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THE

 ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

Vol. XVI.

TORONTO, SEPTEMBER, 1860.

No. 11.

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PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on the first Tuesday of October, at 11 A. M.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery will hold its next ordinary meeting in Brock Street Church, Kingston, on the second Tuesday of October, at three o'clock, P. M.

A. MACALISTER, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next meeting will be held at Peterboro. on the last Monday of September, at 7 o'clock P. M. Members are requested to notice that they are ordered to produce at this meeting their Session Records, Communion Rolls, Baptismal Registers and pastors' visiting books.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF LONDON.

A meeting of this Presbytery will be held at London, on the 25th September, at two o'clock, P. M.

W. DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton, will meet at Hamilton, on the second Wednesday of Sept., at 10 o'clock, A. M.

J. GILLESPIE, *Clerk. pro. tem.*

MINUTES OF SYNOD.

If any ministers have not yet received the minutes of Synod, they are requested to write to the Clerk of Synod.

KNOX COLLEGE—OPENING OF SESSION.

The Session will begin on the 1st Wednesday of October, on which day the opening address will be delivered at half past 11 o'clock a. m.

It is requested that students be present at the beginning of the session.

COLLEGE BOARD.

The College Board will meet in the College, on 3rd October, at the close of the opening lecture.

A. TORR, *Chairman.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox College, on 3rd October, at half past 4 p. m.

R. IRVINE, *Convener.*

SPECIAL MEETING OF SYNOD.

A special meeting of the Synod of the Presbyterian Church of Canada, will be held in Knox's Church, Toronto, on the 2nd of October at 7 o'clock p. m. for the purpose of finally considering the Basis of Union as agreed to by the Joint Committee on Union, and making any necessary arrangements for the consummation of the Union.

W. B. CLARK, *Moderator.*

Notices of Recent Publications.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, FOR JULY.

We have received the July number of this excellent Review. This number contains:—
 1. The Bible, its own Witness and Interpreter; 2. The Heathen Inexcusable for their

idolatry; 3. Theories of the Eldership; 4; Sir William Hamilton's Philosophy of the Conditioned; 5th and 6th. Dr. Hodge's of the Assembly's Proceedings, and his Doctrine on Presbyterianism. Most of these articles are able and satisfactory. Perhaps we might except the 4th, as not so satisfactory as some others which have appeared on the Philosophy of Sir W. Hamilton.

LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, IN EXETER HALL, LONDON—1859 & 1860. New York: R. Carter & Bro. Sold by D. McLellan, Hamilton.

We always look with interest for these Exeter Hall Lectures, which have now been issued for a number of years. The present volume is quite equal to its predecessors. It contains twelve Lectures, as follows, viz:—
 1. The influence of Knox, and the Scottish Reformation on the Reformation in England, by the Right Hon. J. Moncrieff, M. P.; 2. Bigotry, by the Rev. J. C. Miller, D. D.; 3. Self-Conquest, by the Rev. R. Roberts; 4. Queen Elizabeth, by the Rev. H. Stowell, M. A.; 5. The Influence of Society on the Formation of Character, by the Rev. J. Graham; 6. The Earth Framed and Furnished as a Habitation for Man, by the Rev. Wm. Annot, M. A.; 7. Blaise Pascal, by the Rev. E. M. Goulburn, D. D.; 8. The Advantages to be derived from the Study of Church History, by the Rev. S. Martin; 9. Hogarth and his Pictures, by the Rev. H. S. Brown; 10. Old School Affectations in Literature, Art Science, Religion, Politics, and Social Customs, &c., by Rev. J. B. Owen, M. A.; 11. The World's Oldest Poem, by the Rev. Frederick Greeves; 12. The Power of Example, by John Gough, Esq. We should feel it difficult to say which of these Lectures we prefer. They are no doubt marked with various degrees and kinds of excellences, but we have read them all with pleasure, and recommend the volume to our readers with all confidence.

LESSONS ABOUT SALVATION.—Being a second Series of Plantation Sermons. By the Rev. A. F. Dickson, of Orangeburg, Philadelphia; Presbyterian Board of Publication.

We have no special love for the plantation system, with its Slavery and all its accompanying evils. But while there are slaves we are

glad to find sermons of the plain simple, scriptural character, as those in this volume, prepared for them and circulated amongst them. They may be most useful in the hands of those who have to visit the poor, or who are seeking the spiritual good of their fellow-creatures.

THE POWER OF PRAYER—Illustrated with Wonderful Displays of Divine Grace, at the Fulton Street, and other Meetings in New York and elsewhere, in 1857 and 1858. By Samuel Inemus Prime, D. D. &c. &c. Glasgow. W. Collins. Sold by D. McLellan, Hamilton.

This is a work which will have a permanent value as a historical record of the origin and progress of the great Revival in America, in 1857 & '58. Many of the facts recorded are most striking. We could fill many columns with such narratives. The work is well entitled to the perusal of ministers and others.

THE YEAR OF GRACE—By the Rev. W. Gibson, Belfast. Boston: Gould & Lincoln. Sold by J. C. Geikie, Toronto. D. McLellan, Hamilton.

This work has something of the same relation to the great Revival in Ireland, as the "Power of Prayer" has to the American Revival. It is, however, more systematic and full. As Moderator of the General Assembly, Prof. Gibson, had the best opportunities of obtaining information in regard to the religious movement in Ireland. After giving a brief notice of the religious history of the north of Ireland up to 1859, he proceeds to give an account of the origin and progress and results of the revival. We may from time to time give extracts from this interesting volume.

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

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A New Volume commences on the 1st of July, and we hope a large number of our townsmen will avail themselves of the present opportunity to subscribe. By remitting \$2 by mail to the publishers, Munn & Co. 37 Park Row, New York, they will send you their paper one year, at the end of which time you will have a volume which you would not part with for treble its cost. The publishers express their willingness to mail a single copy of the paper to such as may wish to see it without charge.

A NATION'S RIGHT
TO WORSHIP GOD.

Reprinted from Princeton Review for October, 1859.

Cobourg: H. Allan. Sold by J. C. Geikie, and J. Campbell, Toronto, D. McLellan, Hamilton, and Booksellers generally.

Price 12½ Cents.

The Record.

TORONTO SEPTEMBER, 1860.

NEAR PROSPECT OF UNION.

A meeting of the Joint Committee on Union took place at Toronto, on the 31st July, and 1st August, the result of which, we presume, will be already known to most of our readers. After full and frank conference, all remaining difficulties, which, in truth, related rather to the mode of expression than to any real difference, were removed, and the Committees of both Churches unanimously accepted the subjoined Basis of Union, which, it will be seen, does not materially differ from the Resolutions agreed to by last Synod, the six articles being entirely the same. It was agreed that meetings of both Synods should be called, to take place in the beginning of October, for the purpose of finally accepting the Basis, and making necessary arrangements for the consummation of the Union so long contemplated. We rejoice at the prospect of such a happy termination of these long continued negotiations, and we congratulate the brethren in both Churches, who have carried on the negotiations for several years with so great ability and prudence, on the successful termination of their labors. May the blessing of God crown their efforts. Many and great will be the benefits of Union. Breaches and divisions will be healed, weak congregations will be strengthened, and an impulse given to all the educational and missionary efforts of the Church. We trust, too, that it may be the commencement of the work of Union, and that the process will go on, until all sound Presbyterians shall be brought together in an honorable and scriptural union.

BASIS OF UNION, AS AGREED UPON BY JOINT COMMITTEES OF BOTH CHURCHES 1st AUGUST, 1860.

Whereas, for the glory of God and the welfare of the Church, it is desirable that a Union should be effected between the "United Presbyterian Church," and the "Presbyterian Church of Canada," on such terms as may be agreeable to the Word of God, and the standards accepted by both Churches: Whereas also it is expedient that a Basis of Union, in terms of the six Articles which follow, be adopted, as a statement of principles in regard to which the Churches are mutually agreed. Whereas, besides, it is desirable to prevent any possible misapprehensions in reference to the fourth of said Articles, it is therefore hereby declared, that no inference from that Article is legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with her ecclesiastical action: And it is further

declared, that in regard to the practical application of said fourth Article, unanimity of sentiment is not required in the united body, and that if any particular case should emerge, it may, and can only, be considered and determined by the Church Courts, in accordance with the general principles and procedure of Presbyterian Churches:

Be it therefore resolved:—

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

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

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

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

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

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

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

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

V. *Of Church Government.*—That the system of polity established in the Westminster Form of Presbyterian Church Gov-

ernment, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, without any offices in the Church superior to the said Presbyters, and the unity of the Church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government of this Church, and is, in the features of it herein set forth, believed by this Church to be founded on and agreeable to the Word of God.

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

THE STATE OF TURKEY.—MASSACRES OF CHRISTIANS.

The Turkish Empire is at present in a most singular and anomalous condition, politically and morally. On one hand it is evident that in many quarters, and even at Constantinople itself, there is a great advance in regard to religious toleration, and liberality of sentiment. Where a few years ago a copy of the Bible could not be given away, there are now hundreds of copies publicly sold. Where a depot for the sale of the Scriptures could not have been opened without danger, there is now a depository open in one of the most public places, and Bibles sold not merely to professing Christians but to Turks. In some provinces we read lately of thousands rejecting Islamism and embracing Christianity. Intercourse with western nations has produced its effect. The efforts of Lord Stratford and others, who have labored so long for the liberalizing of public sentiment and influencing the policy of the Porte, have not been in vain; and we were not without hope Britain would yet be recompensed for the awful sacrifice, not merely of means but of blood, which she lately made in behalf of Turkey, in seeing the fierce, and fanatic spirit of Mahomedanism giving way to the softening, purifying, and elevating influence of the Gospel. We trust it may be so still, and that there may not be the mortification of feeling that so much treasure has been expended, and so much precious blood shed for the sake of an intolerant and unprogressive system.

There is no doubt, however, that the recent awful massacres which have taken place, some accounts of which will be found in another column, must produce a most prejudicial effect on the prosperity of Turkey, calculated as they are at the same time to shock the feelings of Christians throughout Christendom, and call forth, not only remonstrances, but active interference on the part of all Christian Powers

The truth is, nothing more prejudicial to Turkey itself could have happened. The Turkish authorities either could have prevented these atrocities, or they were incapable of effectually interfering for their prevention. If they could have prevented them, (and warning seems to have been given) they are certainly most culpable in not doing so,—yea, they merit due punishment from the nations, whose feelings have been outraged, and some of whose citizens have been cruelly butchered. If, on the other hand, the authorities of the Porte were unable to repress the fanatical Druses and prevent their cold-blooded butchery of the Christians, and we rather think that this is true, so far as the Sultan is concerned, there is the question, whether the intervention of other nations is not required, whether in short, the old sick man should be longer intrusted with a charge which he is incapable of attending to. We have no doubt France, and Russia too, will be quite ready to take advantage of the occurrences, for the purpose of obtaining increased power, and it may be increased territory for themselves. Indeed, it is stated, and and it may be looked on as perhaps the best apology for Turkey, that the flame has been fanned between the Christians and Druses by French emissaries, or by Russian intrigues. We observe that there is to be a convention of the Powers for the purpose of deliberating what is best to be done in the circumstances, and we trust that while Britain, on the one hand shall assume a position of firmness towards Turkey, she will on the other guard against any undue influence on the part of France and Russia, both of whom, there is reason to believe are eagerly looking for a division of the spoils.

The results in the meantime of the indifference or imbecility of Turkish power are deplorable. Not only have thousands of the Maronites been destroyed by the ferocious and bigoted Druses, who with the fierce intolerance of Mahomedanism unite the rudeness and cruelty of savages, but many who have been under the teaching of Evangelical Missionaries have been the victims of the same violence. Hundreds of towns and villages have been laid waste, and many thousands have been put to the sword. It is with the deepest sorrow that we observe that the Rev. Mr. Graham, of Damascus, a Missionary of the Irish Presbyterian Church, is among the slain. He was struck down in the Streets of Damascus. Although he had a guard of Turkish Soldiers, they appear to have done little or nothing for his protection. Mr. Graham was a most earnest and diligent missionary. He had been scarcely

three years in the field, having been ordained in July 1857, on which occasion the Rev. Dr. Burns and other ministers from abroad were present. May the blood of God's servant, in this as in other cases, be the seed of the Church, and may the very cruelties of which we have so lately heard, have the effect, by the blessing of God, of attracting the attention of Christians, drawing forth their zeal, and increasing their devotedness to the cause of the Redeemer. We observe that liberal contributions are being made for the relief of the persecuted and suffering Christians. We trust more will be done, and thus increased means will be put in operation for the evangelization of the Turks. The value of their souls calls for this, and we believe farther, that in the spread of Gospel influences lies the only hope of the prosperity, and even the permanence of Turkey as one of the nations of the earth.

