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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XIV.

TORONTO, MAY, 1858.

No. 7.

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PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held at Oakville, on Tuesday the 15th day of June, at 9 o'clock, A. M.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Picton, on Wednesday, 5th of May, at 11 o'clock, A. M.

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

PRESBYTERY OF LONDON.

A special meeting of this Presbytery will be held at London on Tuesday the 15th June, at nine o'clock, A. M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery will be held at Paris, on Tuesday, 11th May, at 2 o'clock, P. M.

J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting of this Presbytery is appointed to be held in Perth, on Tuesday, the 18th May, at 7 o'clock, P. M.

D. WARDROPE, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the 12th May.

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

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg on the 1st Tuesday of May, at 11 A. M.

Session records are ordered to be given in at this meeting.

JAMES BOWIE, *Pres. Clerk.*

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. W. M. REM, Toronto, the Clerk of the Synod, before the meeting of Synod, which takes place at Hamilton, on Tuesday, 15th June, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbyteries are also directed to report specially to the Convener of the College Committee on or before 31st May, with reference to the examination of Students.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

It is requested that each extract, &c., be transcribed on a separate sheet of paper, and that each extract, overture or petition, be written on a full sheet of foolscap or letter paper.

W. M. REM, *Synod Clerk.*

THE MEETING OF SYNOD.

Ministers and Elders are respectfully requested to communicate to the undersigned their intention to be present at the meeting of Synod in June next, whereupon the addresses of the families, with whom they are to stay, will be sent to them, thus enabling them to proceed, on their arrival in Hamilton, to the homes at which they are expected.

DAVID INGLIS.

Hamilton, Feb. 23, 1858.

ANNUAL MEETING OF SYNOD.

The Annual Meeting of Synod will take place at Hamilton, and within McNab Str et Church there, on the Tuesday after the second Sabbath of June, being the 15th day of June.

The Synod will be opened as usual, with sermon, at half-past 6 o'clock, p. m.

W. REM, *Synod Clerk.*

CLOSE OF FINANCIAL YEAR.

Ministers and Elders are reminded that the financial year will terminate on the 1st May. All who wish to have their contributions included in the accounts of this year, will please forward them in time.

KNOX COLLEGE—SUBJECTS FOR EXAMINATION.

The subjects for examination will be the same as those given last year. These will be again published in the next number of the Record.

KNOX COLLEGE.

BURSARIES.

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

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

II. *The George Buchanan Bursary of £10*, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st., 50 chapters; Horace, 3rd Book of Odes, Xenophon's Memorabilia, Book 1st.; Herodotus, Pisistratus, and Cyrus, in Col. Maj; Hind, Book 3rd, 200 lines; Roman Antiquities, and an Exercise in Arnold's Latin Composition.

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

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

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

The day of examination to be specified at the opening of College.

A Student who may have obtained any of the above Bursaries, in any former Session, cannot obtain the corresponding Bursary a second time, though he may compete for it and if deserving of it, his merit will be noticed.

By Order of

COLLEGE COMMITTEE.

Toronto, 23rd April, 1858.

Notices of Recent Publications.

MEMOIR OF CAPTAIN M. M. HAMMOND, Rifle Brigade, New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

Captain Hammond, the subject of this interesting memoir, was well known to many in this country as a consistent, zealous, devoted christian, as well as an efficient and useful officer. He was stationed for some time at Kingston, and also for a shorter or longer period at Montreal and Toronto. At Kingston especially, he was known and esteemed as a most devoted and useful christian, seeking the advancement of the best interests of all around him. A city missionary who was at the time a private in Captain Hammond's company, writes of him. "Captain Hammond's appearance amongst us revived all those of the officers and men, who were lovers of the Saviour. An evening school was established in the fort, where six soldiers could neither read nor write made their first effort. In the course of a month the number increased to fifty and eventually to eighty men, none of whom were at first capable of reading the word of God. Soon after a proposal was made that two religious meetings should be held in the school room every week, on Wednesday and Sunday. On hearing the suggestion, Captain Hammond exclaimed "Yes! it is pray: that must bring the blessing down;" and these meetings were soon afterwards established." His attention was especially given to the suppression of intemperance, and indeed every good cause found in him a ready and zealous advocate. Having left Canada and spent some time in England, he went with the Rifles to the Russian War. He was at Gallipoli, and Varna with the Division to which he was attached, but was ere long compelled by sickness to return home just as the army was ordered to Sebastopol. After some months spent in England in the course of which time his health was re-established, he was again ordered to the East, and landed in the Crimea just two days before the attack on the Redan, on the 8th September, 1855. In that disastrous attack his life was lost. But we doubt not he gained a crown infinitely superior to all earthly rewards and honours. We quote a few sentences giving an account of his death. "Amid a storm of shot and shell bringing death and destruction on all sides, the rifles rush across the intermediate space. Those who escape the iron hailstorm gain the glacis. At the edge of the ditch two officers are resting side by side to recover breath. The lips of one of them is moving in prayer. One moment more and he ascends the scaling ladder. On the summit his hand was grasped by a friend. They had not seen one another for years. It was strange meeting. But this was no time for welcome, all were in confusion. After a few words about rallying the men, Captain Hammond passes on. Here for some little time he is seen vainly endeavouring to restore order. His exertions were noticed by General W., who unaware of his fate consequently commended him in general orders. Soon after he is seen by another officer. Captain Hammond was at that time suffering great pain, probably from a contusion of the hand; and B. told him to go the rear. He said "there is no time for that;" and ordered B. to collect some men and try the other flank of the Redan. Pressing forward into the heart of the work with a color sergeant and one or two devoted men who had bound up their fate with his, his sword is seen flashing far in advance in personal encounter. "I

saw an officer of the Rifles, said one, "whose name I do not know—a fine tall man—behaving heroically." Once or twice in that deadly fray his form appears through the embrasures; and for a few moments before his strong arm, the Russian foeman retires and cloes again. But to him neither earthly crown nor medal, nor grateful country's praise is in store for these moments of devotion. The deadly bayonets close around him, the sword drops from his uplifted hand, and he sinks into the arms of an officer of the 41st.

We commend the volume, which will be found having much of the interest of the memoir of Captain Hedley Vicers.

ENGLISH HEARTS AND ENGLISH HANDS; or, The Railway and the Trenches. By the author of the "Memorials of Captain Hedley Vicers. New York: R. Carter & Bros.; sold by D. McLellan, Hamilton.

This volume, by the author of the life of Captain Vicers, gives an account of the efforts of the devoted author to promote the social and spiritual condition of the navvies who were employed in the construction of the crystal palace, many of whom afterwards were sent to the Crimea to carry on the works connected with the siege of Sebastopol. The book may show how much real good may be accomplished by a devoted christian, even among a class hitherto regarded as very unpromising; and should encourage such as may have an opportunity, to take a kindly interest in those, who in a special sense, have to eat their bread in the sweat of their brow. We look upon it as one of the most important objects to be aimed at in the present day, to promote a kindly and christian intercourse between the higher and lower orders of society. And the experience of the author of this volume may encourage others to follow the same course. There is much that is really interesting and deeply affecting in the narratives, and in the letters contained in the volume.

A BIOGRAPHICAL SKETCH OF SIR HENRY HAVELOCK, K. C. B.; by the Rev. William Brock. New York: R. Carter & Bros.; sold by D. McLellan, Hamilton.

