the noblest doctrines of revelation, and most striking facts in Christian experience, and as sharing in Christian salvation. The idea is revolting and absurd. There is no room, and no use, for any other witness here than the Church, and the Spirit of God; and in their combined testimony we have all the evidence that can be given on this subject, till we are admitted to breathe the atmosphere within the veil, fragrant with those rich odours that rise from the altar of incense that is before the throne; and it should suffice to raise us from dwelling on our sorrows, unless as a means of estimating the glory that is to follow, that we may learn to glory in tribulations, in infirmities, in reproaches, necessities, in persecutions for Christ's sake, to look more earnestly for the resurrection and the judgment; and to join the beloved Apostle in his all but last prayer, and the all but closing words of the Sacred Volume, "Even so come, Lord Jesus."

M.

HOPE FOR FRANCE.

It is with deep thankfulness that we announce the opening of a brighter era to the traduced and persecuted Protestants of France. It has long been the policy of the Romish hierarchy in that country to crush their old enemies, the Huguenots, beneath the weight of official suspection and distrust. Taking advantage of indiscretion on the part of some individuals, during the revolutionary periods through which France has passed, they have laboured to represent the Protestants of that country as identified with the profanation of a purer faith, as only the cloak for deeply-laid and dangerous political designs. Lord Clarendon has won for himself a new claim upon the admiration of Europe, and the gratitude of the country for the noble faithfulness with which he has ventured to call the attention of the French Emperor to this subject; and no less honour is due to Louis Napoleon for the candour and willingness with which he has received the repre-

sensation. We are able to state, on good authority, that the Emperor, having instituted inquiries into the allegations made against the Protestant communities of France, as factious subjects and schismatic democrats, has satisfied himself that these are utterly without foundation, and has expressed his determination to establish through his empire an entire toleration and the largest freedom of religious opinion. We believe that an imperial decree may shortly be expected, directing that the fines levied upon Protestants shall be remitted, the interdict which has closed many of the Protestant churches removed, and that for the future no obstacle shall be thrown in the way of the free exercise of all their conscientious rights of opinion and of worship. Whatever admixture of political with religious motives may actuate the Emperor in this step, all honour is due to the human instrument who is employed by God to work so great and blessed a change. If the Evangelical Churches in France hold the truth of Christ with the same faithfulness of doctrine and constancy of purpose and simplicity of truth in the time of prosperity that they have been enabled to exhibit in the time of their adversity, it is no visionary hope, but an act of simple faith in God, to expect that the dawn now visible in France may brighten speedily into the full and glorious day.—*London Record.*

INTERESTING FROM LIBERIA.

A correspondent of the *Pennsylvania Inquirer*, writing on the 3rd of March, thus describes Monrovia and Loando, and the prospects of the Republic of Liberia:

"I was much pleased with the people and the place. They have triumphantly vindicated themselves from the aspersions that the African, or negro is incapable of self-government. Monrovia is situated on a hill, partly hidden from the sea by another hill, the high bluff called Cape Mesurado. It occupies the left bank of the Stocton Creek, or river, as the natives call it. The mouth of the river is much too shallow to accommodate large vessels, although it affords good anchorage for coasters. They have a small light-house on the cape—a strong indication of the enterprise and progressive character of the Liberians—for the Spanish and Portuguese settlements, although hundreds of years old, have nothing of the kind.

"On the whole, the prospects of Liberia are progressing swimmingly. The time was when the feeble and struggling colony trembled before the incursions of the hostile tribes of the interior, but now they can boldly punish their old enemies. While we were there, the Congress voted fifteen thousand dollars for the purpose of carrying on a war against the natives near Sison, and the Streets of Monrovia resounded with the life and drum of the recruiting sergeant, while here and there a young recruit might be seen, clothed with all the pomp and circumstances of glorious war, bidding farewell to some weeping maid—to be off for the war on the morrow.

"There are a good many palm oil factories about the city, and more, I presume, up the river. I was told that there are several fine farms, quite a number, indeed, are cultivated. The coffee is, probably, the finest in the world. It commands twenty cents per pound. They can never export at that rate. The soil is very prolific; they can live, if they choose, without any effort at cultivation. The climate is enervating, and I had that there is a very strong temptation for idleness. Such of the colonists as are active and far-sighted have a golden opportunity of obtaining wealth and political influence, while those who are disposed to be lazy can be so to their heart's content.