THE UNIVERSITY QUESTION.

We observe that, although the session of Parliament has closed, and the labours of the Parliamentary Committee have ceased, the agitation of the University question continues. With the exception of addresses by Rev. Dr. Little, and the Rev. Mr. Marling, delivered in Montreal during the session of the Congregational Union, and afterwards published in a supplement to the *Montreal Witness*, the discussion of the question has principally been in the pages of the *Christian Guardian*. This paper published, in successive numbers, speeches delivered by Dr. Ryerson, the Rev. L. Taylor, and others, in Kingston, on the occasion of the meeting of Conference, and has since devoted some space to remarks on the speeches of Dr. Little and Mr. Marling. We regret to observe a tendency to a style of personality and violence altogether uncalled for. The question is not one which rests upon, or is even materially affected by the literary character, or position of individuals connected with University College, or any other institution. Far less is it one which depends upon the number or standing of the denominations which may take a side. Did it depend upon this, we believe, that a large proportion of the denominations would be found in favor of non-interference with the present state of things. We entertain this belief from what took place at the recent meetings of the various ecclesiastical bodies. Besides the Congregationalists, the Presbyterian Church of Canada agreed to petition the Legislature against the changes which are sought by the Wesleyans. It is well known too that the United Presbyterian Church is

unanimously and decidedly on the same side, although it happened that no ecclesiastical action was taken. Some of the Methodist bodies, not connected with the Wesleyan Conference, are also decidedly opposed to the movement. The Diocese of Huron, and we believe many of the Church of England in the Diocese of Toronto, are opposed to the contemplated changes, and we might say the same of the Presbyterian Church, in connection with the Church of Scotland. Many of them are decidedly opposed to the movement, and we believe that not much aid can be counted upon by our Wesleyan friends, even from the authorities of Queen's College. Thus were the matter to be tested by an appeal to the various denominations, we are convinced that a decided majority would be in favor of the present state of things, or, at all events, would be opposed to the division of the endowment which is sought. Of the Protestant denominations, the Wesleyan is the only one that would be, with any measure of harmony, in favor of the changes sought, and even among them, there is not by any means unanimity of sentiment. But, as we have already stated, the question should be looked upon as a public one, which does not depend upon the characters of these who support either side, or on the mere fact, that this denomination or that, is for or against it.

We have no intention, at present, of entering upon the whole matters involved. We have, all along, been opposed to the movement, on the ground that the endowment of denominational colleges would be altogether opposed to our present system of public education. We do not profess to be out-and-out voluntaries, opposed to everything like the endowment of particular denominations in all circumstances. But we are satisfied, that such endowment would not be beneficial in a country like Canada. We are satisfied, too, that our present system of education, if not the best possible, is the best in the circumstances—the best which we can hope to obtain in the present divided state of religious belief and profession; and hence we are opposed to the endowment of denominational colleges from the University funds. If there are to be denominational colleges, thus endowed, why not Grammar Schools? or even Common Schools? Let once denominational colleges be endowed, and we shall have, in a short time such a clamour for denominational seminaries, of various kinds, as will lead to the utter downfall of our present educational system. This we should deplore, and therefore, we are opposed to the recently begun agitation.

We may observe here, that in the memo-

rial of the Wesleyan Conference (we shall not ask whose hand drew it up,) it is stated that "The best system of collegiate, as of elementary education, is that in which voluntary effort is developed by means of public aid." Perhaps we might agree with this. But the question is not what is 'the best,' but what is *the best in the circumstances*. And we would seriously ask, is it intended to exchange our present system of elementary education, for one in which "voluntary effort is" to be "developed by means of public aid." We see not the force of the sentence, unless it is granted that we may look for the establishment of such a system of elementary education,—a system which, although in itself it may be abstractly the best, is certainly one which would soon leave many remote corners of our land destitute of schools altogether.

We are satisfied, too, that an impartial reading of the Act of 1853 will lead any one to the conviction that the endowment of denominational colleges from the revenues of the University, was not contemplated. We observe that this Act is not given in the pamphlet issued by the Wesleyans. Why, when they found their claims so strongly on this Act, do they not give it in full? We are satisfied that it condemns their own memorial in several particulars. The Act affiliates, with the University, Colleges and educational institutions in *Upper and Lower Canada*. The Memorial of the Conference quotes it as associating with the University, Colleges only in *Upper Canada*, apparently from perceiving that were all Colleges, &c. established or to be established in *Upper and Lower Canada*, to be associated with the University in the way sought by the Conference, viz., by a link of gold, the endowment to Victoria College would be so attenuated as to be of no practical use. It is true the act contemplates the possibility of a surplus, but this is to be left at the disposal of Parliament for the promotion of Academical education, a wide phrase, not certainly identical with the endowment of Victoria, or of Queen's College.

It is scarcely worth while to correct a mis-statement, which has been made again and again, to the effect that certain classes in University College do the part of a free Grammar School to certain Theological students, who are said to have the free range of the educational pasture. So far as the students of Knox College are concerned, we may state that the range is free to them, on payment of fees. The University is a free Grammar School in no other way. Such of the students of Knox College, as attend classes in University College as occasional students, have all to pay the prescribed fees. The pasture is no more free to them than to any of the Wesleyan flock.

Editorial Items.

ST. ANDREWS.—THE REV. T. KIRKLAND.—We find that we were in error in stating that the Rev. T. Kirkland had been ordained, as assistant and successor to the Rev. A. Henderson, at St. Andrews. We may state, however, that our information was of such a character that we felt justified in relying upon it, and making the statement referred to.

THE REV. A. CRAWFORD.—From newspapers which which we have received, we observe that the Rev. A. Crawford, is laboring with great acceptance in Antigua. His ministrations appear to be highly appreciated.

MORNINGTON.—The Rev. D. Beattie, of St. Mary's, has been translated to Mornington, vacant by the translation of Rev. W. T. McMullen to Woodstock.

SCARBORO'.—A call has been given by this congregation, vacant since the translation of Rev. J. Lang to Cobourg, to Rev. D. H. Fletcher.

ADDRESS ON REFORMATION.—The address of the Rev. Thomas McPherson, on "The Effects of the Reformation," will appear in our next issue.

SEYMOUR.—We are requested to state that the Bazaar in behalf of the erection of a Church at Campbellford, will not be held until December. Friends in Toronto, may leave contributions with Mrs. T. Dick, Queen St., or Mrs. Thompson, Bond Street.

THE STATISTICAL SCHEDULE.—This table is now too large for insertion in the *Record*, and the postage is a serious barrier to its circulation separately, or as a supplement to the *Record*. We can, however, supply copies of it to Ministers, who may wish it for circulation, at the rate of 50 for \$1 50.

We observe that in some instances injustice is done to congregations, by the returns which have been made. Two of them, now in our view, Metis and Winslow, are put down as not having contributed to College Fund. They both contributed, Metis giving \$9, and Winslow \$10 15. By the system to be followed in future these discrepancies will be avoided.

TRI-CENTENARY CELEBRATION IN EDINBURGH.—We have not at the time of writing this, received any intelligence of the great celebration in Edinburgh. It was to be opened by a sermon by the Rev. Dr. Guthrie, and many leading ministers and laymen were expected to be present.

VISIT OF HIS ROYAL HIGHNESS THE PRINCE OF WALES.—At present public attention is very generally directed to the Royal visitor, now journeying throughout our Province. We rejoice at the universal and cordial welcome which is accorded to the eldest son of our beloved Sovereign. At the same time we cannot but regret some of the ways in which such welcome is given, believing, as we do, that permanently injurious effects may result in many, from the scenes of gaiety in which they may be led to mingle. We regret, too, to observe, that in some places, all ministers and churches have been ignored, with the exception of the Church of England, and the Roman Catholic Church. Of course His Royal Highness has nothing to do with this. But there must be a change in these matters.

MR. W. CLARK, LONDON.—A WELL EARNED TESTIMONIAL.—We have just received a copy of an address presented to Mr. William Clark, London, in behalf of the congregation of St. Andrew's Church. The address accompanied the further testimonial of a purse of one hundred and sixty dollars. The donors acknowledged Mr. Clark's self-denying and most zealous efforts, in behalf of the congregation from its first organization to the present time. Mr. Clark replied in suitable terms. The Committee appointed to carry out the wishes of the congregation were Messrs. W. Gordon, W. Begg, and H. Rose.

Many of Mr. Clark's friends in the Presbytery of London, and elsewhere, will rejoice to hear of this well merited token of respect.

ADDRESS TO HIS ROYAL HIGHNESS THE PRINCE OF WALES.—It is expected that the address of the Synod, to the Prince of Wales, will be received at Toronto, on Saturday, 5th inst. Ministers and Elders who intend to be present, should be in Toronto on the previous day, to enter their names at the Government House. It is desirable that they should send their names to the Clerk of Synod as soon as possible.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

RELIGIOUS MEETINGS AT HUNTLY.—There were recently held large meetings at Huntly, which appear to have been productive of good results. The Rev. Mr. Moody Stewart, Mr. Radcliffe, General Anderson, and others, took part in the proceedings. The Duchess of Gordon took a warm interest in these meetings.

MEETING OF WESLEYAN CONFERENCE.—The annual meeting of this body took place in London. One hundred and twenty new candidates for the ministry were received. During the year 31 ministers had died in England; 3 in Ireland, and 3 in Foreign Stations.

LOYAL DEMONSTRATIONS IN BRITAIN.—As an item of general intelligence, we cannot omit to mention the gratifying spectacle of upwards of 20,000 volunteers (the representatives of six times their number) who were lately reviewed by the Queen in person. The moral associations connected with such a spectacle were of a still more sublime character than the mere spectacle itself. Her Majesty was visibly affected, and it is stated that "there were thousands who fervently thanked God, that had put it into the hearts of the flower of England's youth, to bind themselves for the defence of the last asylum of ordered freedom, and of pure and undefiled religion." The review of an equal number of volunteers in Scotland, lately took place at Edinburgh.

UNITED PRAYER IN 1861.—At a meeting of the Evangelical Alliance, it was resolved, in accordance with many communications from various quarters, to prepare and issue an invitation to the church, throughout the whole world, to set apart eight days, commencing January 6th, 1861, for special and united prayer.

THE BIBLE IN GOVERNMENT SCHOOLS IN INDIA.—The Committee of the Church Missionary Society have passed resolutions expressing the hope that the prohibition of the Bible in Government Schools in India, according to the motion of the Duke of Marlborough, may soon be removed. In connexion with this we may state that in very short time 1,950 petitions were presented to the House of Lords in favor of the noble Duke's motion.

THE BIBLE MISSION IN LONDON.—Much is being done in London at present for the dissemination of the Bible among the lower classes. There are employed 114 Bible-women. Attempts are also being made for the establishment of a "Young Woman's Home Society," whose objects will be not wholly dissimilar from Young Men's Christian Associations. Two such homes are already established.

UNIVERSAL ISRAELITE ALLIANCE.—We learn from the *News of the Churches*, and *Evangelical Christendom*, that an association has been formed in Paris, under the name of the Universal Israel Alliance, its object being—1. To work out the general emancipation and moral progress of Israelites; 2. To give effectual support to all who suffer because they are Israelites; and 3. To encourage publications for the promotion of the foregoing objects. The appeal is made not only to the 100,000 Jews in France, but to the scattered millions throughout the world.

SPURGEON IN GENEVA.—The Rev. Mr. Spurgeon, preached lately in St. Peter's Cathedral, in Geneva. He preferred this church on account of its associations with Calvin.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN AUSTRALIA.—His assembly met in May. The Rev. I. Hetherington was elected Moderator. Nine new ministers have been received during the year. An interesting Report was given in on Foreign Missionary operations. It is proposed to carry on missions among the native tribes. The Committee also recommended a mission among the Chinese in Australia.

STATE OF RELIGION IN SWEDEN.—From communications in the *News of the Churches*, we observe that there have been recently, several instances of awakening, as remarkable and striking as in America and England.

REVIVAL BEGUN IN NEW BRUNSWICK.—There has been the commencement of a work of revival in the congregation of New Mills, Restigouche, under the pastoral charge of the Rev. W. McMaster. The movement appears to be of the same character as that in Ireland. It began with several being struck down under convictions of sin, while attending a ball.

ANTI-SLAVERY DEMONSTRATION.—Some time ago, the Rev. Mr. Clarke, minister of the Congregational Church, returned from Vancouver's Island, because his colleague was unwilling to resist the feeling which prevailed among many, adverse to the admission of coloured people to the church, and because Mr. Clarke conceived, on good grounds that his colleague was sustained in his course by the Committee of the Colonial Missionary Society, by whose funds they were both supported. This matter is producing a good deal of discussion in England. There is a strong feeling both here and in England in favor of Mr. Clarke, and against his colleague, and the committee that sustained him in what must be regarded as a pro-slavery course.