It is a long time since any one has died in whom a deeper interest was felt, or to whom greater gratitude and love were entertained by the British nation at large, than to General Havelock. The skill, the bravery, and the undaunted perseverance which characterized his advance to relieve Lucknow, drew forth the highest admiration, and made his very name a household word with the British community, and even in other lands, for we remember the grateful tribute that was paid to his worth by the Americans, when tidings of his death reached this continent. Had he rendered no further services to his country and given no other evidence of his military talent, the relief of Lucknow would itself have stamped him as a military leader of the first order. But Havelock was more than a soldier. He was distinguished by Lord Hardinge as "every inch a soldier and every inch a christian." His christian character was long and well tried, and commended itself not only to his fellow-christians, but also to those, who were not themselves under the power of religion, but who could not but see and acknowledge the fruits of it, in such a consistent follower of the Lord Jesus Christ. Havelock was one of many excellent christian men who have long been in India, not only faithful servants of their Queen and country, but faithful servants of the Lord. Not a few of these have been cut off in the course of the recent sad rebellion. We trust

that others may be raised up to take their place, and that there will not be fewer, but even more decided christians among the soldiers and civil officers in India. This, doubtless, would have a great influence in promoting the evangelization of that great and populous Province. We might give many interesting extracts from the volume, and many interesting circumstances connected with the military and christian character of General Havelock. But we do not mean to do so, but would rather urge all who have not already obtained a copy of the volume, to order it and read it for themselves. It will shew them how a christian can live, and how he can die.

PASSIVE CLOUDS; or, Love conquering Evil.—New York: R. Carter & Bros.; sold by D. McLellan, Hamilton.

The volume published under this title, is a book for the young, of that interesting, useful, and instructing kind, so often issuing from the publishing house of Carter & Brothers. We believe it may not only with safety be put into the hands of the young, but that it is really fitted to exert a beneficial influence upon them.

THE BIBLICAL REPERTORY, AND PRINCETON REVIEW: edited by the Rev. Dr. Hodge; April, 1858.

The contents of the April number of this valuable Review, are:—1. Hoffmann's Prophecy and Fulfilment. 2. Confucianism. 3. Butler's Lectures on Ancient Philosophy. 4. Sketches of Western Pennsylvania. 5. Haven's Mental Philosophy. 6. The Providential Government of God. 7. The Church-membership of Infants.

KNOX'S COLLEGE MUSEUM.

From Mr. T. Henning New Translation of the Scriptures. From D. Clark, Esq., M. D., piece of the Gate of Chateau of Hougomont (Waterloo.)

KNOX COLLEGE.

DONATIONS TO THE LIBRARY AND MUSEUM, From Robt. Buchanan, Esq., Orilla, by Rev. John Gray, an old Welsh Bible, with Hymns and Sermons in the Welsh language, 2 vols.

From Mrs. Dr. Burns—Life and Sermons of the Rev. Alexander Nisbet, of Edinburgh. From Dr. Willis—Specimens of the New York new translation of the Bible.

From different friends—A folio Bible, with brass clasps, old. The Autographs of the Disruption (1843), rolled up.

From Rev. Alex. Sanson, of Trinity Church, Toronto, a handsome copy of the whole works of Cicero, in twenty volumes.

PRESBYTERY OF HAMILTON.

RECEIPTS—Account of Home Mission Fund.

	1858.	\$ c.
Jan'y 20, By Cash received from Saltfleet & Binbrook		9 75
22, West Puslinch		14 50
" Wellesley		5 00
Feb'y 6, East Puslinch		13 00
" Brantford		2 62
11, Ladies' Association, Knox Church, Hamilton		100 00
19, Blethenim		12 00
26, Reserve Congregation, Glenelg		3 50
" Durham		7 00
March 15, Ladies' Association, Guelph.		40 00
27, Reserve Station, Guelph...		13 00

\$225 37

JOHN MACNAB, Treasurer. Hamilton, 27th March, 1858.

The Record.

TORONTO, MAY, 1858.

KNOX COLLEGE—CLOSE OF SESSION.

The Session closed on Wednesday, 14th ult. The oral examination took place on the preceding day, the written examinations having been finished the previous week. At the closing lecture, there was a larger company than usual, including the Moderator of Synod, and not a few ministers, especially from the Presbyteries of London, and Hamilton. Several Professors, connected with others institutions, and several members of Parliament, were also present. The meeting was felt to be a peculiarly pleasant and happy one, and was an appropriate termination of a Session, characterized by the greatest harmony among all connected with the College. After some introductory remarks by Dr. Willis, Principal of the College, and devotional exercises conducted by Dr. Burns, Professor Young delivered the closing lecture, which was listened to with the utmost attention, and elicited the warm approbation of the hearers.

The subject of the lecture was: "The General Principles of Interpretation Applicable to the Old Testament Prophecies regarding Israel." When the prophets announce that Israel is ultimately to prevail over all her enemies, and to be secured in the perpetual possession of the land of Canaan, are such predictions to be understood literally, or spiritually? Or are they to receive an interpretation partly literal and partly spiritual?—In proceeding to indicate the grounds of the scheme of interpretation which he advocated, the lecturer commenced by observing that the benefits conferred upon Israel, under the Old Testament economy, and those likewise which Israel is destined to receive in the latter days, are represented in Scripture as connected with the covenant which God made with Abraham, so that the import of the Old Testament prophecies regarding Israel will best be seen by considering the nature of that covenant. The following points were then sought to be established: *First*, that the Abrahamic covenant was made, not with the descendants of Abraham at large—the literal Israel, but with the Church—the true Israel, with which, under the Old Testament dispensation, the literal Israel was outwardly and by profession identified; *Secondly*, that the temporal blessings promised in the covenant were designed to represent and typify the spiritual with which they were conjoined; and *Thirdly*, that the covenant did not contain a gift of the earthly Canaan to the seed of Abraham for all time. That no such gift is made to Abraham's descendants, according to the flesh, as such, is implied in the fact that the covenant was not established with Abraham's descendants according to the flesh, as such, but with his spiritual seed, the Church.

Scripture declares, too, that the blessing of Abraham has in these last days come upon the Gentiles through Jesus Christ, so that if the land of Canaan had been guaranteed in perpetuity to the seed of Abraham, it would have been guaranteed to the believing Gentiles as much as to the Jews. It was still further argued that the gift of the land was typical, and must, therefore, from the nature of the case, be held to have been only for the typical age, that is, the age which terminated with the coming of Christ. From the view thus taken of the Abrahamic covenant, the lecturer proceeded to deduce the general laws of interpretation which he regarded as applicable to the Old Testament prophecies regarding Israel. Selecting as an example the prophecy at the close of the book of Amos, "In that day will I raise up the tabernacle of David," &c., he adverted to the fact that the Apostle James discovers a fulfilment of this prediction in the conversion to God of the Gentile members of the Church at Antioch. Reasons were given for maintaining that, as far as it relates to Messianic times, the passage must receive an exclusively spiritual interpretation, no double sense being admissible. Such being the interpretation to which we are shut up by the authority of an inspired Apostle, what is the principle on which the Apostolic interpretation rests? It is this. The Abrahamic covenant promised temporal blessings to Abraham and to his seed, as the type of spiritual. The temporal prosperity, therefore, of Israel,—in particular the possession of the land of Canaan,—was, to an Old Testament Saint, the outward embodiment of God's favour to his Church. What more natural, in these circumstances, than that the Old Testament prophets, when foretelling the glory of the Church in Messianic times, should do this by figurative representations of Israel returning from captivity, her waste places inhabited, her ruined cities rebuilt, the Edomites, and other hostile nations vanquished, and Canaan possessed in perpetuity? In using such figures, they were doing nothing else than delineating the spiritual blessings of the Messianic age in the shape in which they themselves and their pious contemporaries were accustomed to apprehend spiritual blessings. The view that such prophecies as that quoted from the book of Amos are to be interpreted in a purely spiritual manner, as far as they relate to Messianic terms, was shown to be confirmed by two significant considerations; the one being, that most of the nations towards which Israel is described as holding relations in the latter days have become extinct; and the other, that some of the prophecies belonging to the class under review, announce the rebuilding of the temple, and the revival of the Temple worship—whereas it is certain that the Temple Worship is never to be revived. The general meaning of the Old Testament prophecies regarding Israel, in so far as they relate to Messianic times, being thus determined, it was next argued, that in