"Loando has the only good harbour on the whole west coast. It is an old Portuguese colony, and was settled, I believe, before the

American continent was discovered. It has numerous forts bristling with guns, a navy yard, and many commodious residences, with smaller houses innumerable. The population is said to be 20,000, only four thousand of which are whites. The streets are busy and active, and one can purchase almost anything; but the prices are exorbitant. Loanda, however, has seen better times. In the palmy days of the slave trade her merchants were princes, and her harbour was filled with slavers, outvying each other for the coveted cargoes. Then she was the Queen City of Southern Africa, and her influence extended far into the highlands of the interior; but now her glory is departed. The merchants of the present day dwell with regret on the decline of the slave trade. The commerce is now in dye-woods, leopard and monkey skins, ivory, &c. But I have reason to think that several of the merchants are privately engaged in the ebony trade. We shall leave Loando with regret; indeed, I would prefer to remain on the south coast the whole of the cruise."

OUR YOUNG MEN.

Young Men!—Are you sensible of the deeply important position you now occupy? One generation passeth away, and another generation cometh. Your fathers cannot live for ever. Soon you will rule in their houses, stand in their shops, write at their desks, and till their fields. The character of the next generation is in your hands. In less than twenty years you will compose the majority of our army and navy—you will fill the pulpits of the land—you will make and administer the laws of the realm—you will have the management of our great missionary enterprises our Bible Societies, our plans of moral and sanitary reform. The hopes of the nation gather around you. The expectations of the Church look towards you with wistful anxiety. The destinies of these kingdoms are, under God, in your hands. Whether the national character is to rise or fall—whether the cause of God is to advance or retrograde—depends, young men, on you.

Are you conscious of your position, and do you feel its responsibility? You may reply—"My place is a very humble one, and it matters little how I act; my influence can tell almost nothing upon the nation or church." But this is not true. Every one has his influence. God has entrusted to all "talents few, or many." No station so lowly but it gives opportunity for usefulness. All are builders—"workers in these walls of time;" and though only a few build up "massive deeds and great," yet each one, "of his to-days and yesterdays," raises a structure of some kind or other. The work of a single coral insect is very insignificant, but it helps to build up the mighty reef on which the huge vessel is broken to pieces. The solitary grain of sand on the sea shore is of little value; but it aids in forming the barrier that beats back the proud ocean wave. So in the lowliest station, your influence will be felt in the cause of truth, or of evil—in the destruction, or salvation of your fellows. How important, then, young men, your position. Let me ask you again, do you feel your responsibility?

There is a period in life when our character takes bent, and our habits form—the time of youth and early manhood; as the tree retains the inclination given to it when young, so, with scarcely an exception, men, when they have passed a certain age, know no change, except what arises from the growth, with their growing years, of the tastes and dispositions contracted in their early days. How important, then, that our young men should get a right bent—that they should be cast in a proper mould! Thoughtless, profane, immoral young men are not the materials out of which to build up a sober and holy nation. But give us a race of Bible-reading, Sabbath-keeping, sin-hating, God-fearing young men, and we

can look forward with joyous anticipation to our country's future. A better bulwark these, than the strongest forts and towers along our shores—a surer defence than wooden wall guns of the longest range—a safer protection than that which mighty armies give.

Now, young men, if you would fulfil the expectations of the best friends of the nation, you must begin while you are young to curb your passions and bridle your lusts; you must seek the fear of the Lord, which is the beginning of wisdom, before evil habits are formed, and the strong chains of corrupt desires have been bound upon you. The venerable Beza, it is recorded, mentioned in his will, among his chief matters of thankfulness, that he had been called to the knowledge of the truth at the age of sixteen years, by which means, during the course of more than seventy years' walk with God, he "escaped the pollutions of the world through lust." From his own experience, David knew the importance of early beginning to walk in the way that is right, and therefore his question, "Wherewithal shall a young man cleanse his way?" But this question would imply that in the Psalmist's day, as in ours, the way of young men was to often far from clean; and there seems to be a prevailing disposition to look lightly upon the excesses of youth, and to palliate rather than condemn. Indeed, some of our common sayings on this point would lead us to believe that, in the order of nature, a young man must go the round of pleasure and sinful indulgence before he settles down to a grave and sober life. "Surely," Bridges has remarked, "it must be considered as a most affecting proof of the natural alienation of the heart from God, that the youth of man—the bloom and freshness of his mind—his first love—should naturally be devoted to the service of sin." But we must not excuse the follies of youth, nor palliate its excesses. Sin is still sin, by whomsoever committed. Vice, whenever it appears, must be condemned, as hateful to God, and destructive to man's peace and happiness.