DEATH OF MINISTERS IN THE UNITED STATES.—The Presbyterian Church in the United States, has lately been deprived of more than one of her leading ministers, first the Rev. Dr. Van Rensselaer, and more recently, the Rev. Dr. Neill. Both were in their day, most useful and esteemed ministers, and had both been called to fill the moderator's chair.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN IRELAND.

The Assembly commenced its sittings in Belfast on the evening of Monday, 2nd July. During the earlier part of the day, a prayer meeting had been held in the Botanic Gardens, in commemoration of the Revival last year. At this meeting about 15,000 persons were present, and the whole proceedings evinced the depth and extent of the work which has lately taken place in Ireland. When the Assembly met, an admirable sermon was preached by the Rev. W. Gibson, Moderator for the past year. The Rev. S. M. Dill, of Ballymena, was appointed Moderator for this year.

We subjoin a notice of the principal items of business which engaged the attention of the Assembly without reference to the particular order in which they were taken up.

STATE OF RELIGION.

The Report on the State of Religion was presented by Dr. Kirkpatrick. It was exceedingly interesting, and referred to several facts as exhibiting the improved state of religion. It mentioned particularly, Family Prayer, Attendance on Preaching of the Gospel, Prayer Meetings, Sabbath Schools, and the wide and increased circulation of Religious Literature. At the same time there was a marked diminution of crime and immorality. The Report refer-

red also to some of the dangers incident to such a season, and to the duties more peculiarly incumbent at such crisis. These were the following:—1. Expository Preaching; 2. Catechetical Instruction; 3. Meetings for Conference and Prayer; 4. Ministerial Exchanges; 5. Individual efforts to save souls. On motion of Mr. Knox of Belfast, seconded by Mr. Robinson of Broughshane, the Report was adopted.

MISSIONARY OPERATIONS.

Reports were given in on the various branches of the mission work prosecuted by the Church, viz.: Home Missions, Roman Catholic Missions, Colonial Mission, Jewish Mission, Foreign Mission.

For aiding weak congregations the sum of £1418 17s. 1d. had been raised. Mr. McClure gave a graphic description of the growth of the Church in Canada, New Brunswick, Australia, and New Zealand. With reference to the Jewish Mission, the year was stated to be one of progress, although not marked by any great success. In connection with the Foreign Mission, the Report referred to the transfer from the London Missionary Society of three stations with 145 native christians. At all the stations the work is extending. The Report of the Roman Catholic Mission was given in by Dr. Edgar, who stated, that although the priests are most vigilant and jealous of any one having access to their people, still the work of evangelization proceeded. The adoption of this report was moved by Mr. McNaughton, who, in his speech alluded to the great efforts of the papacy and the large sums raised by the propaganda.—£20,000 being drawn from Ireland, while Spain contributed on £5,000, Ireland being the stronghold of the papacy. In regard to the Mission Funds generally, it was stated that there was an increase of more than £2,656, owing principally to the revival of Religion.

DEPUTATIONS FROM OTHER CHURCHES.

The third day of the Assembly was mainly occupied in hearing addresses from deputies from the Free Church and from the United Presbyterian Church in the United States. The deputies from Scotland were the Rev. W. Wilson, General Anderson, and Rev. Dr. Buchanan of Glasgow. The deputy from America was the Rev. Dr. Kerr, Pittsburgh. These deputies delivered eloquent addresses, and received the thanks of the Assembly, through the Moderator. At another diet a deputation from the Presbyterian Church in England addressed the Assembly.

MINISTERIAL SUPPORT.

The Report on Ministerial Support was encouraging. It was stated that the aggregate increase of annual income amounts to £7,000. The Report stated, too, that while "increased incomes were provided for many of our ministers, mansees were erected for not a few."

ELECTION OF A PROFESSOR OF BIBLICAL LITERATURE AND CRITICISM.

A good deal of interest was felt in the election of a successor to the late Dr. Wilson. Several candidates were proposed, some of whom had warm friends and supporters. Ultimately the choice fell on the Rev. D. L. Porter, late Missionary to Damascus. He is said to be a man of piety, talents, and learning.

COLLEGIATE EDUCATION.

In connection with the Report of the College Committee, there was a somewhat lengthened discussion, with reference to some recent changes in the curriculum of the Queen's Colleges, which, it was contended, would be prejudicial to the training of the students preparing for the ministry. It was agreed that all students should, in addition to their degree, produce a certificate of attendance for two terms on the class of Metaphysics. The College Report stated that the whole number of students in preparation for the ministry was 101, being an increase of 28.

THE APPOINTMENT OF ARMY CHAPLAINS.

This subject has occasioned much discussion for the last year or two, there being a misunderstanding with the Government as to the mode of appointment. A deputation had been appointed to confer with Government, and now gave in their Report. From the Report it appeared that there was the prospect of the matter being satisfactorily arranged.

RELIGIOUS PROSPECTS OF ITALY.

The Rev. Mr. McDougall, Minister of the Free Church at Florence, gave an interesting address on the prospects of Central Italy, with reference to religion. He referred to the great and encouraging changes which have just taken place, and to the labours of Givazzi, who, he said, was not the Gavazzi of former years, but who now was not only a powerful assailer of the papacy, but a clear expounder of the doctrine of justification by faith, and of the kindred doctrines.

OTHER MATTERS.

Various other important matters, such as the subject of Intermediate Education, Sabbath Observance, &c., occupied the attention of the Assembly. The next meeting of the Assembly was appointed to take place in Belfast, on the 1st Monday of July, 1861.

STATE OF RELIGION IN LONDON.

In London the work of revival goes on, and numerous cases of conversion are noted. It is to a great extent in connexion with Bible-classes and other meetings in connexion with Young Men's Christian Associations, that these cases of conversion occur. Young women's classes are also formed, and on a recent occasion, Lord Shaftesbury presided at a Thursday evening meeting, when all the rooms were crowded. The results are said to be quiet but yet highly satisfactory. One result of the movement is that new agents are brought forward who seem to be particularly fitted for their work. One of them is referred to in the following terms by the London correspondent of the *Presbyterian Banner*, a highly respected minister of the Presbyterian Church:—

A NEW PREACHER, by name, Richard Weaver, formerly a prize-fighter and a collier in the North, has appeared in London, and is producing very deep and wide-spread impressions by open air addresses, on large

masses of the population. He was announced first of all by a handbill on the afternoons, to "preach and sing," in the Cumberland Market. And "sing," as well as "preach," he can do to the melting down of hundreds.

One night addressing a number of poor men and women on the words, "They shall return to Zion with songs," he said: "I was always fond of singing; I believe I was born singing. But the songs I used to sing are not the songs I love now. Oh my dear men you sing 'Britons never, never shall be slaves; but what slaves you are to your own lusts, to the devil, to the landlord!"

"I used to sing, 'We wont go home till morning;' the landlord loves to hear that. I've sung that five nights together, and spent £14 on one spree, and got turned out at the end. But I've learned better songs; I'll tell you some of the songs I love now, Here's one:

"Oh happy day that fixed my choice,
On thee, my Saviour and my God.

"And here's another:

"There is a fountain, fited with blood,
Drawn from Immanuel's veins."

The *Revival*, which furnishes these particulars, goes on with its narrative thus:

The speaker quoted with wonderful rapidity, but without the semblance of irreverence, at least a dozen hymns, or portions of hymns, some of which he sang, the meeting taking up the chorus. Then he related the following anecdote, with a pathos and tenderness of voice and manner which told how affectionate a heart and how delicate a mind may be developed by the grace of God in a man employed in the hardest work and once addicted to the grossest vice:

"I knew a collier in Staffordshire who had one dear little girl, the last of four or five. This child was the light of his eyes; and as he came from the pit at night she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner, he missed his little darling, and going into the house with his heavy coalpit clogs, his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb—he had had an apoplectic fit, and the doctor said she could not live. As the tears made furrows down his black face, and as he leaned over his dying darling, she said, 'Daddy, sing

'Here is no rest—is no rest!'

'No, my child, I can't sing, I'm choking; I can't sing.' 'Oh do, daddy, sing Here's no rest.'" The poor fellow tried to sing (*preacher sings*.)

'Here on the earth as a stranger I roam,
Here is no rest—is no rest!'

But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please his sweet little girl (*preacher sings*.)

'Here are afflictions and trials severe,

Here is no rest—is no rest!'

Here I must part with the friends I hold dear,
Yet I am blest—I am blest!

Again his voice was choked with weeping; but the little one whispered, 'Come, daddy,

sing, "Sweet is the promise." And the poor father goes on again—

Sweet is the promise I read in thy Word,
Blessed are they who have died in the Lord;
They have been called to receive their reward,

There is rest—there is rest!

"That's it, daddy," cried the child, that's it; and with her arms round the collier's neck she died happy in the Lord."

We cannot describe the thrilling effect of Mr. Weaver's singing in the midst of preaching—it is so free from everything like premeditation or aiming at effect—it is like living water flowing from a man filled with the Holy Ghost.

Communications, &c.

McNAB STREET CHURCH, HAMILTON—
RESOLUTIONS ON UNION.

Extracts from minutes of meeting of the congregation of McNab Street Church, Hamilton, held on the 15th Aug., 1860. The Rev. David Inglis, Chairman, A. F. Skinner, Secretary.

Moved by Mr. Jas. Osborne, Seconded by Mr. George McKay, and Resolved, "That the sensible of the great practical importance of Union among the various branches of the Presbyterian Church in Canada, and believing this to be in accordance with the mind of the Great Head of the Church, we as a congregation hereby express our gratitude to God, that in His Good Providence these Churches are brought more earnestly to contemplate this Union, and our earnest hopes that it may be speedily consummated in such a way as to redound to the Glory of God, in the advancement of His Cause and Kingdom in this land."

Moved by Mr. D. McLe In, Seconded by Mr. James Miller, and Resolved, "That as a congregation, we especially view with satisfaction and gratitude, the progress made toward union between the United Presbyterian Church and our own; and express our belief that the Union may be safely and honorably consummated, on the basis agreed upon in the joint Committee, which has this evening been submitted to us, and that we cordially approve of the declaratory statement accompanying said basis."

Moved by Mr. M. Young, Jr., Seconded by Mr. A. Alexander, and Resolved, "That as a Congregation, we desire to record our earnest hope that the action of the joint Committee, will be ratified by the respective Synods, at the special meeting to be convened in the month of October next, and that the way may be then cleared for consummating the Union in the month of June following."

Moved by M. A. McKenzie, Seconded by Mr. John Brown, and Resolved, "That the Secretary be requested to send a copy of these resolutions to the Editor of the *Record*, with a request that the same be published in the September number.

A SUGGESTION WITH REFERENCE
TO THE UNION.

To the Editor of the *Missionary Record*.

Toronto, Aug. 18, 1860.

Dear Sir,—In view of the Union of the Churches next year, it has occurred to me that the present would be a most fitting time to commence the raising of a "Union Commemoration Fund," as a testimony, by the members and adherents of the Church, of their hearty approval of the Union, and as an earnest that it is not to be a dead letter, but a union of zeal and energy.

It is plain that funds will be needed by the United Church to enable it to carry out any scheme of usefulness that may be desired, and I would, therefore, propose that the sum of ten thousand pounds be raised throughout our congregation, by means of a large staff of collectors, appointed by each congregation, whose duty it would be to collect weekly payments from members and adherents in sums of One Penny, Threepence, or Sixpence per week, at the option of the subscriber. A committee might be appointed in Toronto, whose duty would be to prepare and extensively circulate an address to the congregations, setting forth the duty and privilege of vigorously helping forward the movement, providing collectors' books, and giving such information as might be desired by any congregation,—in fact, their duty would be to keep the matter alive, and to find their Treasurer in possession of ten thousand pounds, to be presented to the Church on the day of consummation. It would be a proof to the world, who, not unfrequently, sees no reality or desirableness in any movement emanating from a religious body, unless it is accompanied by their gold and silver, that Christians still do "love one another." I remember well, travelling in Scotland during disruption times, meeting persons who had hitherto stood aloof from religious movements, and were avowedly worldly men, not only contributing of their own wealth to the cause, but actively engaged in collecting from others, being won by proofs which they could understand, seeing the abandonment of worldly interests by the faithful ministers of the Church of Scotland for the cause of Christ.

I refrain from going into further details, trusting that wiser heads may take the matter up, but would merely suggest that the foundation of a fund for aged ministers might be laid, and aid given for the erecting of new Churches in destitute districts, as worthy objects of the fund.

Yours &c,

A FRIEND TO UNION.