the case of prophecies regarding Israel which relate to pre-Messianic times, a literal and temporal meaning must be preserved in conjunction with the spiritual. For the land of Canaan was given to Abraham and to his seed as an everlasting possession, in the same way as the Passover was appointed to be observed as an everlasting feast; and just as the word *everlasting* (*olam*) applied to the one typical institution, indicates that the Passover was to continue to the end of the current dispensation, so the same word, applied to the other typical institution, indicates that the gift of the land was to be in force (with temporary and incidental interruptions, which are not without their own significance), till the close of the ancient economy. The sum of the whole is, that a prophecy regarding Israel, which has its *terminus a quo* at a point of time in the Old Testament dispensation, and its *terminus ad quem* in the distant future, must receive, for the Messianic era, a purely spiritual interpretation, but, for the pre-Messianic period over which it extends, a combined temporal and spiritual interpretation; just "as an object," said Professor Young, "in respect to which the sun is not in the zenith, always casts a shadow, and is seen double—object and shadow; but when the sun comes into the zenith, the shadow disappears, and the object stands alone." The lecture was concluded by a few remarks showing the bearing of the principles established upon the Baptist controversy, and also upon the question of what has been termed Christ's personal reign on earth.

PUBLIC WORSHIP—NEGLECTS—ABUSES—SUGGESTIONS.

(Continued from "Record" for April.)

We have traced unprofitableness in waiting on the public ordinances, to neglect of preparation and prayer before, and the want of real engagement of mind during the sacred services. We do not admit that the worshipping assemblies of Presbyterians are on the whole characterized by less reverence than Episcopalian Congregations; though we are aware that to the eye of observers, the latter have seemed to surpass in the outward tokens of religious decorum. If we owe a certain measure of truth in the charge of apparent irreverence, it is not, as supposed to be, necessarily connected with the simplicity of our worship, or the absence of an imposing ceremonial. It is not the presence of imposing forms that will prove a corrective of this evil: nor do they, where observed, prevent it. The intelligent and devout member of any religious communion, doubtless seeks to worship God in spirit; and we are persuaded that religious intelligence is at least as widely spread among Presbyterians as among any others. But it may be that our existing mode of worship requires some revision. We are not without some idea, that a recurrence to a neglected part of our Directory for worship would be helpful at least to the great

body of each congregation. We mean that which recommends to begin the worship with a brief prayer—a prayer reverently acknowledging the glorious majesty and grace of the God with whom we have to do, invoking his presence, and the help needful to serve him acceptably. This order has been long disused, though a sense of its propriety seems to be implied in the practice that still lingers with us, of the heads of families invoking a blessing on domestic worship. Probably the desire of elevating the mind early to a fitting ardour of devotion has induced the preference for literally "entering his gates with praise." And so much do we like this ourselves that we should deprecate any long detention from the introductory song. But a short, and serious, invocation of God's name—or recognition of Father, Son, and Holy Ghost, would, without displacing that delightful service, as an effort of solemn self-recollection, avail to compose the spirit, and add intensity to the united outpouring of praise.

In the absence of a liturgy—in its presence indeed also—much depends on the officiating person—on his very spirit and manner—to secure the full effect of any order of worship. Nor will we omit to say, that we regard a large proportion of the responsibility for unprofitable Sabbaths, as attaching to those who lead the prayers and praise. We are sure that every preacher impressed with the importance of the care of souls, and the sacredness pertaining to all the service of Jehovah's sanctuary, will bear with us when we suggest the inquiry, whether sufficient pains are bestowed on the conducting of this part of the sanctuary service. It is no reason why preparation should be dispensed with, that we dispense with a form of prayer, or disapprove of any stringent directory. And the very argument against restrictive liturgies, and in favour of our Presbyterian mode, is greatly weakened, when ministers yield to the temptation to leave all in respect of the social devotional services, to extemporaneous effort and impulse. The advantage of our plan, as formerly said, lies in its capability of adaptation, to varying providences, and experiences. In this lies the evil of imposing exclusive forms. But nothing is more disappointing to spiritual worshippers (and the best sermon will not compensate for it) than to be led in confessions and supplication at the throne by lips inadequately touched by the sacred fire; and whose utterances do not bespeak, in the comprehensive range of the matter of prayer, or in the fervour of manner, due forethought of the various topics claiming remembrance, or due sympathy with the various necessities of worshippers. Very precious are such opportunities of pouring forth before the Lord of the Sabbath, the joys and cares which labour for utterance in the breasts of those who compose the solemn assembly. How gratifying when between preacher and hearer, heart is found to answer to heart, and the glow of sacred devotion kindled at the closet or domestic altar on the

morning of the sacred and loved day, fanned not quenched on entering the gates of Zion. We are not so much for lengthy prayers; but we are for such fullness and minuteness as conscientious premeditation can reconcile with reasonable limits; and nothing should be left neglected to adapt both the prayers and songs of the sanctuary to the designs of the Sabbatical appointment, as a memorial both of creation and redemption, and an anticipative pledge of the heavenly rest.

And when we mention praise, which, as we have said, we are far from wishing to displace from its precedence, we would urge that to secure its due effect, something belongs to the minister, something to the leader of the music, much to the congregation itself. Not a little depends on the right selection of Psalms. We would particularly suggest for the opening song, that it should be one fitted to raise the thoughts and feelings to fitting ardour; and, for the rest, that the Psalms, many or few, sung during the service, should, as far as possible, have adaptation to the various sentiments of adoring gratitude, contrition, and expectancy of faith, which constitute the three-fold element in praise as in prayer. We would recommend these suggestions, by appealing to the recollections of christians, how differently they have felt when summoned to join at the outset of public worship in some such song as the 100th, the 111th, or 135th, compared with a more didactic passage, though of course equally good in its time and place, being alike inspired, say some section of the 119th Psalm,—suppose the verse which will occur in its turn, where the Psalms are sung in course, or as it may happen to appear appropriate to the discourse of the day—"In understanding I excel those that are ancients"! Not that we deny that certain advantages attend the singing "through the Psalms"—though the writer of this can never forget the awkward feeling of a commencement in which he had to take part under this rule, at verse 9th of Psalm 10th, "He lion-like lurks in his den." He would therefore advise such as follow this course, at least to modify it by occasional deviation from it—not that these verses should never be sung—but they should not initiate the service of the day—or, what is but an adhering to the rule observed by the spirit of inspiration itself—in the animating introductions which characterise the most of the sacred songs, let the preacher generally include such introductory stanzas with the more prosaic portions to which he desires to pass on. For example; the first verse of the 30th Pharaoh phrase should be joined with the 4th and following verses which we have heard sung alone; or at any rate the 3rd verse should be sung with them. So the first verse of the 33rd Pharaoh phrase, "Father of all, &c.," should be joined with the fifth and remainder, where these portions are judged appropriate. On this principle, we were rather glad, on a recent occasion, when a Precentor by a mere mistake of what the minister had ruled, began at a

verse which the other had designed to omit,—albeit we are lovers of order, and wish that the Pulpit should direct the desk. Nor is the Precentor's duty unimportant. We honour all endeavours to perfect the musical part of the Church Psalmody. Only, we pray the master of the song, not to be over hasty in engraving on it unknown pieces, or strange variations, which, to an audience unwarned, have an effect kindred to that of the unknown tongue. And, above all, how much depends, for the full spiritual advantage, on the example set both from desk and pulpit, of real devotion! The least appearance of the want of serious participation in the worship as such, is of unhappy tendency. There are temptations to distraction of mind, which the occupant whether of pulpit or desk has to guard against. Let it not seem as if the part of the one were but officially to lead the song, or of the other to observe the singers, and to resume his work when others have done.