Yet there is a glow of spirit and joyousness of heart that is natural to the young. As in the spring, the fields are greener and the sky is bluer, the air feels balmy and the flowers smell sweeter, than when the year is more advanced, so in the springtime of life there are freshness of feeling and a gush of spirit that in later years are unknown. All is sunshine without shadow. Hope is high and imagination is ardent. A beneficent Creator has implanted these feelings in the bosom of the young; and in old age, when they are gone, man looks back upon the days of his youth with somewhat of regretful thoughts. Coleridge says:—

"There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Apparled in celestial light,
The glory and the freshness of a dream.
It is not now as it hath been of yore:
Turn where'er I may,
By night or day,
The things which I have seen, I now can see no more!"

And another of our poets remembering the days of his boyhood, and feeling the change that had passed over him since then, thus expostulates with the young who are impatient to be men before the time:—

"Youth that pursuest with such eager pace
Thy even way,
Thou pantest on to win a mournful race;
Then stay! oh stay!
Pause and luxuriate in thy sunny plain;
Loiter—enjoy;
Once past, thou never wilt come back again
A second boy.

Pause while thou may'st, nor deem that fate thy
 Gilt.

Which, all, too fast
 Will drive thee forth from this delicious plain;
 A man at last."

Youth is the time for buoyancy of spirit, and this youthful ardour must get vent; for if unduly restrained, it will, like "new wine in old bottles," break through its restraints, and be productive of serious evil. Young men must have recreation; and we would no more withhold it from them than we would forbid the lamb its gambols, or the wren its play. If healthful and natural, their exuberance will overflow. It will not do to place an old head on young shoulders, or to expect from one still in his teens, the gravity of a man of three score. We would not forbid the loud laugh of youth, or rob it of its proper enjoyments. We are not of those who would "look with a severe and indignant eye upon all the recreations by which the cares of men are relieved;" we would "draw a line between innocent and dangerous pleasures," but we would not by "an indiscriminate censure of all amusements, deliver up the entertainments of a city into the hands of the loose and corrupted." Young men, however, are in great danger, the natural buoyancy of their spirits and their love of excitement hurrying them on, until not satisfied with the "temperate participation" of the pleasures which are innocent, they rush into the vilest excess and dissipation.

Young Men.—We are no enemies of your innocent pleasures—bear that in mind; but, conscious of the dangers in your path, we would warn you with all earnestness, and would, at the same time, counsel you, as to the way in which you may resist temptations that beset you on every hand. "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." "Happy is the man that findeth wisdom! Her ways are ways of pleasantness, and all her paths are peace." If you would resist temptation, fear God; if you would be truly happy, your earthly joys sweetened and intensified, seek wisdom. Where-withal shall a young man cleanse his ways? By taking heed thereto according to thy Word. Mark well that answer. "I have written unto you young men," says John, "because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." "Oh!" said the learned Salmastius, whose fame was world-wide for learning, as he lay upon his death-bed—"Oh! I have lost an immense portion of time—time, that precious thing in the world! Had I but one year more it should be spent in studying David's Psalms and Paul's Epistles."

Young men, a word and we have done.—The times in which we are now cast are momentous. But still more momentous times are coming upon us. The conflict between the opposing powers of light and darkness thickens: soon you must take the one side or the other. Now, for what side are you preparing yourselves? Will you be men, ready if need be, to take a stand for Bible truth even to the loss of your goods and the risk of your lives? Will you defend the sanctification of the Sabbath, and fight for an open Bible? Will you do what in your lies to stem the tide of drunkenness, that threatens to sweep before it all things sacred? Will you be of those "that walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but whose delight is in the law of the Lord?" Get right principles now: form good habits now; begin to fear God now: and when you are called to take the place of your seniors you will be prepared for your responsible duties; and then after serving your day and generation when you give way to others I will afford you the bliss and happiness of that kingdom which your life has been prepared and matured to enjoy.—*Irish Presbyterian.*

COLUMN FOR THE YOUNG.

CALEB VERNON.

In 1665, a boy of twelve years was drawing near his end. His name was *Caleb Vernon*, born in Dublin, but soon removed to London. His mother sat beside him, and the boy spoke to her of Christ, in whom he believed, repeating a verse of one of his hymns:—

And if (above it all!)
 To Christ I married be,
 My living springs, O King of kings,
 Will still run fresh in thee!"

His mother than said, "And do you remember, child, the hymn about *Young Isaacs*?" "Yea mother," said he, and immediately repeated the following lines:—

Young *Isaacs*, who lift up their eyes,
 And meditate in fields;
 Young *Jacobs* who the blessing prize,
 This age but seldom yields.

Few *Samuels*, leaving youthful plays,
 To temple-work resigned;
 Few do as he, in youthful days,
 Their great Creator mind.

How precious *Obadias* be,
 That fear God in their youth!
 How seldom *Timothys* we see,
 Versed in the word of truth!

Few babes and sucklings publish praise,
 The avenger's rage to bind;
 O then, in these, your youthful days,
 Your great Creator mind.