The foregoing communication is from a warm and spirited friend of the Church and we commend his suggestions to the consideration of friends throughout the the Church. Undoubtedly some practical advantage should be taken of the approaching Union, for the purpose of seeking to have the Church stimulated to increased vigour and energy. The objects suggested by the writer are important, and others might be suggested, such as the clearing off of the remaining debt on the College Building, which, before long, will become due. Unquestionably a thank offering, both on account of the consummation of the Union, and on account of the most favorable season which we have enjoyed, should not be withheld. We leave our correspondent's suggestion for the consideration of our readers.—EDITOR.

OBITUARY NOTICE.

Mrs. Mary, relict of the late Captain Thomas Chambers, of Prescott, died on Saturday the 4th inst., in the 57th year of her age.

She and her daughter, Mrs. Thomas Dowsley went on the previous day to pay a visit to some friends a few miles back of Prescott, and after spending the afternoon pleasantly and profitably, at the usual hour they retired together to rest. But, alas! how uncertain is life! Death was nigh at hand, and when Mrs. Dowsley rose in the morning it was to be amazed in finding the lifeless body of her dear mother, for the soul had returned to God who gave it. Death, it is supposed, was produced by disease of the heart. This is surely a very solemn illustration of the Saviour's words; "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

The deceased was a worthy member of the Presbyterian Church for nearly 40 years. By precept and example, she uniformly exhibited, not only to her family, but all around, that she was in the world but not of it. Although her departure was sudden, there is good reason to believe that her Master had made her ready; for among her papers the following short covenant was found. "On this day, being the 17th of March, 1850, I give my body and soul to the Lord; MARY.

She has left this priceless comfort to her afflicted family, that she lived and died in the Lord.

Her funeral took place on Monday, the 6th inst., and a very large number of friends attended to testify their respect for her. B.

Missionary Intelligence.

FREE CHURCH.—INDIA.—The intelligence from India is not without deep interest, and fitted to excite both expectation and deep anxiety. At Calcutta, the mission operations are progressing in the usual way. The only station where there is some unusual stir is Bansberia. There has been some considerable movement there. Two of the senior pupils manifested deep spiritual concern, and one of them had accompanied some of his teachers to Chinsurah, to be free from the annoyance of his heathen relatives. The school at Bansberia is under the charge of one of the native converts. At Bombay there have been no fewer than seventeen individuals received into the communion of the Church since the beginning of 1860. Dr. Wilson gives interesting particulars in regard to some of these. At Madras, the missionary force has been in the meantime weakened, by the return, in consequence of debilitated health, of Rev. J. Braidwood. The Rev. J. Mitchell, the oldest of all the Indian Missionaries has been obliged to return from the work at Puna.

ENGLISH PRESBYTERIAN CHURCH—CHINA.—From the *English Presbyterian Messenger* we learn that the Rev. C. Douglas, had been exposed to considerable danger, from an attack of an infuriated mob at Anhai. He was delivered by one of the Christians. He has since visited

the place and found the people quiet. Mr. Douglas earnestly asks the prayers of Christians for the few disciples at Amoy, who are exposed to great danger. At Swatow, the converts continue steadfast.

AMERICAN MISSIONS—(O. S. CHURCH).—The accounts from the various mission Stations of the O. S. Church are on the whole very encouraging. At Corisco, in Africa, seventeen persons had been received into the communion of the Church, at the last communion. In India there are promising indications of good. The Chinese Mission has suffered a sore blow in the death of the Rev. R. Lowrie. With reference to the work in China it is stated by a Missionary "our work goes on as usual, and we meet with many encouragements. There is reason to hope that the calamities of this people will lead them to think lightly of the Idols in whom they vainly trust, and return to the living God."

A Missionary gives pleasing intelligence of the progress of the mission at Calabar, in connexion with the U. P. Church in Scotland. There are now five Stations which are formed into a Presbytery, and there are now ten white laborers. There is about thirty native members. The King, young Eyo, has been a member of the church, but is now under suspension.

MISSIONS OF AMERICAN BOARD—NESTORIAN.—The Missionary work among the Nestorians is proceeding with very considerable success. In some villages half of the adults are communicants, a larger proportion than in many villages of like size in this land. Almost all the communicants have been members of the various classes in the Mission Schools. There are in all about sixty village schools, the whole number of pupils being 1,438, and of these 385 females.

GENERAL REVIEW

OF THE AMERICAN PRESBYTERIAN CHURCH (O.S.) DURING THE YEAR ENDING MAY, 1860.

During the year ending May, 1860, three new Presbyteries have been organized, viz., Mammoth, Fairfield, and Puget Sound.

Synods in connection with the General Assembly..... 33
 Presbyteries..... 171
 Licentiatees..... 338
 Candidates for the Ministry..... 534
 Ministers..... 2656
 Churches..... 3531
 Licensures..... 114
 Installations..... 166
 Pastoral relations dissolved..... 123
 Churches organized..... 124
 Ministers received from other denominations..... 55
 Ministers dismissed to other denominations..... 2
 Ministers deceased..... 37

Churches dissolved.....	37
Members added on examination....	17,899
Members added on certificate.....	11,316
Total number of communicants reported.....	292,927
Adults baptized.....	5,156
Infants baptized.....	15,631
Amount contributed for Congregational purposes.....	\$2,211,916
Amount contributed for Boards and Ch. Extension.....	\$657,112
Amount contributed for Miscellaneous purposes.....	\$275,976
Whole amount contributed in 1859.....	\$3,175,301
—Presbyterian.	

Miscellaneous Articles.

THE MASSACRES IN SYRIA.

We glean from various sources the following particulars with reference to the Syrian massacres :

OPINION OF THE WAR.

One fact is apparent thus far. The Greek and Papal Bishops and Patriarchs who stirred up the several Christian sects to war, told the people to exterminate the Druses and not leave one in Mount Lebanon. They prayed to the Virgin and promised success to the wild fellahs:een who should put an end to this race of pagan Druses. The Christians rushed into the war with perfect recklessness. Without leaders, without order or union, with little ammunition or provisions of any kind, they met a race of men trained to war, hardy, bold, under perfect control, with able leaders, and armed as one man. The Druses understand each other perfectly, and no one else, however shrewd, can possibly understand them. They have men stationed on the hill-tops to watch, horsemen riding at post haste in every direction, and yet their leaders have perfect control over every man, woman and child in their body. At the first onset, the Christians were routed, and the war thus far has been a succession of Druse victories. When the Christians commenced, they succeeded in burning thirteen Druse villages in the eastern part of the Met'n district, but when then the Druses rallied, they drove the Christians back.

MASSACRE AT SIDON.

Last week the Druses, who are very strong in that region, attacked Jezzín, drove out all the people, men, women, and children, burned every house, and then burned all the neighboring Christian villages. The poor Christians fled precipitately down the mountains towards Sidon, hoping to get refuge in that city of the Sultan. The Druses pursued them, and they kept up a running fight as they fled. As they approached Sidon, their numbers increased to hundreds, and what was their dismay to find the Moslems of the city coming out to attack them in front, the Druses behind them, and the savage Metawilch sweeping up from the South. The Christians fought awhile and then laid down their arms, on condition of being allowed to enter the city. No sooner had they given up their arms than every man was butchered, the women plundered and stripped, the boys all murdered, except those who secreted them-

selves with the women and girls in the canes and among gardens. About twenty priests and several nuns were killed. The massacre was frightful. The Moslems in the city shut the gates to prevent the poor people from entering, and then hunted them like wild beasts through the gardens.

ATTACK ON HASBEIYA.

On Saturday, June 2nd, the Druses surrounded Hasbeiya, a village on the Western slope of Mt. Hermon, containing about six thousand inhabitants, amongst whom were as many, it is said, as sixty Protestant families. The fight lasted from Saturday morning until four o'clock on Sabbath afternoon, the besieged, keeping their assailants in check, though the latter were much their superiors in point of number. The Turkish Aga had promised to assist the Christians, and had, moreover, provided for them a place of refuge within the precincts of this seraglio, should the Druses gain upon them and drive them from their defences. As they continued, however, to keep the enemy at bay, longer apparently than he had expected, and as he had meanwhile been hatching an infernal plot and all things were ready for the eruption, he sent orders to the Christians at 4 P. M., on Sabbath, the 3rd of June, to leave their defences and come to his palace.

Suspecting nothing they obeyed, though not without reluctance, for hitherto they had been able to keep the Druses in check, and with the aid of the Aga's troops they could have driven them back with great facility. They went to the palace, and, I believe, rested there for the night. On Monday their noble protector (!) first disarmed and then dismissed them, and then he with his troops looked on while the Druses, like ravening wolves, fell on them and massacred them almost to a man. It is said that from 800 to 1300 Christians were thus butchered, after having, through Turkish treachery, been basely robbed of their arms. Some of them "were literally cut to pieces," while similar or worse barbarities were perpetrated on their defenceless wives and children. One missionary writes: "Nearly all our Protestant friends are probably killed. We have only two who are said to be still hidden there." The church has been burned. Shekin Barakat was exhorting the people to trust in Christ a short time before the butchery took place. Of the 120 poor Hasbeyians who have escaped, many saved their lives by throwing themselves unobserved under the corpses of their fellow townsmen. Getting up in the night they fled across the country to Tyre, and arrived in Beirut on the 11th ult., their blood-stained clothes bearing touching testimony to the truth of their heart-rending narrative.

The Christian portion of the inhabitants of Rasheya have suffered a similar fate. This is a smaller village than the former, containing only a population of about 2500 souls. Finding that they would be unable to cope with the Druses, and having received assurances from them that an immediate surrender would save them from all harm, they gave up their arms at once. No sooner, however, had night come on to hide the foul deed of shame than the town was set on flames, and the poor Christians, panic-struck and defenceless, were slaughtered in hundreds. This took place in the

presence of Turkish soldiers who with folded arms stood looking with complacency on the heart-rending scene. "Elias Yakut, of Rasheya, is probably killed, though this is not quite certain, he was an excellent preacher of the Gospel."

The following is a proximate estimate of the destruction of life and property up to this date:—

Villages &c., burned.	Christians killed.	Druses killed.
In the Metn District.....	40 to 60 ..	150 to 300 ..
Zahleh and the Buk'a.....	20 to 30 ..	100 to 500 ..
Es Sahel.....	3 ..	20 to 40 ..
Dier el Kamr region.....	10 to 30 ..	150 to 200 ..
Jjezzin district and massered at Sidon.....	30 to 30 ..	600 to 1500..
Rasheya and Wady at Tim.....	5 to 20 ..	nearly 100 ..
Hasbeiya, on being burnt.....	1 ..	30 ..
" " Christians massacred.....	..	800 to 1300..
" " Moslem Emirs massacred.....	..	10 to 20..
Mais Ajim.....	10 to 20 ..	uncertain ..

Letters from Beirut, Dated June 20th, inform us of the destruction of Zahleh after a severe and protracted siege. "When the Zahleens found that they could hold out no longer against the hordes who came up against them, they had their families leave, with all their cattle, to the mountains, and then gradually retreated, defending themselves from behind." They are said to have lost 700 men, while the Druses are said to have lost 1500. The exact numbers, however, are not yet known. The Pasha's troops looked on and doubtless supplied the Druses with ammunition."

In this, their grand coup d'etat, the Druses were aided by a large number of Arabs from the Hanran, and Muslims from Damascus, so that they are said to have numbered from 15,000 to 20,000 on the day when the final assault was made. The town, the largest in Lebanon, is now a heap of ashes. The convent of the Maronites, though carrying the French flag, shared the same fate; all the monks are said to have been literally cut to pieces.

MASSACRE AT DAMASCUS.

The Christian population of Damascus has been estimated at twenty-five thousand souls. Ten thousand Christians can now be accounted for, lodging in the castle of the town, and under the protection of the famous Algerine chief Ab-J-el-Kader who has proved himself a great friend of the Christians. But where are the rest? Fifteen thousand are unaccounted for! One hundred fugitives are crowded into the British Consulate; but who can tell how long they will be safe?

A letter was received from the Prussian Consul of Damascus, by his Consul Gene-

rad at Beirut, stating that a majority of the Christians had been saved up to that time; that the Consuls had taken refuge at the house of Abd-el Kader, with the exception of the English and Prussian Consuls, who were fortified in their own houses in the Turkish quarter, and that the Russian, Greek, French, Austrian, Dutch, and American Consulates had been pulled down or burnt.

On the evening of the 16th the mob increased to the number of 1,200. On Tuesday the Arabs and Druses were admitted; and, fresh from the bloody fields of Deir el Kamar and other massacres, these fiends in human shape rushed into the Christian quarter, killing every one they met. The work of destruction is complete, so far as burning and pillaging is concerned; not an habitable Christian house remains.

The British Consul attributes the safety of his own Consulate merely to the fact that it is situated in the Turkish quarter, into which the rebel mob is not allowed to pass—the owners of the property, the landholding Moslems, standing in the entrance of the streets with arms to prevent them.