But a word more on the temptations of the members—the occupant of the pew. We sympathise with our ancient directory for worship in its recommendation of a demeanour serious but unostentatious, to those entering the assembly, "taking their seats or places without adoration or bowing themselves towards one place or other"—words which may be applied to discourage—what may be exhibited under the plea of reverence—any very marked appearance of prayer apart, by a late entrant, after social worship has begun. Still we love the practice, more usual among Episcopalians than Presbyterians, of a serious and silent invocation; and we like the outward indication of it, by each member of a congregation when entering his seat, especially before the service has commenced.

And with this we would connect the advice to redeem the precious moments that are often in the power of earlier comers to the sanctuary, by putting them to better use than that of curious staring at one another, or at later entrants.

It is good to be present betimes; and we have sometimes ventured to calculate how much of holy scripture might be read during these minutes, and how valuably they might supplement the brief opportunities which many may be limited to at home. In this respect, even—"gather up the fragments: let nothing be lost!"

W.

THE RELIGIOUS AWAKENING.

Accounts are still received of the progress of the religious awakening in the United States, and in some parts of Canada. In most of the cities and towns, union prayer meetings are still held and attended by large numbers of devout worshippers. In most of our Canadian cities and towns, these union meetings are held, and, we believe, with good results. Ministers and members of different Churches are brought together in solemn and pleasing circumstances. They have an opportunity of becoming acquainted with each other,

and we believe the effect already is to draw closer the bonds of Christian unity between those who are united under different denominations, to remove prejudices, and to deepen the feeling of love and sympathy among all who truly love the Saviour. We observe that in many of the Churches in the United States, large additions have been made to the membership since the present awakening began, and we have heard of large additions to the membership in some of our congregations. May these be multiplied, and may many in this day of special visitation be turned from darkness to light, and from the power of Satan to the living and true God.

We have adverted to the benefit arising from the union meetings. We must, however, say that these, however important, and however pleasant, ought not to be regarded as the only means to be employed. There must be earnest work on the part of the several Churches and congregations. There must be earnest work on the part of individuals.

We cordially agree in the sentiments contained in the two following extracts from different papers:—

"While union appointments are doing great good, bringing ministers and private Christians of different connections and localities into more intimate acquaintance and sympathy, it is exceedingly desirable that a quickening influence should pass to each of these living organisms, whereby, after all, the work of Christ is mainly to be accomplished. Nothing can supersede the zeal and efficiency of the particular church, in the sphere of its own especial responsibility."

"The popular scheme of the present season is in union prayer-meetings. These we have no desire to disparage, nor in any way to hinder any usefulness which they may accomplish. God forbid. There are thousands in our cities and towns whom no church reaches, and to whom no pastor speaks. There are highways and hedges where myriads rove unheeded, and whither the servants of the King must go and speak to them in the name of the Lord. But the message to the wanderers in the highways and hedges is, "Come in, all things are ready." They are not to be left there. Still less is the feast of the King to be exchanged for the highways and hedges. Adjuncts, such agencies may be, but not substitutes. Union prayer-meetings must not supersede the habitual and appointed assemblings together of the Church of God. There is great danger of this, and we fear a strong tendency to it now. We hear plans of breaking down denominations, and melting men into new societies of some more comprehensive kind. We have not a particle of faith in the value of any such results. If union prayer-meetings promote mutual love among Christians, awaken forbearance towards each other, concentrate more attention upon the great fact that all believers in Christ are one in Him, call others in who were going on their way, and direct their notice and steps to the sanctuaries of God, and the habitual preaching of his word, they may be a great blessing. But if they are exalted into a new substituted machinery for religious influences to take the place of the Lord's appointments as effete and worn out, and thus to grow in their turn into an organization which will only the sooner run out, because its origin is in man, and its elements are in their essence temporary; then we cannot but say, though they may have called many wanderers in, they may prove to have unsettled more than they have edified, and their effect upon the community may be

a greater evil than benefit by far. The old proverb, "Let every one mend one, and so all will be amended," true in its application to individuals, is equally true in its reference to churches and congregations. Let every church, and pastor, and congregation arise in earnestness to accomplish their individual work.

We would recommend the various sessions and Presbyteries of the Church to give attention to the present movement, and to hold special meetings for prayer and conference. In the City of New York, the Old School Presbytery have carefully noted the manifestations of the movement which has been going on there for some time past, and in the report on the State of Religion, give the following statement:—

"In support of the view that this is a work of God's Spirit, we are moved by such considerations at the following:

1. The means used to carry forward the word have been legitimate; that is, they have been Scriptural, and they have been such as the Holy Spirit is used to honour for the conferring of grace. Prayer, exhortation, and the preaching of the word have been, in at least a majority of cases, the only resort; and these have been followed by blessed, and in many instances, by very extensive results.

2. These results have been such as agree with the proper effects attending an outpouring of the Holy Ghost. A general seriousness has prevailed among the people—there has been a striking accessibility among almost all classes to approaches on the subject of salvation—there has been a hearty desire to be instructed in the things which belong to our eternal peace—there has been a conviction of sin in those esteemed moral and amiable, and a consequent breaking up of that false peace which a merely outward morality had been conferring for years—there has been an evident quickening of the graces of God's people, particularly in the excitement of an unusual earnestness among them in behalf of the salvation of the perishing—there has been the reclamation of backsliders, and the ingathering of many into the Church of God, who in the judgment of charity must be regarded as truly converted. And these results have not been confined to our own land. Evidence is not wanting that, in cases not a few, vessels on entering our ports have testified to the conviction and conversation of souls out upon the wide sea.

3. It is also to be noted as a remarkable feature of the case, that the work has been carried forward without reference to any prominent man or men as the chief instruments. God himself has been the leader of the people.

4. And again, as little have we observed that this work has been dependent on the presentation of any one-sided views or doctrine, such as has marked some former periods. On the contrary, we have been gratified to observe that Christ is made the central point to which attention has very generally been directed. References to his person and work, and publications setting forth the truth as it is in Jesus, have been the chief instruments in giving this work its peculiar character.

It is not to be denied, indeed, that in the work abroad there have been some excesses. Some things have been done, and a good many things have been said, which we could wish had been left undone and unsaid. But after all, when we reflect on the wide extent of this influence, and upon the masses which have been gathered daily together, embracing persons of all denominations, we are led rather to wonder that comparatively so little that is objectionable in speech or action has occurred, than to decry the work for what has taken place of this nature. Besides, we do not for-

get that the Holy Spirit himself is the best corrector of all abuses, and, therefore, instead of pointing out defects, we are disposed rather to rely on prayer to him that he would graciously so correct, restrain, and guide, that his blessed operations may not be marred by man's infirmitie.