Few tender-hearted youths, as was
Josiah, Judah's king!
Hosanna in the highest, alas!
 How seldom children sing.

What children pulse and water choose
 Continually to eat,
 Rather than conscience should accuse
 For tasting royal meat!

Would you not bow a king to please,
 Though tortures were behind?
 O then, in these, your youthful days,
 Your great Creator mind.

The boy who was thus delighting his godly mother's ear and heart, got his name, "*Caleb*," at his birth, because his parents felt how few cleave to the Lord with full purpose of heart; and therefore desired that this their son might be in his day a *Caleb*, "following the Lord fully," Num. xiv. 24).

He had a great capacity for learning, so that at four years of age he could read the Bible distinctly; and at six, understood a great deal of the lessons and doctrines of the Word. But till he was afflicted, he went astray. (Isa. cxix. 67). He had no serious thoughts about his soul, till a violent ague attacked him, when he was seven years of age, which made him think much of death, and caused him to question whether he should be saved. His father was at this time sent to Newgate prison, for not conforming to the ceremonies enjoined by those who ruled in the church; and his little boy went to see him; but the grief this caused him, and the fear too, threw him into another sickness. And now again his soul was seized with convictions of sin; which were all the more lasting, that his elder brother also was deeply affected.

He had a good friend in London, Mr. R. D., to whom he wrote a letter, when he was ten years old, with the desire to be better instructed. This good man had taken an interest in the boy, and had encouraged him to tell his mind. So he wrote thus:—

"Dear Sir.—I received your kind letter, for which I thank you, and desire that the book which you sent me may be made of good effect to my soul, and that my soul may be filled with

the love of God, being ready for the day of His coming to judge the world in righteousness—when the kings of the earth shall tremble, and the rulers shall be astonished at the brightness of His coming; when He shall come with His holy angels in power and glory, to judge the earth in the valley of Jehoshaphat. O that my soul was fit for His coming! that I may be a flourishing flower in the garden of Eden, prepared for the Lord Jesus! This is a trying day; the Lord is searching Jerusalem with candles, to find out outside professors, who do make clean the outside of the cup and platter, when their hearts are full of deceit. O that we might be comforting one another with His coming, putting on the breastplate of faith, and laying aside the tradition of men. O how near is His coming! even at the door! Therefore we should be watching, for we know not what hour He will come. My brother John and cousin Deborah thank you for your kind letters.—I remain

April, 1663. "CALEB VERNON."

In another letter, written to his father, he refers again to Christ's coming—which the state of the land at that time, and his own father's imprisonment, made him think much upon.—Dear Father,—This is the day when the hand of violence is reigning over the people of the God of Jacob; but the time will come when He shall come from Mount Zion, with ten thousand of His saints, to execute the judgement in righteousness and equity. O that my soul might be visited from above, that I might mourn and weep over the sins of my youthful days! O that we might be fitted to lay down our lives and liberties for Christ. O what a glorious thing it would be for us to be ready upon our watch, waiting for the coming of our Lord God, and that we might not say, "My Lord delayeth His coming." And again, in another letter to his friend Mr. R. D., he says, "O, wherefore should we not be watching? for we know not in what hour the Lord will come" (Mark xiii. 35). The time is hastening. It is but a little while, when He that shall will come, and will not tarry (Heb. x. 37). It will be a sad day to them which are Christless, when they shall cry to the rocks to cover them from the face of the Lamb (Rev. vi. 16). But it will be a joy to the righteous everlasting joy."

The plague now appeared in London, and Caleb, though he escaped that terrible scourge, fell ill of fever and pleurisy. This visitation was again blessed to him, whetting yet more his appetite for the bread of heaven, and causing him to long yet more for the full enjoying of Christ. "O that the fountain of righteousness in Christ Jesus may be opened to me!" was his habitual desire.

Dear young reader has this ever been your desire? Are you convinced of your sin? Do you see that you are by nature exposed to the wrath of God? Unless you are a believer in Jesus—unless the "fountain of righteousness is opened to you in Christ"—you are undone for ever! Solemn thought! "God be merciful to me, a sinner."—*New York Independent.*

HENRIANA.

Men may thank them-selves, if they make God and His Word a terror to them.

A hypocrite may go very far in the performance of holy duties and yet come short.

Equity is not to be judged of by prosperity: Whithersoever a good man goes, he desires to take God along with him.

Unity is not always the mark of a true church and true ministry.

Those who wretchedly hardened in sin, and ripening apace for ruin, who hate God's ministers because they deal plainly with them, and faithfully warn them of their danger and misery, by reason of sin.

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By order of the Professors' Court.

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