The Prussian Consul further states that the Government here, as at other places, completed the destruction of the Christian quarter.

Five thousand regular and irregular troops were placed around the Christian quarter, so as to surround it entirely—and these men, who could have prevented the insurgents without a blow, allowed free ingress and egress to the insurrectionists, and instead of allowing the fleeing Christians to escape, slew them, and threw them back into the flames.

Thousands of the citizens of Beirut have fled, every medium of transportation is pressed into service for those who leave to-day and to-morrow.

Rev. Mr. Graham of the Irish mission, a British subject, was found among the dead in the streets of that ill-fated city.

His case was a peculiar one. The dangers which have long threatened the Christians of the interior induced some of the missionaries to withdraw to the sea coast, as it had been resolved at a meeting of the Irish and American mission that every one should avail himself of such means of escape as he thought proper. This meeting occurred about ten days ago. Rev. J. E. Frazier and family came to Beirut accompanied by his co-laborers, Dr. Haedman, Mr. Forre, Mr. Graham prepared to accompany them, was booted and spurred for the journey, when he changed his mind and determined to remain a few days longer with the Rev. Mr. Robson and family.

At the date of our last letters from Damascus, Mr. Robson and family were safe in their own house, but expected an immediate attack.

ON SENDING CHILDREN TO DANCING SCHOOL.

The *Presbyterian Sentinel* of Memphis, speaks as follows:

My great objection in sending children to dancing-school is that I am persuaded it puts in serious jeopardy their immortal interests. As an amusement, it soon becomes exceedingly attractive, and even absorbing.

Children will neglect their lessons in every thing else, but the lessons in dancing nothing must interfere with. The young lady will dance all night, though she sleeps the whole of the day before as a preparation, and the whole of the day after as a consequence. And then, too, she is brought into a scene of unrestrained levity, not to say of boisterous mirth. And if a word were to be spoken that had the remotest bearing upon a serious subject, it would be felt to be sadly out of place. There is, on these occasions, everything to stimulate and exhaust the animal nature; and, I may add, not unfrequently, much to blunt the natural sense of delicacy, without which female character is never really attractive. I think I may appeal to all experience to justify me, when I say that the direct tendency of mingling in such scenes is to cherish spiritual insensibility, and to make religion very unattractive. Quite in harmony with this remark is the fact that whenever a young person, who has been accustomed to attend balls and dancing parties is brought to serious consideration, that is uniformly the signal for giving up all such amusements.

If you were to see a beloved child lying on her death-bed, without any of the consolations of religion, reviewing a life of folly, and anticipating an eternity of misery, would there be anything to alleviate your anguish in the reflection that you had not refused her the advantages of the dancing-school?

REPORT OF HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod of the Presbyterian Church of Canada, beg leave to report as follows:

1st. In order to bring fully before the Synod, the state of the Home Mission field of the Church, it would be necessary to read the reports furnished by the Conveners of the Committees of the respective Presbyteries—many of which contain valuable information tending to show the rapid and substantial progress which the Church made during the past period of its history.

2d. The only items contained in the reports which admit of being classified and reported on by the general Committee are the following, viz:

(1.) Ordinations and Inductions—of which there have been, during the year, *twenty*, as follows:—

In the Presbytery of Montreal, *two*; London, *five*; Ottawa, *three*; Brockville, *three*; Cobourg, *two*; Toronto, *four*; Kingston, *one*.

(2.) Vacant charges—of which the whole number is *twenty six*. In the Presbytery of Montreal, *six*; London, *six*; Hamilton, *seven*; Ottawa, *one*; Toronto, *six*.

(3.) Missionary Stations—including those where congregations have been organized and sacraments dispensed, and also those where no such organization as yet exists.

The whole number of these Missionary stations or districts (as many of them might be called) is *forty-eight*, distributed as follows:

Presbytery of Montreal, *seven*; London, *nineteen*; Hamilton, *seven*; Ottawa, *one*; Brockville, *one*; Cobourg, *two*; Toronto, *fourteen*; Kingston, *three*.

This reveals the fact that within the bounds of the Synod, there are no fewer than *eighty-seven* vacant congregations and mission stations (or districts) to supply which with Gospel ordinances in such a way, as they should be supplied, as many Ministers and Missionary Laborers would be required. It should also be observed that the majority of the reports indicate that Mission stations might be greatly increased in number, did the Presbyteries possess the necessary funds, and if a sufficient number of laborers could be obtained.

The Synod has thus reason to bless God for the great enlargement with which He has favored us, while we are also reminded of the duty of praying the Lord of the harvest, to send forth laborers into His harvest.

3. Several of the reports notice the need that exists for some more efficient means being employed to secure the early organization of stations and congregations in new settlements, and of giving aid for a time to such stations and congregations, whether by means of a central Synodical fund or otherwise; and the Committee would respectfully call the attention of the Synod to this subject as worthy of serious consideration.

4. The state of the Buxton Mission will (as usual) be brought before the Synod in a separate report.

5. The Presbytery of Toronto followed out the instructions of last Synod, by sending the Rev. Mr. McTavish to the Red River settlement for a short time, to strengthen the hands of our excellent Missionary there, and also to inquire into the practicability of establishing a mission among the North American Indians of that locality. This also will be brought before the Synod in a separate report.

All which is respectfully submitted to the Synod.

ROBERT URF, *Convener*.

LACONICS ON FAITH AND WORKS.

God has two thrones: one in the highest heavens; the other in the lowliest hearts.

To admit the righteousness of man, be it ever so little, into the title-deed of heaven, is to admit a flaw into the security.

No man is humbled and sincere with God till he is willing to know the worst of himself.

Faith is the parent of all holy obedience.

Let us not delude ourselves; if we find the love of sin and of the world stronger in our hearts than the love of Christ, we are not partakers of his redemption.

It is not your faith that is an accompaniment of your holiness, but your holiness is the fruit of your faith.

We are justified *judicially*, by God (Rom. viii. 33); *meritoriously*, by Christ (Isa. liii. 11); *mediately*, by faith (Rom. v. 1); and *evidentially*, by works (Jam. ii. 34).—*British Messenger*.

REPORT OF COMMITTEE ON STATISTICS.

Your Committee have endeavoured to carry out the recommendation of Synod, and have pleasure in stating that the usual Statistical Return and Financial Statement will, for the first time, be submitted in a printed form to this court, while in session, and the present report has not been printed from circumstances beyond the control of the committee. This desirable result has been obtained, only by means of an extensive correspondence, a large amount of annoying labor, and the cordial co-operation of most of the Presbytery Clerks. Before the forms of Return were distributed, these gentlemen were consulted respecting it, and valuable suggestions were received from Messrs. Doak and Middlemiss, and especially from Mr. Kemp.

In a church so young as ours, and springing into existence in a new and extensive country, it need not excite surprise that the exact accuracy and systematic order demanded by the principles of Statistics are found wanting in some, and disregarded by others as beneath their notice. The consequence is, that the accompanying Schedule is still disfigured with several blanks. It, however, affords your Committee great satisfaction in being able to commend for the third time, the correct and admirably prepared return of the Presbytery of Kingston—almost equally complete, and business-like is that from Brockville, and those from Montreal, Cobourg, and Hamilton, evince great care, and are creditable to their respective compilers. That from London also shows marks of great labour and diligence, though owing to the large size of the Presbytery, and the unfavorable financial position of many of the congregations, the return is not so complete as is desirable. The most incomplete are those from Ottawa and Toronto Presbyteries.

As the present year concludes a semi-decade in the History of our Church, it is desirable that we should go about our Zion, and ascertain her quinquennial progress. The Committee have, therefore, endeavoured to carry this into effect, and they accordingly present, in the following table, the number and proportion of non-transmitting congregations for the past five years.

Year	Settled Charges.	No. omitting Returns.	Proportion.
1856	106	16	$\frac{1}{6\frac{1}{2}}$
1857	120	21	nearly $\frac{1}{6}$
1858	131	26	$\frac{1}{5}$
1859	137	30 (15 vac. charges)	$\frac{1}{5\frac{1}{2}}$
1860	143	23 (15 vac. charges)	$\frac{1}{6\frac{1}{2}}$

The following table contains the names of the defaulting congregations during the past five years:

Year.	Presbytery.	Defaulting Congregations.	No.
1856	Montreal	Indian Lands, Osnabruck, Lingwick, St. Sylvester, English River and Leeds	6
1857	"	Indian Lands, Osnabruck, Winslow, English River	5
1858	"	Indian Lands, Winslow, English River	3
1859	"	Kenyon, English River	2
1860	"	None except the small stations of Alexandria and Portneuf.	1
1856	Brockville	Osgoode	1
1857	"	None	0
1858	"	None	0
1859	"	North Augusta and Burritt's Rapids	2
1860	"	None	0
1856	Ottawa	Gloucester	1
1857	"	Pembroke	1
1858	"	Pembroke, Dalhousie, McNab and Horton, Osgoode, and Beckwith	5
1859	"	Pembroke, Dalhousie, McNab and Horton, Renfrew, Perth, and Wakefield	6
1856	Kingston	Gananoque, Madoc, Roslin and Melrose	3
1857	"	Madoc (Since 1857 all the congregations in this Presbytery have given in returns.)	1
1856	Cobourg	South Cavan, Cartwright, and Percy	3
1857	"	None	0
1858	"	Colborne and Brighton, Percy and Seymour, Bethesda	3
1859	"	Cobourg, Keene and Westwood	2
1860	"	Keene and Westwood	1

1856	Toronto	None	0
1857	"	Chinguacousy, Markham, Acton, Ashburn	4
1858	"	Chinguacousy, Vaughan, Streetsville, Caledon, Collingwood, Brock, St. Vincent	7
1859	"	Chinguacousy, Markham, Weston, Caledon, Norval and Union, York Mills and Fisherville, Bradford and West Gwillimbury, Collingwood, St. Vincent Flos and Medonte, Nottawasaga and Sunnidale	12
1859	"	Collingwood, <i>Whitby</i> , Red River, <i>Searboro</i> , and <i>Highland Creek</i> , King, <i>Weston</i> , <i>York Mills</i> , and <i>Fisherville</i> , <i>Bradford</i> , <i>West Gwillimbury</i> , and <i>Markham</i>	9 4
1856	Hamilton	Wellesley, East Puslinch	2
1857	"	Galt, Berlin Guelph, West Puslinch	4
1858	"	Paris, Walpole, Guelph, Wellesley, Athensville	5
1859	"	Paris, Sullivan, Guelph, Wellesley, Galt, Wellington Sq. and Waterdown, Owen Sound, (two congregations), Grimsby, Niagara, Doon, New Hope	11
1860	"	Paris, West Puslinch, <i>Owen Sound</i> , <i>Chalmers Church</i> , <i>Alansville</i> , <i>Doon</i> , <i>New Hope</i> , <i>Niagara</i>	6
1856	London	Port Stanley	1
1859	"	North Easthope, Woodstock, (Knox's Church), Blandford St. Mary's, Beachville, Mitchell	6
1858	"	Woodstock, (Knox's Church) Blandford	2
1859	"	North Easthope, Amherstburg, Clinton, Lobo and Carrobee, Mandawmin and Emmiskillen, Mitchell, Plympton, Port Stanley, St. Marys, Saugeen, Wallace town and Currie Road, Thamesford and Blandford	14
1860	"	<i>Amherstburg</i> , <i>Beachville</i> , <i>Blandford</i> , and <i>Limerick</i> , <i>Blythe</i> , <i>Manchester</i> and <i>Hull-t</i> , <i>Brucefield</i> , <i>Bruce South</i> and <i>and Greenock</i> , <i>Clinton</i> , <i>Kincaidline</i> , <i>and Emmiskillen</i> , <i>Mitchell</i> , <i>Southampton</i> , <i>Mandawmin</i> and <i>Port Elgin</i> , <i>Sarnia</i> , <i>Princeton</i> , <i>St. Mary's</i>	11

The above table shows the irregularity complained of is chiefly confined to the three large Presbyteries of Toronto, Hamilton, and London, and latterly that of Ottawa.

It is, however, but just to state, that returns have since been handed in from 11 of the 23 settled charges. To such a cross is affixed. Some are also vacant—others have had pastors recently attached over them, and a few have shrunk from sending a report owing to the backward pecuniary position of their congregations. Were these things are taken into account, the improvement in sending the returns is worthy of commendation.

The names printed in italics are vacant congregations.

The Statistical Return is so important, that a few of its chief items are subjoined in a tabular form and compared with the four previous years.