With these facts before us, we cannot withhold our assent to the view that the present wide spread movement is the work of the Spirit of God, and as such we rejoice in its progress.

The result of this general revival as it respects our own Presbytery, are certainly sufficiently marked to arrest attention. Out of the twenty three churches within our bounds, all but two report more or less increase in religious interest. In some, the signs of it are very decided. The more obvious manifestations may be classified as follows:

A very evident and general solemnity pervading our congregations, accompanied with a fixed attention and an apparent desire to profit by the word preached.

A decided increase in the attendance on all the meetings for worship.

A quiet and yet very perceptible increase in the demand for personal instruction.

A readiness to abandon old defences and refuge of lies, and to seek earnestly and immediately an interest in Christ. This remark extends to many heretofore noted for outward moral deportment, to cases of long continued and yet unfruitful seriousness, as well as to those more openly opposed to God.

And lastly conversions among which the children of the Church have been brought in—sceptics have been convinced—backsliders have returned to God—and not least, spiritual despair has given place to cheerful faith and hope in God."

We sincerely trust that the Committee on the State of Religion in our Synod may, through the goodness of God, have to report to the approaching Synod in a similar way.

UNION.

We beg to direct attention to an account which appears elsewhere of the work of the Joint Committees on Union.

Our readers may see that every point which either Committee deemed of importance has been considered, and a harmony of sentiment and feeling has been found to exist, which, if not perfect, is yet sufficient to warrant, in the opinion of the Committees, a union of the two Churches.

In these circumstances we would, with gratitude to God, congratulate the Committees on the success of their labours, and express our satisfaction in anticipating the action of the approaching Synods. It will be a great and glorious day for Presbyterianism, and for religion, when a right and honourable union is effected, as we trust it will be, between these two Churches.

BEQUEST TO KNOX COLLEGE AND TO THE MISSIONARY OBJECTS OF THE PRESBYTERIAN CHURCH OF CANADA.

We have to announce that within the last few weeks there has been received by the hands of Messrs. Turnbull, on account of Knox College, the amount of upwards of one thousand dollars, and a like sum for the Missionary objects of the Church, being bequests in terms

of the will of the deceased Mr. James Thomson of Beverly, connected with the congregation of the Rev. Dr. Bayne of Galt. It is right to mention, that, although the terms of the will are not very specific as to the disposition of these sums, it is well known that Mr. Thomson intended the legacy for the College, to be employed in aiding young men for the ministry, and that for the missionary objects of the Church to be applied specially for the Buxton Mission, in which he felt particularly interested. We have no doubt full effect will be given by the Synod to the understood intentions of the testator. We have sometimes wondered that we did not more frequently receive such legacies for our Ecclesiastical objects? There are no doubt many in this land, who are now in the enjoyment of competence, and have no children or relations specially needing provision, and who are at the same time heartily attached to the church of which they are members, and whose services and ministrations are blessed for their spiritual good. To such we would suggest the duty of devising some portion of their means to the College, or to any of our important missionary objects. In giving this suggestion, we wish however to guard ourselves. First, we would have none bequeath their substance to any of these objects, leaving at the same time children or near relatives in want. It is every one's first duty to provide for his own, and especially for those of his own house. Secondly, we would not have individuals heard up their substance, turning a deaf ear, it may be, to present calls, just in order that, at last, they might leave a large sum to some benevolent object, with which their names might be connected. As a general thing we think that men of means and of wealth should be their own executors, and with their own hands minister of the abundance which God may have given them. We think this is decidedly the best plan. But then there are many, like the deceased friend whose handsome legacy we have just been mentioning, who may have farms which they themselves are cultivating, and property which they cannot during their life-time dispose of, and in such cases as these, we suggest a remembrance of the Schemes of the Church, and more especially of our College. We are aware of another instance, where it is the purpose of a worthy member of the church to leave the proceeds of his farm for a like purpose. For the direction of such, we have applied to a legal friend for a proper form of a clause to be inserted in the will. When we obtain this form, it will appear in the *Record*.

STATISTICAL RETURNS.—We earnestly request Ministers to forward, as soon as possible, their Statistical and Financial Returns for the ecclesiastical year now expiring.

BRANTFORD NEW CHURCH.—On Sabbath, 18th ult., the basement of the new Church erected by the congregation of the Rev. John Alexander, was opened for public worship. The Rev. Dr. Willis preached in the morning and afternoon, and the Pastor of the Congregation

preached in the evening. The services were impressive and appropriate, and the congregations large and attentive. We congratulate Mr. Alexander on the progress made.

KNOX'S CHURCH, TORONTO.—A call, unanimously signed, has been transmitted to the Presbytery of Edinburgh in favour of the Rev. Alex. Topp, of Roxburgh Free Church. It is earnestly hoped that Mr. Topp may see it to be his duty to accept the call, and that the Congregation so long vacant may soon again enjoy the ministry of a faithful and devoted Pastor.

SOUTH GOWER AND MOUNTAIN.—The Presbyterians of South Gower and Mountain have given a harmonious call to the Rev. E. Montgomery. Mr. Montgomery, after a lengthened and severe illness, has again been restored to health, and we trust will be greatly blessed in the sphere to which he has been called.

RICHMOND, C. E.—The members of the Church in this interesting and important locality have addressed a call to the Rev. D. McDiarmid, of Woodstock.

OWEN SOUND.—The Rev. Mr. Grant has received a cordial and unanimous call from the newly organized congregation at Owen Sound.

KEMPTVILLE.—The Rev. J. C. Quin has been inducted into the pastoral charge of Kemptville by the Presbytery of Brockville and Ottawa.

WINCHESTER.—The Rev. Mr. Thom has declined the call of the congregation of Winchester.

Communications, &c.

VANCOUVER'S ISLAND.

In the August and September numbers of the *Free Church Missionary Record* for 1857, are statements and a strong appeal made on behalf of Vancouver's Island. There are on the Island, and near it, about 800 British subjects, many of whom are from Scotland, and in all probability Presbyterians. They are certainly Protestant. There is only one Protestant Clergyman, a Minister of the Church of England, to care for these 800 Protestants widely scattered over the Island, and at some ports on the mainland—whether Puseyite or Evangelical is not stated. But though he should be the most pious and devoted minister possible, he cannot minister to 800 scattered as these are. Besides the Presbyterians, whether from prejudice or not, will not wait on his ministry. They are strongly attached to the simple forms of Presbyterianism, and what member of our true Apostolic Church will not commend their attachment, though we may not commend but condemn their refusing to hear the Gospel from any faithful minister's lips.

Besides these 800, there are numbers of their descendants, the children of Indian mothers, whose parents are dead, or have returned to Britain. These have no man to care for their souls; they are literally left to perish for lack of knowledge. There are frequently 500 Indians on the Island often at war; some of them described as being intelligent and easily accessible by the Gospel.

Rome, ever active, has a Bishop and bevy of Priests on the Island, who are employing

every means to seduce the Protestants and lead captive the children born on the Island, and the Indians.

The only school, where anything like a liberal education can be obtained, is taught by the Priests so that Protestants have no alternative but either have their children educated in the tenets of idolatrous Rome, or left without instruction. The consequence there, as in Canada East, is, that the children of Protestants are trained up and become Papists, more bitter and more the children of darkness often than those who teach them.