PRESBYTERIES.	Ministers.	Communicants.	Elders.	Week-day Meetings.	Average Attendance.	Baptisms.	Attendance on Sabbath-day Ministrations.
Montreal	19	3069	125	49	996	481	9628 about 7000
Ottawa	12	1281	45	20	229	156	3970 about 2500
Brockville	10	937	45	14	287	98	2950 about 2000
Kingston	8	956	41	11	300	333	3250 about 2500
Cobourg	13	2240	77	31	477	292	4525 about 3000
Toronto	24	2966	113	50	708	423	7428 about 5000
Hamilton	28	5345	162	47	1197	525	10700 about 8000
London	35	3062	126	97	976	363	9105 about 7500
Total, 1860	149	19795	738	322	5170	2585	56911
" 1859	143	16459	583	292	4221	1774	40187 about 30000
" 1858	131	15957					
" 1857	114	14901					
" 1856	110	13722					

These columns speak as forcibly of progress in the most important points, than any remarks seem out of place. In regard to the number of Ministers, of communicants, and attendance on the means of grace, the increase is most gratifying. An increase in the number of elders of 153, and of baptisms 811, as compared with last year, is also exhibited. The additional attendance at prayer meetings is not so great as appears on the face of the Return, from all week day meetings being included in one column, instead of two as formerly.

The attendance on the Lord's Day ministrations is only an approximation obtained by first adding together the numbers given under "Forenoon, Afternoon, Evening," and then deducting about one-third to account for the same persons attending two diets, as is the case in towns and cities.

The attendance of the meeting of the Supreme Court being of importance, from pointing out the degree of interest taken in its proceedings, the following table which exhibits progressive improvement is herewith appended.

Year.	Place of Meeting.	Ministers Present.	Elders Present.
1856	London	78	50
1857	Kingston	85	41
1858	Hamilton	99	61
1859	Toronto	109	58
1860	Hamilton	112	58

Your Committee next beg leave to submit the following Financial Table, and crave for it the special attention of Members of Synod.

PRESBYTERIES	Stipend	Arrears	Knox College	F. C. Mission Society	Synod Fund and Buxton Miss	Foreign Mission	Widows and Orphans Fund	Presbyteries' Home Mission	Other Contributions		Total Congl. Contributions		Value of Church Property		Debt on Church Property	
									¢	¢	¢	¢	¢	¢	¢	¢
Montreal	11686 00	1004 71	857 15	196 03	218 67	115 32	200 77	467 10	6291 23	23589 49	102680	13555 00	13555 00	13555 00	13555 00	13555 00
Ottawa	4210 00	176 00	219 79	97 06	78 024	73 44	48 00	105 02	543 68	5274 53	10310	1640 03	1640 03	1640 03	1640 03	1640 03
Brockville	4858 75	321 00	111 08	50 44	67 70	94 15	72 55	79 25	1827 09	6799 91	213046	1293 35	1293 35	1293 35	1293 35	1293 35
Kingston	6981 00	457 62	537 35	37 93	35 17	19 65	65 47	299 00	4688 16	9213 51	425000	7150 00	7150 00	7150 00	7150 00	7150 00
Cobourg	7480 00	1834 67	530 90	91 40	65 48	20 81	85 48	266 34	2118 37	3236 00	492000	6694 00	6694 00	6694 00	6694 00	6694 00
Toronto	9590 00	913 67	1226 52	171 05	157 12	129 15	155 75	240 24	3955 18	24127 93	84632	22952 10	22952 10	22952 10	22952 10	22952 10
Hamilton	19371 63	1184 69	1146 62	338 22	253 42	216 96	268 49	265 00	12306 88	32952 59	1862116	42691 00	42691 00	42691 00	42691 00	42691 00
London	13965 87	3363 74	788 69	211 24	197 224	156 69	158 56	564 15	11213 66	23813 51	45036	4457 00	4457 00	4457 00	4457 00	4457 00
1860	76553 28	9275 30	5018 78	1204 56	1154 60	849 01	1045 37	2726 48	47444 06	134830 50	490292	101742 48	101742 48	101742 48	101742 48	101742 48
1859	61837 00	32881 42	5168 46	1120 68	1352 30	953 69	948 08	2568 61	55458 95	118921 00	360000	74291 30	74291 30	74291 30	74291 30	74291 30
1858	55434 00	.....	3372 00	1090 00	1873 00	1305 00	830 00	1497 60	92967 00	128866 00	360000	61816 00	61816 00	61816 00	61816 00	61816 00
1857	50610 00	.....	4156 00	1684 00	1396 00	2488 00	1295 00	662 00	79886 00	1168148 00	391 000	.....	.....	.....	.....	.....
1856	55212 00	.....	5156 00	1820 00	1256 00	2354 00	1426 00	3168 00	49430 00	124252 00	350000	.....	.....	.....	.....	.....

The number of Manseis this year 41 against 40 of last year. The Presbytery most favored in this respect is Montreal, and two, Brockville and Kingston, possess none of those useful, and it may be said, unnecessary edifices,

STIPEND.

The Stipend Fund, which is so closely connected with the comfort and success of the ministry, continues to improve generally, notwithstanding the antagonistic influence of the commercial difficulties of the country. And, while every other fund has considerably decreased since 1856, the stipend has steadily increased, the difference of \$21,331 between 1856 and 1860, when divided by 33, the increase in settled charges of 1860 over 1856, gives an average salary of \$643.

The gross sum of \$76,413, divided among the ministers, (120) who have sent in Reports, gives an average of more than \$637, as stipend promised, a sum that would constitute a fair income, provided a sustentation scheme were adopted. The sum actually paid amounts to upwards of \$67,000, and affords an average salary of \$560. The average contribution of each communicant for stipend purposes, shews \$3 85 when taking the stipend promised as a basis, an apparent increase of more than 30 cents; but, when all the arrears are deducted, this increase dwindles down to a slight decrease. But as they extend over previous years, there will be an increase if only the arrears of this year were deducted. And in marked contrast with this apparent improvement, your Committee regret to have to report that, though some ministers are assisted out of the Home Mission Fund, more than 82 ministers, against 69 last year, have received less than \$600 a year; of this large number, 17 have received less than \$300; 13 between \$300 and \$400; 36 between \$400 and \$500; and 20 between \$500 and \$600. When the rise that has taken place during the past few years in all the necessaries of life is taken into account, Congregations should be stirred up to greater liberality. The next column, containing the arrears, your Committee regard with pain, as evincing a degree of covetousness, carelessness and indifference, most hurtful to the prosperity of our Zion. The sum is however, scarcely so large comparatively as last year, constituting about an eighth of our ministers' income, instead of one sixth last year. And this proportion would have been still smaller, had there not been included in this year a considerable portion of the arrears of previous years. There is also an improvement in some Presbyteries, especially that of Kingston. Your Committee would call particular attention to the Presbytery of London, where Congregations owe their ministers about one-fourth of their stipends. Without specifying names, the number of indebted Congregations is given for each Presbytery—Montreal, 14; Brockville, 3; Ottawa, 2; Toronto, 8; Cobourg, 6; Hamilton, 11; London, 16. It thus appears that no fewer than 60 Congregations are indebted those who break to them the bread of life, in various sums rising from a few dollars up to \$700, and in some cases extending over several years. And this number would amount to between 70 and 80, if the defaulting congregations had given in returns. "Will a man rob God, yet ye have robbed me, saith the Lord."

In regard to the various schemes of the Church, as the period embraced within our financial year is different from that employed by the Agent, the items given by him must differ from those entered on the foregoing table, though the same general conclusions may be drawn from both.

Next to the stipend stands in importance our Theological Institution. This year the returns shew a decrease, as compared with last year. The average contribution from each communicant is 25 cents—5 less than in 1859; and an examination of the returns shews that an institution, so essential to the very existence of our Church, does not meet with a cordial and harmonious support, especially from our rural congregations, but is dependent on a few of the larger, and more liberal City Churches.

The following table is subjoined:—
 In 1856,—17 Congregations failed to contribute to the College.
 " 1857,—21 do. do. do. do.
 " 1858,—18 do. do. do. do.
 " 1859,—15 do. do. do. do.
 " 1860,—21 do. do. do. do.

1860. IN PRESBYTERY OF MONTREAL,—Metis, St. Sylvester, Winslow, Cornwall, Durham, English River, Laguerre, Williamsburg (Metis and Winslow have contributed. Agent).....	8
OTTAWA.—None that have reported.	
TORONTO.—Brock and Reach, along with some Vacant Congregations.....	1
BRACKVILLE.—All, except Westport and North Augusta, which is newly settled.....	2
COBOURG.—Baltimore and Coldsprings, Keene and Westwood, Bethesda Church and Alwick. The last is newly settled.....	3
HAMILTON.—Walpole and Jarvis, Port Dover and Simcoe, Garfraxa, Brantford.....	2
LETON.—Ingersoll, Kincardine, and Paisley.....	1
KINGSTON has sent Contributions from each Congregation.	
Total.....	17

This large number would be considerably increased, were returns sent from defaulting congregations. It is thus evident, that the claims of the College require to be urged more earnestly upon your congregations, until every one has contributed its share towards its support. Your Committee regret, that the recommendation of last year, in regard to Mission Stations collecting for the College Fund, has not been carried out, as they have a peculiar interest in its success and very existence.

As might have been expected, the other schemes are still affected by the pecuniary state of the country, and have not yet attained to their former prosperity in 1856, notwithstanding the large increase in the number of communicants. There is, when compared with last year, a slight increase in the Widows' and Orphans' Fund, and in the Presbytery's Home Mission Fund, and a decrease in the other three schemes.

The number of non-contributing Congregations to these schemes is herewith given, without specifying names,

FRENCH CANADIAN MISSIONARY SOCIETY.

Presbytery Montreal, 11 Con.,	Presbytery Cobourg, 2 Con.
" Ottawa, 2 "	" Toronto, 2 "
" Brockville, 2 "	" Hamilton, 10 "
" Kingston, 3 "	" London, 3 "
Total.....34	

SYNOD FUND AND BUXTON MISSION.

Presbytery Montreal, 11 Con.,	Presbytery Cobourg, 1 Con.
" Ottawa, 2 "	" Toronto, 1 "
" Brockville, 3 "	" Hamilton, 7 "
" Kingston, 3 "	" London, 3 "
Total.....29	

FOREIGN MISSION.

Presbytery Montreal, 11 Con.	Presbytery Cobourg, 6 Con.
" Ottawa, 2 "	" Toronto, 10 "
" Brockville, 3 "	" Hamilton, 14 "
" Kingston, 5 "	" London, 9 "
Total.....58	

MINISTERS', WIDOWS' AND ORPHANS' FUND.

Presbytery Montreal, 12 Con.	Presbytery Cobourg, 2 Con.
" Ottawa, 2 "	" Toronto, 8 "
" Brockville, 3 "	" Hamilton, 8 "
" Kingston, 1 "	" London, 3 "
Total.....31	

PRESBYTERY'S HOME MISSION FUND.

Presbytery Montreal, 12 Con.	Presbytery Cobourg, 4 Con.
" Ottawa, 2 "	" Toronto, 4 "
" Brockville, 3 "	" Hamilton, 17 "
" Kingston, 1 "	" London, 1 "
Total.....38	

Taking into account the number of reporting Congregations, (120) and multiplying them by 5, the number of Collections enjoined by Synod would be 600; of these the number neglected has been 190, or nearly one-third, and this large number would be increased, were full returns sent in. Your committee consider that so large an omission calls for more stringent action of Presbyteries. In 1856, the number was only 27; in 1857, 39; in 1858 100; in 1859, 57; and in 1860, 190.

It should be remarked however, that during the past year many Congregations did not take up the Foreign Mission Collection, in consequence of there being no mission in operation.

Notwithstanding the great depreciation in the value of all property, He who owns the silver and the gold has been pleased so to add to the property of our Church, that every year marks a gratifying increase. In 1856, it was valued at about \$350,000; in 1857, about \$390,000; in 1858, about \$440,000; in 1859, no return; and in 1860, about \$490,292. This valuable property is not, however, the free inheritance of our Church, being burdened with a debt of upwards of \$100,000, a sum the interest of which alone would comfortably support ten ministers. With a Church so loaded with debt, Congregations cannot be too cautious about involving themselves in expensive Church-building. Your Committee fear, that heaven is working in this respect, which in our towns and cities may lead to disastrous results. Churches as well as individuals, should try to carry out the scriptural injunction, "Owe no man anything, save to love another." In conclusion your committee take the liberty of mentioning that the protracted labor connected with the preparation of this Report, has been lightened by the marked tokens of progress, which such a toilsome survey discloses,—and that too during a period of which the commencement was marked by great material prosperity, and it close darkened by the continuance of a most prostrating crisis. During this latter period, it is not surprising that our schemes have been seriously affected, and that many of our ministers have had to contend with want and poverty, a state of matters which returning prosperity will doubtless remove. On the other hand, though immigration has nearly ceased, and many have been driven from the Province, our Church has nobly passed through so severe an ordeal. The Communion roll of nearly 14,000, in 1856, comprising in a spiritual point of view, the bone and sinew of every Church, has increased to nearly 20,000, as shewn in the returns sent in. The ministers now number 149, instead of 110, being an increase almost of 10 each year. Upwards of 37,000 are reported, as from Sabbath to Sabbath receiving the law at their mouth. More than 300 prayer meetings do homage to a prayer-hearing God. Christ's servants are surrounded by 700 elders, many of them zealous fellow laborers in saving souls, and between 2000 and 3000 little ones have been dedicated to Him, who said—"Suffer little children to come unto me."