Here is evidently a wide door and effectual opened to the benevolence and Christian zeal of the Canadian Church. We have been providing a home, and giving the knowledge of salvation to the sons of Africa, who have escaped from the bondage of slavery. We have been doing something for the Romanists in Canada East. Our students are looking to French Romanists in Canada West. We have tried and been rather disappointed in India. But here is a large door on our own great continent, where there are hundreds of our own brethren, who speak our language, understand our simple forms, possess an English Bible and our Catechism, and are ready to welcome a Missionary if sent to them, yet are crying in the most earnest manner, "come over to us and help us."

Some of these have already been seduced to Rome, others will follow. Their children will all be lost to our Church, and probably their souls lost through the delusions of the man of sin. Besides, they are able, and no doubt partially willing to support in part the ordinances of religion. Their souls and their children's are just as valuable as the souls of any in India, or any of the native tribes of this land. The money necessary to support our Missionary in India would likely support three on Vancouver's Island. Many men who could not undertake a mission to the East, could at once become useful here. Besides, the establishment of a mission on this Island and the neighbouring continent would become the basis of a mission to the native tribes. Here the Missionary could learn their language, become well acquainted with their habits, most probably, the most intelligent of the whole Indian tribes.

Then let the Canadian Church rise in her might, take the responsibility of this country from the shoulders of the British Churches who have now sufficient work on the East of the Atlantic and send two Missionaries at least to the neglected sons of Scotland.

Mr. Black has now laboured for several years alone at the Red River. That country is likely soon to become free, and be opened up for settlers. The people in Britain feel strongly the necessity of uniting the territory to Canada, as a friend in London lately wrote me. Then let this Church assume the responsibility of providing also for the spiritual wants of the Red River and Hudson's Bay, and send this year two Missionaries to itinerate for a time; visit the Presbyterians scattered through the settlement and ultimately become, probably, settled pastors. The Church in this way will lengthen her cords, soon form the nucleus of two Presbyteries, and ultimately embrace in her extended arms the whole British possessions from Metis to Vancouver's Island. This is clearly the Church's duty—instantly to provide for the destitution of those places. We have sent a pastor to the Presbyterians of Boston, where they could have obtained the ordinances of religion, though somewhat changed in form. But here are hundreds who cannot have the Gospel, who would gladly receive it from the lips of faithful ministers, and many of them no doubt would embrace the truth. Then let us assume the responsibility, pray for the men and means, and we will, no

doubt, find that in watering those hundreds dying now of thirst and perishing we will be doing much to encourage our own souls, and give new life and zeal to the different congregations of our beloved Canadian Church. "Then who is on the Lord's side?" 1 Chron., xxix c. 5 v. Who then is willing to consecrate his service this day unto the Lord? We have the men,—this I can demonstrate, the very men necessary for the work at both places, not one of whom could either go to India or directly to the native tribes at home. We only want the means. The Church possesses wealth enough. Then let us arise and build and the Lord will prosper in the work.—Amen. S.

OPENING OF NEW CHURCH—ESSA.

Mr. Editor.—As one special object of your valuable paper is to record the progress of our Church in this land, permit me to claim space in your columns for a brief notice of the opening of a new church on the town-line between Essa and Innisfil.

The Township of Essa contains a pretty large number of Presbyterian families, whereof only a small proportion toward the south-east have been able to avail themselves of the services of the Rev. W. Fraser, of the U. P. Church, one of whose churches is situated toward the south-eastward extremity of the township. Adjoining Essa on the west of Innisfil, there are a considerable number of Presbyterian settlers, several of whom seem not to have connected themselves either with our congregation in Innisfil, or with that of the U. P. Church referred to. In these circumstances it was considered desirable that a mission station should be opened on Essa and Innisfil town-line, in connexion with our Church.

The Rev. Mr. Lowry accordingly opened a station there, which he supplied once a fortnight during about a year and a half of his incumbency. During the Rev. Mr. McKenzie's incumbency, the station continued to be supplied as before, the congregation meeting in a school house.

Sometime in 1856 the congregation commenced building a church, which was finished last fall, with the exception of being seated. The church, which is a comfortable one, was formally opened on the first sabbath of March last. The opening services were conducted by Rev. W. Fraser, of the U. P. Church, who has laboured for many years in the neighbourhood, and by Mr. Wightman, the Pastor. The attendance on the occasion was good; and a collection was taken up for the purpose of seating the church. It is to be regretted that Mr. Wightman's field of labour is so large, that only half supply is still given to this congregation in the meantime.

It may be noticed in connexion with this, that in the south-west of Essa there are also a very considerable number of Presbyterian families, a large proportion of whom profess to adhere to our church, who have hitherto got very little supply from us, or from any other branch of the Presbyterian Church.

They would require to be stirred up to help themselves. In the meantime if a Catechist is, not petitioned for, at least occasional missionary visits should be paid to that locality.

T. W.

FREE AGENCY, AND CHURCH ORGANS.

Knox's COLLEGE, April 6th 1858.

Mr. Editor.—In looking back on the labours of the last five months, in both departments of my charge, it occurs to me occasionally to put the question—anything new? by "new" meaning not anything absolutely new or not known before, but something "fresh;" a something that may perhaps excite an emotion of the nature of surprise. A good deal of this sort of

thing has met me, and as two small specimens for your own inspection, and that of my young men, whom these specimens may follow to the country, and amuse for the second time, I send them for insertion in the Record. The first is an extract from the celebrated comment on the "Enchiridion" of Epictetus, by Simplicius, on the subject of what we call "moral necessity," exceedingly like, both in sentiment and style, the views of the admirable President Edwards on free will. Epictetus lived in the age of Nero; he was a slave; and Boileau in his life of the sage, gives us no very favourable opinion of the character of his Master Epaphroditus, whom an older editor of the Enchiridion had very absurdly identified with the pious minister of the same name mentioned in Col. iv. 18, although there may be some foundation for the idea thrown out by Dean Standhope in a note at p. xxx, that it is highly probable Epictetus had some knowledge of the Christian doctrine;" and indeed he gives it as his opinion, and well founded I doubt not, "that the philosophers who wrote after the publication of the Gospel seem to have had this knowledge, as by their way of arguing they are so much more refined than their predecessors." But whatever there may be in this, the difference between moral and mechanical necessity could not have been better stated by an enlightened believer in Christianity.

"There is a two-fold necessity, the one absolutely destructive of freedom; the other very consistent with it. That kind of necessity which proceeds from any things without us, does indeed take away all liberty and choice; for no man can be said to act freely, when he is compelled by any other external cause to do a thing or to leave it undone. But then there is another sort of necessity from within ourselves, which keeps every thing within its own bounds, and obliges each faculty and part to act agreeably with our nature and original constitution. This is so far from destroying free will, that it rather preserves and supports it. For by this means it comes to pass, that a free agent can be wrought upon by no other ways than such as are consistent with the nature of a free agent, which is, from a principle of motion within itself. And this necessity is by no means a mechanical necessity, because it is not imposed by anything from without us, but is what the nature of such an agent admits and requires; what is necessary for its preservation, and for exerting the operations proper to a creature endowed with such a faculty as self motion." "It must not be admitted for a general rule, that the liberty and power of the will is to be judged of by men's being able to do things contrary to one another; for those souls that are immediately united to the Original Good, prefer that constantly, and yet the freedom of their choice is still the same; for that preference is no more constrained and necessary than if they took evil instead of it. But it is their excellence and perfection that they continue steadfast in their own good, and never suffer themselves to be drawn off to the contrary." pp. 28, 29.