Your Committee have no means of correctly ascertaining what sums have been contributed to the schemes of other denominations, and to general religious objects, such as the Bible Society, though it is well known, that the contributions of our people to such purposes, are large and liberal. And in connection with this they suggest, that those Congregations which are visited by the Agent of the French Canadian Missionary Society, be exempted from taking up the collection for that society, enjoined by the Synod.

As, notwithstanding the efforts that have been made, it has been found impracticable to present this Report, along with the Statistical Return and Financial Table, in a printed form at the opening Sederunt of this Court, your Committee, with a view to this desirable object, commend to the attention of the Synod, the plan laid down in an overture from the Presbytery of Cobourg.

They also suggest that the following alterations be made in the columns of the forms of return.

1. That two separate columns, headed "Deacons" and "Trustees or Managers" be merged into one.
2. That the columns headed "Diets of Worship,—Average Attendance, &c.," be struck out.
3. That the column called "If Vacant, amount paid for supply," be omitted, and the sum put under the head of "Contributions" not otherwise reported.
4. That the columns entitled "Value of Church Property" and "Debt on Church Property" be inserted only once in five years.
5. That the column "Is there a Manse?" be struck out, and that the 3rd column of the Financial Statement be "Stipend promised, with or without Manse."
6. That the columns on Stipend Fund, be as follows,—“Stipend promised, with or without Manse,”—“Stipend really paid,”—and “Arrears actually due.”
7. That the various columns be numbered and short explanatory notes annexed when necessary.
8. That a Committee be appointed, for the purpose of preparing Account-books, which shall be available for the various Congregations, as the returns shew great irregularity in keeping Congregational Accounts.
9. That the Presbytery Clerks be ex-officio members of the Committee on Statistics.

All which is respectfully submitted.

JOHN GRAY,
Convener.

Toronto, 14th June, 1860.

HOME MISSION REPORT—PRESBYTERY—OF TORONTO.

Presented to the Synod in June, 1860.

In submitting their annual report, the Home Mission Committee of the Presbytery of Toronto, feel called upon to express unfeigned and hearty thanks to God, for the large measure of success that has hitherto attended the most inadequate exertions, that have thus far been made to extend the bounds of the Church, and to meet the spiritual destitution so extensively existing.

We feel and lament that sufficient attention has not been paid to this subject in time past, that there has been a want of system which has resulted in a lamentable lack of effort.

The Church, as a whole, should realize the position in which we are placed;—with a population not only rapidly increasing, but also constantly extending the bounds of their habitation, opening up and peopling new districts from year to year, the settlers in which cannot be expected for some years to possess the means of maintaining ordinances among themselves, and in many cases they are ignorant to whom they should apply, and what steps they should take, to make their circumstances known to the office-bearers of the sections of the Church with which they may have been previously connected.

In these circumstances, it seems to the Committee that there ought to be a system of exploration and visitation which does not at present generally exist, and that means should be adopted, when by at least occasional services may be enjoyed even in the newest settlements; and these objects we do not think can be accomplished without the employment of a considerable number of evangelists or itinerant preachers, who would require to be supported mainly by the contributions of the church generally.

Besides the employment of evangelists, such as we have mentioned, some system of giving stated supply to new congregations, not yet capable of self-support, would be most beneficial; perhaps somewhat after the principle adopted by the Presbyterian Church in the United States, by a Board of Domestic or Home Missions, making specified allowances to Ministers appointed steadily to supply such congregations—the congregations themselves engaging to furnish the remainder of their support; these allowances are not to be considered as permanent grants, but simply as temporary aid, with the view of fostering the congregations until the self-sustaining point is reached.

Now that the number of our preachers is not so limited as in former years, and the ability of the Church greatly increased, it appears to the Committee that some regular Synodical system or Domestic or Home Missions should be adopted—more especially, as on the plan at present pursued, the least wealthy Presbyteries of the Church have the greatest amount of Mission work to perform.

Those who have visited new settlements, must have been struck with the fact, that Presbyterians have not generally sought to locate themselves in companies, but are

found widely scattered, and hence one element of difficulty in the way of congregations speedily teaching the self-sustaining point; they may also have observed that the three sections of the Presbyterian Church are represented almost everywhere, and hence the urgent need for a Union of all the Presbyterian bodies in Canada. From this point of view, the question of Union between the United Presbyterian Church and ourselves, assumes an importance it is not easy to over estimate.

Another thing that must have struck visitors to new settlements is, that in almost every one of them a few pious, devoted, zealous Presbyterians are to be found. It is no uncommon thing to find a flourishing Sabbath School in the house of a Presbyterian, long before the blessing of a day school is enjoyed; it is no uncommon thing to find meetings for prayer and religious conference, among the scattered members of the Presbyterian family, led by some devoted laymen, long before any Missionary finds his way into the settlement. Thus the way is prepared in almost every district for the Missionary's work. It is not to be expected however, that persons who were previously careless will avail themselves of these more private means; nor is it to be supposed that these means can ever take the place of public ordinances. Keep away the public ordinances of religion, and a generation may be expected to arise who practically know not God.

It may not be uninteresting to notice the progress of the Presbytery, during the past period of our organization, as a separate branch of the church, as evidence of the blessing that has attended our Home Missionary operations during that period.

In the year 1844, there were in Toronto Presbytery, one Minister with, and one without a pastoral charge, and ten congregations and Mission districts. In the beginning of 1850 (or five years later), there were eight ministers with, and six without charges, and nineteen congregations and mission districts. In 1855 [after other five years,] there were sixteen ministers with, and four without charges, and twenty-eight congregations and mission districts. This year, [or after other five years,] we have to report eighteen ministers with, and five without charges, and thirty-eight congregations and mission districts; in other words, there is field for the labor of twenty preachers besides our present number of settled ministers. Of course, these twenty different spheres of Missionary labor are in various stages of progress, as will be shewn hereafter.

Thus, within fifteen years the number of ministers with charges, has increased from one to eighteen, and the whole number of ordained ministers in the Presbytery from two to twenty-three; and the number of congregations and mission districts has increased from ten to thirty-eight. It should also be remarked, that besides the spheres of labor a ready entered upon, there are others which should, and would unquestionably be opened up, provided evangelists—such as we have already referred to—were employed, and that too, in localities in which at no distant day we may hope to see flourishing congregations.

The Congregations and Mission Districts

in the Presbytery may be classified in the following way:—

Pastoral charges with ministers settled...	18
“ “ over which ministers were formerly settled, now vacant	6
“ charges ripe for settlement, but have never yet had settled ministers	2
Mission Districts where congregations have been organized and ordinances dispensed	7
Mission Districts where no congregational organization as yet exists.....	5
Total.....	38

During last summer thirteen missionary laborers were employed by the Presbytery, (some however only part of the season) and the ministers without charges also gave frequent services. During winter six missionary laborers were partially employed, and services were also given by the ministers without charge, and by the senior students of Knox College.

During the year at least five hundred and forty-two Sabbath services have been given under the direction of the Committee, or equal to the constant labours of nearly eleven missionaries; and it is gratifying to be able to state that the whole expense of these services has been defrayed by the contributions of the stations, aided by the Home Missionary collections of the settled congregations, hence, if we cannot congratulate ourselves on funds in the treasury, we are at least privileged to express gratitude for being a debt out of debt, and with considerable arrears yet to be collected.

It is impossible to give completely accurate statistics, as several of the stations have not sent in returns, but (excluding the six vacant pastoral charges) the following will come near the truth:—

Number of families connected with the stations.....	480
Number of communicants in the districts where congregations have been organized	470
Number of elders reported.....	22
Average attendance at all the stations.....	3250

In closing their report the Committee would express their earnest hope that at the approaching Synod means may be devised whereby, in time coming, this most important branch of the work of the Church shall be more fully, systematically, and successfully performed.

All which is respectfully submitted.

JAMES NISBET, Convener.

Proceedings of Presbyteries, &c.

MEETING OF SPECIAL COMMISSION OF SYNOD AT KEENE.

The Special Commission of Synod, appointed to proceed to Keene and Westwood, met, by call of the Moderator, on the 31st July, and continued its sitting during that day and the greater part of the following. There were present Dr. Willis, Convener, Messrs. Topp, Scott and Gillespie, ministers; and Messrs. McMurrich and Andrew Smith, elders. Mr. Reid, Synod Clerk, was present, and acted as Clerk to the Commission.

After hearing all parties, the Presbytery of Cobourg, Mr. Andrews, and representatives of both sections in the congregation, both those attached to the ministry of Mr. Andrews, and those who do not attend on his ministry, and after visiting both branches of the United Congregation—Keene and Westwood, and receiving all the evidence that was to be obtained, the Commission unanimously adopted the following as their deliverance:—

The Commission having heard parties in the case, and having, after full investigation of all the circumstances connected with it, given the opportunity to any one interested to make whatever statement he might deem relevant, and fitted to bring out the truth.

Find 1st. That there were sufficient grounds to justify the Presbytery of Cobourg in taking action in this case.

2nd. That the charges against Mr. Andrews may be resolved substantially into these, viz: acts of indiscretion and unbecoming levity of a peculiarly offensive kind; disregard of the authority of the Presbytery, and indifference as to its actings in his case; and arbitrariness of procedure in the management of the affairs of the Session, along with a want of respect for the constitutional rights of its members.

3rd. That whilst the Commission are of opinion that some of the particular acts specified in these charges have not been borne out by satisfactory evidence to the extent alleged, yet, in regard to others, they have been so established, by ample testimony, as to force upon the Commission the unanimous and decided conviction that the conduct of Mr. Andrews has been inconsistent with his character and profession, calculated to injure his real usefulness in the congregation, and to defeat the ends of Presbyterial order and discipline.

4th. That in consequence, whilst the great body of the people still express their confidence in Mr. Andrews, and their attachment to him, and to his ministry, a majority of the Session, and a considerable portion of the members and adherents in both stations under his care have become alienated from him, and have, in several instances ceased to attend on his ministrations.

5th. That the proceedings of the Presbytery of Cobourg, in dealing with this case, have, either from a desire to act tenderly towards their brother, or from tardiness of action, failed to bring out its various aspects with sufficient precision, and have not been marked throughout by that regard to regularity, and to the laws of the Church, which would have been desirable.

6th. That after prayerful and deliberate consideration of the whole case, the Commission do not feel themselves warranted to take or recommend such measures as might tend to the dissolution of the pastoral tie.

But resolve 1st. That Mr. Andrews be affectionately, but solemnly admonished in regard to his past behaviour, and entreated to maintain greater circumspectness in his conduct, to abstain from the very appearance of evil, to avoid all just grounds of offence, that so the interests of the Church and cause of Jesus Christ may not suffer through him, and to devote himself with increased earnestness and zeal to promote the spiritual welfare of the flock committed to his care.

2. That as the Commission, whilst anxious to heal the present divisions in the Congregation, and to restore unanimity, yet feel that respect is due to the conscientious convictions of those who have withdrawn from the ministrations of Mr. Andrews, the Presbytery of

Cobourg be empowered to make provision, in the meantime, if required, for supplying them with ordinances.

3. That the Moderator of the Commission be appointed now to admonish Mr. Andrews in their presence, and further to preach in the Churches of Keene and Westwood, on Sabbath the 5th day of August, and thereafter to read this their deliverance to the people, accompanying the same with such counsels as he may deem suitable in the present distracted condition of the congregation, and as may, through the blessing of God, tend to produce in all concerned, a state of mind and feeling becoming the Gospel of Christ.

PRESBYTERY OF LONDON.

An adjourned meeting of this Presbytery was held at London, on the 7th Aug., when the following items of business were transacted:—

The call from Millbank, Mornington, to the Rev. David Beattie, was taken up. Parties were heard, Mr. Beattie was also heard, and intimated his acceptance of the call. The Presbytery agreed to translate Mr. Beattie, and appointed his induction to take place at Millbank, on the 22nd day of Aug., at 11 o'clock, A. M. Mr. Doak to preach and preside, Mr. Allan to address the Minister, and Mr. McMullen to address the people.

Mr. Doak was appointed to declare the Church at St. Mary's vacant on the 26th Aug.