The other *moreau* I mean to offer is perhaps more worthy of your acceptance, because the topic is one of present discussion both in Great Britain and our own Colony. Some of my esteemed friends in both may thank me for the passage, for it is a curious one, and not unworthy of notice on all sides of the question at issue. It is taken from p. 24 of the third volume of the well known work of Dr. John Edwards entitled "the Preacher." Dr. Edwards was a voluminous writer, but a sound divine, and one of the few "right men" of the Church of England, at the close of the seventeenth century. If I am not mistaken he was the author of the famous book, "Veritas Redux;" and although a very different sort of writer

from Bishop Butler, they agree remarkably in their estimate of the age, which is presented by both in terms very expressive and in colours very dark. My impression is, that Dr. Edwards knew the proper remedy far better than the more celebrated Bishop, whose singular zeal for "external religion," amazes one very much, when we know, as we all do, that in these days the portion of really "spiritual" religion realized, shrunk into insignificance when placed side by side with that which was rigidly and exclusively "external." The worthy Bishop published a "charge" in favour of "externals;" a charge which the Romains, the Whitfields, and the Wesleys, of a daring age nobly followed up with a succession of counter-batteries all in favour of non-externals, hitherto kept almost wholly out of view. Whether "organic changes" now (and "chants" to the bargain) are destined to be the means of great revivals in Britain and in Canada, remains to be seen. In the meantime let us listen to "the Preacher." Whatever may be the strength of his opinion, his facts were never questioned.

"We are no where enjoined the use of Organs in Churches, and therefore I may justly reckon it amongst the instances of super-conformity. Yea our Church herself allows me to speak thus, for in the second part of the Homily "of the time and place of prayers," we find that "the piping, singing, chanting, and playing upon the organs," are ranked among "the things in the churches which displeased God so sore, and filthily defiled his holy house and his place of prayer;" and it is added "that we ought greatly to rejoice and give God thanks that our churches are delivered out of these things." "This" adds Dr. Edwards "is the language and sentiment of our church, and therefore without doubt, it grieved her afterwards that these musical entertainments were in some measure restored. Accordingly Mr. Strype in his "Annals" (Chap. 22. A. D. 1562) of Queen Elizabeth's reign, tells us that in the beginning of it—"Some of the Clergy of the lower house of Convocation, petitioned that the use of playing on the organs might be removed." "But I speak at present" adds the Doctor "of the growing affectation in our days, of having the musical instruments set up, even in ordinary churches, and even in country towns. Tho' too many despise that preaching which is warm and pathetic, and scoff at moving sermons, yet they pretend to be wonderfully affected by this loud and noisy devotion. Not that I mean that there is Popery lurking in the organ pipes; but I am afraid that this gaiety, pomp, and formality which are mixed with the divine service, will steal away the people's hearts, and divert them from attending to the simplicity, substance, and reality of devotion, which they should chiefly be concerned for; which is a preparation to something else."

Mr. Editor, if you are pleased to insert the above, I may hand you a few jottings from "fossil" times, about prayer-books and litanies also, so that the present trifle may be "a preparation for something else."

Faithfully yours, R. B.

COMMUNION TABLES.

To the Editor of the Record.

My curiosity was somewhat gratified lately, in the course of my reading, as to when and by whom the practice which exists in some Churches of railing in the communion table was introduced. It appears that this, with many other unscriptural practices, was introduced in 1633 by Archbishop Laud. For some time prior to this period, the Communion table stood in the centre of the Church, and the Communicants sat around it. The very elegant arguments given to show the necessity of

railing in the communion table, and placing it on an elevation where the altar in Papish Churches stood, by the Bishop of Bath and Wells, in 1633, may not be uninteresting to your readers. They are the following:—

1. "There should be some difference between the placing of the Lord's table in the Church and the placing of a man's table in the house."

2. "It is not fit the people should sit above God's table, or be above the priest when he consecrateth."

3. "If it stand not thus, and be not railed in, it will be subject to many profanations and abuses, church wardens will keep their accounts upon the Lord's table; parishioners will sit round about it and talk of their parish business; Schoolmasters will teach their boys to write upon this table, and the boys will lay their hats, satchels, and books upon it, and, in their master's absence, sit upon the same; many will sit or lean irreverently against the Lord's table in sermon time; glaziers will knock it full of nail holes, and boys will defile the Lord's table."

By such reasons as these this practice was introduced into Protestant Churches.

Yours truly, W.

April 10th, 1858.

Missionary Intelligence.

FREE CHURCH

CALCUTTA.—Dr. Duff writes to Dr. Tweedie of the conversion and baptism of a pupil of the Calcutta School, under the teaching of Rev. Lal Behari Da. The following is the account given by this latter evangelist of the conversion of this young man, by name Ram Charon Mukerjen:—

It is with feelings of the liveliest gratitude to my Lord, that I have to communicate to you the joyful intelligence of the admission, yesterday, of a pupil of the first class of the Culna school, into the visible Church of Christ by the rite of baptism. The name of the dear young man is Ram Charon Mukerjen. He is about seventeen years old. For several years he has been a pupil of our mission school here. He has been studying the Bible for the last two years. When under the tuition of his former teachers, my esteemed friends, Babu Guru Das Maitra, and Dina Nath Adhya, he had not only perceived the falsehood of the Hindu religion, but had been convinced of the truth of Christianity. But though his understanding had been convinced, his heart remained untouched. The grace of God was not in him. When, five months ago, I came to this place, I found him to be very attentive in his Bible lessons. He appeared very serious, and eagerly listened to my expositions of the lively oracles of God. But his heart seemed still to remain unmoved. Sometimes after this, my friend, Braja Nath Mitre, opened, of his own accord, a Sunday class for reading the *Pilgrims Progress*, with the advanced pupils of the Institution. Ram Charon attended this class regularly, and it did him good. The conduct of Bunyan's *Christian* at once roused him from his lethargy, discovered to him what a lost and ruined sinner he was by nature, and convinced him of the necessity of fleeing to Christ for the salvation of his soul. He felt with *Christian*, that he must, for his eternal welfare, flee from the City of destruction to Him who is the Prince of Life. He accordingly made up his mind to follow Christ fully, and to cast in his lot with the people of God. But there were difficulties in his way. His elder brother was then languishing on a bed of sickness, and as he was the only person to attend upon him, he thought it his

duty to put off his baptism till his brother became convalescent.

The usual obstacles were thrown in his way by his relatives. We need not detail these. The young convert overcame them, and was baptized on the Sabbath after. Of that event the Rev. Lal Behari Da says:—

As the people of Culna had never before witnessed the baptism of a Hindu, the hall of the Institution was crowded to excess. About 250 people must have been present. The Rev. Jagadishwar Bhattacharjee conducted the devotional parts of the service, which commenced at three o'clock in the afternoon. I preached from James i. 18—"Of his own will begot he us with the word of truth, that we might become the first-fruits of his creatures." The service was one of peculiar solemnity, and to me in particular of unspeakable joy and thankfulness. The Lord has been pleased to own the humble services of his unworthy servants, and to encourage their hearts by granting to them some measure of visible success. Blessed be the name of the Lord. The Lord grant that Ram Charon may prove to be amongst the first fruits of Culna, to be speedily followed by an abundant harvest. I felt that it would be scarcely right, and certainly not becoming, especially in the present distracted state of the country, to throw the burden of the young man's support upon the Calcutta Free Church. I therefore at once proposed to the native brethren present in my house, that a fund called the *Mofussil Converts' Fund* be established; and that all the brethren residing in the Mofussil be asked to subscribe to it. The proposal was carried by acclamation. A paper was forthwith circulated, and a monthly sum, more than sufficient to cover the expenses of the new convert, was subscribed on the spot.