The following Committee was appointed to advise with the congregation at St. Mary's, in regard to the financial and other matters affecting the interest of the congregation, viz:—Messrs. Thos. McPherson, Wm. Doak, and A. Young; Mr. McPherson, Convener. Parties were heard on the call from Knox's Church, Ingersoll, to the Rev. John Straih, and after deliberation the Presbytery agreed that Mr. Straih be not translated. Parties acquiesced in the decision. The Committee appointed to meet with the congregation at Port Stanley, to make arrangement anent the proposed union with the congregation at St. Thomas, gave in their report, and on the recommendation thereof, the Presbytery agreed to unite the said congregations under the pastoral charge of the Rev. Alex. Young.

The constitution of the congregation at Southampton was taken up, and the committee appointed to examine the said constitution, gave in their report.

The Presbytery agreed to receive the report of the Committee, and to express their concurrence generally with the report, but in the prospect of a Union being shortly consummated between the U. P. Church and the Synod of the Presbyterian Church of Canada, that a grand final decision in regard to the said constitution, be deferred in the meantime.

A petition was received and read, from a "Congregational Meeting held in the Presbyterian Church, Corunna," and certain delegates from Bear Creek and Mooreton, praying for the moderation of a call to the Rev. John Gauld. The Presbytery agreed that the petition lie on the table, and that the Clerk be instructed to correspond with the chairman of the said meeting, anent the petition.

The following appointments were made, viz:

The Rev. John Gauld, to preach at St. Mary's, on the first two Sabbaths in Sept., and at Ingersoll on the third and fourth Sabbaths.

The Rev. Jas. Findlay to preach at St. Mary's, on the fourth Sabbath of Sept.

The Presbytery adjourned, to meet at London, on the 25th Sept., at 2 o'clock, P. M.

WILLIAM DOAK, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its usual ordinary meeting at Hamilton, on Tuesday the 14th instant, when the Rev. R. F. Burns, of St. Catherine's was elected Moderator for the ensuing 12 months.

Mr. Fletcher, student in Theology, having completed his course at Knox College, was, after the usual examination and in the usual way, licensed to preach the gospel.

Mr. Black of Caledonia, brought before the Presbytery, the case of Mr. James Mitchell, who having taken his Degree at Toronto University, purposes to enter Knox College next session. The Presbytery agreed to accept his Degree of A. B. in lieu of the ordinary examination on Literary subjects before entrance at Knox College, and having further examined him by a committee, on the subjects of personal Religion, and his views to the ministry, agreed also to receive him as a student under their care, and instructed the Clerk to issue the necessary certificates.

Applications for moderating in calls were made from the Congregations of Paris, Minto, and Dunnville, which were granted. A similar application was made by the congregation at Lansville, which was ordered to lie on the table in the meantime.

Having made the necessary arrangements for the supply of Mission stations and vacant congregations within their bounds, the Presbytery adjourned to meet in Knox's Church, Hamilton, on Wednesday, the 12th of September, at 10 o'clock, A. M.

J. GILLESPIE, Clerk, pro tem.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the 14th day of August.

The Rev. Mr. Alexander was appointed Moderator for the next six months.

The Clerk read a report from Mr. McGuire of his labours at Warsaw. The Presbytery agreed to record their satisfaction with Mr. McGuire's labours, and of the state of matters at Warsaw. Mr. Laing was appointed to visit and to preach at Warsaw, on the 3rd September; the Presbytery on that day to provide for the supply of his pulpit.

Mr. Laing reported that a there was a near prospect of Union with the U. P. Church, and as this would cause a new arrangement of Presbyteries, it was considered advisable to delay the visiting of the new townships at the back of Peterboro'.

The mission field of Messrs Roger, Blain, and Bowie was considered. Mr. Laing with Messrs Roger and Blain, were appointed to visit a place some miles from Peterboro', where it was thought that a station might be found.

Mr. Bowie tendered his resignation of the congregation at Warsaw, one of the stations belonging to his charge, on account of the great extent of his field of labour, and he in preference of the congregation of Hassings Parties were ordered to be cited.

Inquiry was made in regard to the collection for the Colportage scheme. The members present stated what had been done in their congregations, and the clerk was instructed to

call the attention to those absent to the injunction of the Synod.

The attention of the Presbytery was called to the necessity of taking up subscriptions for Knox's College early in the year, and of the need there was of increased exertion to sustain that important institution.

Mr. Laing, Mr. J. W. Smith, and Mr. Riddel were appointed to draft a petition to the Legislature ancient University College, and to lay it before next meeting.

Mr. W. Smith, Duncan, and Glover were appointed to prepare a scheme of missionary meetings, and to submit it at next meeting.

The Presbytery ordered that Session Records, Communion rolls, Baptismal registers, and pastors' visiting books be laid before next meeting.

Messrs. Laing, J. W. Smith, McKenzie, Duncan, Blain, McDiarmid, and Riddel were appointed a committee to examine students.

Mr. Laing gave notice that it was his intention to move at next meeting the consideration of the report on the examination of students.

It was agreed that a conference on the state of religion should be held at next meeting. In connection with this Mr. Laing was appointed to preach at Peterboro' on Monday, the 24th September at 7 o'clock P. M.

JAMES BOWIE, Pres. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1—By giving a larger portion of food—Benjamin and Saul were thus honored.

2—Isaiah liii 9; Luke xxii 37; Jno. xix 17, 18, 38-40 &c.

3—Loss of fellowship with God (Rom. viii 7) Exposure to the wrath (Eph. ii 3) and curse of God (Gal. iii 10; Liability to life's miseries (Job v. 7) to death, (Rom vi 23,) to hell, (Psalm. ix 17,) and its eternal torments (Isaiah xxxiii 14.)

4—1 Samuel ii 24; Isaiah lxi 3; 1 Cor. vii 22, Rom. ix 23, 2 Tim. ii 21; Isaiah xliii 10.

QUESTIONS FOR NEXT MONTH.

1—Who was the father of Zerubbabel?

2—Who was the first murderer?

3—State prophecies of our Lord's resurrection, and ascension, and show how they were fulfilled.

4—How is God formed a purpose of election? when did it originate, and of what is it the result?

5—Name six titles of the Holy Ghost which begin with the letters B C E F G.

MONEYS RECEIVED UP TO 22ND AUG.

N 3.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the Record, and if their be any error or omission, to communicate immediately with the Agent. A Post Office Order is the safest mode of remitting.

-COLPORTAGE.

Dundas.....	\$10 00
Lachute.....	3 40
Doon.....	2 00
Bimbrook \$3 20, Salfleet \$2 07.....	5 20
Hollen.....	1 37
Spencerville \$1 70, Front \$2 05.....	3 71
Merrickville.....	1 35
Harrington.....	5 00
Fergus.....	8 00
Dunnville.....	4 00

Egmondville.....	4 25
Brookville.....	18 25
Flos.....	3 15
Zorra.....	18 00
Erin and Caledon.....	1 36
Ridgetown.....	6 00
Garafraza.....	5 00
Ottawa.....	18 50
Gannanogue.....	5 00
Storrington \$3 00, Brewers' Mill's \$1 60.....	4 60
Osgoode.....	6 00
Geolph.....	10 00
Grimsby.....	6 00
St. Thomas.....	3 50
Kenyon.....	6 00
Ayr.....	14 75
Woolwich.....	3 00
Acton.....	4 50
Ashburn \$3 05; Utica \$3 00.....	6 05
Bristol.....	5 50
Rev. D. Wardrop for books.....	6 50
Westport.....	1 40
Aldboro.....	8 00
Norwood.....	3 00
Brucefield.....	27 00
Union and Norval.....	10 50
York Mills and Fisherville.....	10 00
Galt.....	20 40
Scarboro.....	6 00
Oakville \$3; Dundas St. \$1 12.....	4 12
Blenheim.....	10 00
N. Gower, \$3; Gloucester, \$6;.....	6 00
Rev. Lothead, for books.....	5 00

KNOX COLLEGE.

Perth.....	4 00
Cooke's Church Toronto—Subscription of G. L Beardmore, Esq.....	40 00
Osgoode, additional.....	8 00
DUXTON MISSION AND SYNOD FUND.	
Perth (for last year).....	\$16 00
WIDOWS' FUND.	
Avon Church, Downie \$2 91; Carlingford \$1 62.....	\$4 53
And rates from the following Ministers:	
Rev. J. W. Chestnut, Rev. J. Rennie, Rev. H. Gordon, Rev. N. Paterson.....	
JEWISH AND FOREIGN MISSION OF FREE CHURCH.	
Perth (Jewish Mission).....	\$20 00
MISSION TO AMERICAN INDIANS.	
A Friend.....	\$5 00

PRESBYTERY OF HAMILTON AND HOME MISSION.

Cash received from 20th April, till date.

April 20. McNab St. Church, Hamilton.....	\$12 00
May 1. Wellesey.....	21 12
" 8. East Pinesh.....	38
" " Allensville and Stations.....	4 25
" " Dundas.....	8 00
" 9. Sullivan.....	17 40
June 12. Knox's Church, Hamilton.....	20 00
July 14. St. Andrew's Church, Sabbath School, Berlin.....	5 75

\$83 90

D. GALBRAITH,

Hamilton, 3rd Aug. 1860. Treasurer.

RECEIVED FOR RECORD UP TO 22ND AUGUST.

Miss M McIntyre, St Thomas; D McFarlane, Aberfoyle, \$5; W Reid, Mount Forest; M Fraser, Brampton; A Fraser, Proton; A Young, Berlin; Wm Young, Waterloo Village; W Brown, Oban; John Baclay, Oil Springs; G Gordon, L Cathersion, W King, Bristol; Wm Stark, Portage du Fort; J Tate, S Monaghan, \$4, T Porteous, Artemisia; J Duncan, H Wright, Feversham; W Algie, Singlump-ton; D Campbell, West Osgoode; Mrs B Palmer, Grimsby; Rev W Doak, Stratford

\$2 50; M Linklater, W Linklater, Zetland; Arch Campbell, Acton; P Johnson, Millbank, in full; Rev W S Ball, Woodstock, in full; A McGregor, Komoka, for vols 15 and 16; A McDunn, Seneca, in full; Rev. D. Clark, Athol, for following eight subscribers: A—A McGregor, Athol; Jas McNaughton, Lancastr; Wm McNaughton, P Ferguson, John Calder, Wilmstoun; Miss Sarah McLennan, Coteau Landing; Miss S McLennan, Martintown; A McIntosh, Lancastr; J. Dick, Maple; Mrs Maxwell, Scarborough; R Geddes, Hugh McKay, Georgetown, in full; A Laidlaw, Drumbo; Mr Oddie, Dunbarton, in full.

KNOX COLLEGE.

Subjects for Examination of Students:

I. for Entrants in Literary Course.

Latin, Cæsar de Bell. Gall. 1st Book.

Greek, John's Gospel.

II. For Students entering second year.

Latin, Æneid; Book VI.

Greek, Epistol to Ephesians: 1st and 2nd Timothy; Iliad, Book 1, 2nd lines.

Euclid, Books I, II, III, IV.

Algebra, Quadratic Equations, (inclusive.

III. For Students entering third year.

Latin, Horace, Book of Odes

Greek, Acts of the Apostles, and the three Epistles of John.

Whately's Logic.

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

V. For Students entering Theological Course.

Latin, Horace, — Ars Poetica.

Greek, Epistle to Romans.

Hebrew, Grammar.

Genesis, Chap. I to X.

Psalms, I to X.

Wayland's Moral Philosophy.

V. For second year, Theological Students.

Latin, Cicero de Amicitia.

Greek, Galatians, II. brevia.

Hebrew, Psalms 1 to 30.

Exegetical Theology, Eadie on the Philippians.

Evidences Butler's Analogy, Paley's Evidences.

Natural Theology, Paley.

VI. For third year Theological Students.

Latin, Calvini Institut, Lib. III. Cap. 4 (Collect. Lat.

Greek, New Testament ad aperturam.

Hebrew, Psalms 30 to 50.

Isaiah 40 to 50.

Exegetical Theology, same as preceding year. Ecclesiastical History First 3 centuries with the 16th.

Systematic Theology, Calvin, Hill.

COMMISSION BUSINESS

The undersigned continues to offer his services, as heretofore, for the sale of Wheat, Flour, Ashes, Pork, Butter and other produce as also Raw Furs, Leather and Domestic Manufecturers. He aims to obtain the highest market price—to keep charges low, and to remit promptly. Drafts against Bills of Lading may be authorized by special arrangement.

JOHN DOUGALL,

COMMISSION MERCHANT,

270 St. Paul St. Montreal

March, 1860.

WILL SHORTLY BE PUBLISHED,

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

Printed at the "Central Printing House," E. CLELAND, AGENT.