MADRAS AND BOMBAY.—Both at Madras and Bombay the annual examinations had taken place. At Madras, Lord Harris, the Governor, presided. The roll contained 2555 names, 240 being Mahomedans. At Bombay, Mr. Hebbert of the Civil Service, presided. Mr. Layard of Nineveh, at present in the west of India, had visited the institution at Bombay, and expressed to Dr. Wilson his warm approbation of the system which he carefully examined. The native church at Bombay had received an accession of five members.

In India, the subject of open air preaching were receiving special attention. The Rev. Mr. Campbell gives the following account of a preaching excursion which he made with Mr. Blythe and two converts:

THE JOURNEY AND PREACHING GROUND.

On the afternoon of Friday, the 13th November, Mr. Blyth, Paramasiven, Chinian, and I left Madras by the railway, to visit and preach in the idolatrous city of Trivellore. When once fairly in motion on the railway, we felt our minds becoming exhilarated and our spirits raised. There was enough, however, in the thought of the place which we were going to visit—its multiplied idolatries, and its unspeakable pollutions—to act as a *balance*, and to lead us to "join trembling with our mirth."

On Friday afternoon we went into the district which is inhabited mainly by the Sudras. We selected a spot where four ways met; and though completely out of the bazaar, we commanded the whole line of it, and our presence brought many of the people from its noisy haunts. Mr. Blyth opened our proceedings by an address. He took occasion to speak of a Sanyassee, wearing an *Arigundum*, or iron frame, round his neck, whom we had seen as

we passed one of the corners of their great temple, surrounded by an inquisitive circle of men, who were examining the instrument of self-inflicted annoyance. From this, as one of the numerous ways in which deluded men try to satisfy their conscience and obtain Divine mercy, he went on to survey other Hindu means for the same end, and concluded by commending to them a better way, even that secured for men by the Son of God.

THE AUDIENCE.

During this address the audience largely increased, and I was able quietly to ascertain its character. Before us and at our sides, a miscellaneous audience had gathered. Brahmins, Sudras, Pariahs, Mohammedans, and females of different castes were present. The Pariahs, I noticed, were soon driven away by the imperious voices of the Brahmins, as they, on the ground of our presence, had evidently approached a quarter where they were not accustomed at least to stand. Then behind us, on a large pile, sat a large group of Brahmins. They seemed determined to be merry, and to offer us what interruption they well could. But their opportunities did not correspond with their desires, and except an occasional noise, they caused us very little annoyance. A few more determined of their cast^e went about amongst the audience, and did what they could to induce the people to talk.

A QUESTIONER.

"A man of respectable appearance now began to put a few questions. The absurdity of what he asked constituted the difficulty in returning an answer. He insisted on knowing *how much* holiness we had obtained through our Saviour, Jesus Christ. In the midst of many weak things, he wanted to know what he had obtained by becoming Christians. This afforded an admirable opportunity to Paramasiven, and he told the people, with great simplicity and power, what he had found when he renounced idolatry and followed Christ. The man next wanted to know what virtue was; and wound up by saying, that Jesus (in Tamil *Yessu*) was our Saviour, and *Essacran* was theirs, and that as the one was good for us, so the other was equally good for them. When the fallacy and the danger of this common view had been shewn, our work, is far as speaking was concerned, closed for the evening. The people then gathered around us for Gospels. The Mohammedans who could read were all supplied, except one youth, who promised to come to us and get one on the following morning, and Tamil and Telugu gospels and tracts were given to all who could rightly use them.

A HIDDEN ONE.

Darkness settled down on our path ere we had left the place; and our road to the bungalow, owing to the recent heavy rains, was none of the best. At the outskirts of Trivellore, we were hailed by a youth, and asked if we were going to Tripassore. We replied in the affirmative, and soon we saw him and a woman (whom we took to be his mother) following us on the road. The boy was mounted on a pony—the mother was walking. By and by we found, to our joy, that she was a Christian, and that her son on the pony was a little "Abraham." Feeling, as we had been compelled to do, the strength and deep-seated influences of idolatry in Trivellore, and the apparently limitless power which Satan wielded over the minds of the idolaters, it was deeply refreshing and encouraging to meet with a mother in Israel, one into whose soul Christianity—may we not hope Christ himself—had come, and who was now training her children to follow in her foot steps. As she gave us her parting salaams, and we returned then, we could not help feeling how blessed the time will be, when the majority of Indian mothers shall be taught

of God and sanctified by the Spirit, and shall be prepared to greet with their blessing the messengers and servants of Christ.

On our way to the railway-station, a respectable Mohammedan accompanied us a short distance, and conversed freely on what we had heard. He said that a few sensible men in the place did not come forward to put questions. The men who did so were foolish and unlearned persons, and from this he shewed the necessity of giving them proper instruction. In this he was quite right; and yet it is interesting to know that the people are anxious that their children should not be left as ignorant as themselves. One of our old Triplicane monitors resides in Trivellore, and when we were seated in the station waiting the arrival of the train, he came to us, bringing with him the brother of the Moonisiff (the lowest native judge) who requested us earnestly, in the name of many of the people, to open a school. He said that many parents would gladly send their boys, and that we might obtain as many as *three or four hundred* scholars, all of whom would gladly pay a school-fee. All that we could do was to tell them to forward their application to the mission, when it would receive due consideration.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

In the following communication, dated Gogo, 25th January, Mr. Wallace narrates the very interesting case of.

THE BAPTISM OF A SEPOY.

In my last letter, I mentioned that one of the Sepoys in the detachment here at present, appeared to be under religious convictions. I am now thankful to be able to say that he has found grace to confess Christ, and has been received into the Church by baptism. His only surviving child—a little girl three months old—has also been baptized. Since his determination to embrace Christianity was formed, he has been instructing his wife in the truth, and her mind also appears to be favourably impressed. She has come with him once to the Mission-house, since his baptism. So powerful is the influence of native custom, in reference to female seclusion, especially among the Mussulmans, that she could not previously be induced to come. She professes her faith in Christ as the only Saviour; but her views are still very imperfect. It is therefore desirable that she should receive additional instruction before her admission into the Church. This, however, cannot take place in Gogo, as the attachment is under orders to leave for Bombay, to join the head-quarters of the regiment which has lately been sent to that place. In Bombay she will find abundant opportunity of receiving instruction, so that there is reason to hope that the whole family will form a Christian household.

The Sepoy's name is Sheikh Hoosein. He is a native of Futtehpore, and—as will appear from his name—was formerly a Mohammedan. Truly in his case we may say, "The Lord's thoughts are not as our thoughts." After the bitter hostility which the Mussulmans of Northern India have lately manifested against Christianity, who would have thought that one of that very class would have been found so soon professing himself a believer in Jesus? His case is a most interesting one, not only as an evidence of the power of sovereign grace, but also as furnishing a strong encouragement to us to labour in hope, and to continue to sow beside all waters.

HIS SPIRITUAL HISTORY.

About fourteen years ago, he received some Christian tracts in Porebunder, from the Rev. R. Montgomery. Shortly afterwards he enlisted as a Sepoy, and has been moving about from place to place with his regiment. But

the tracts were carefully preserved and occasionally read. About three months ago he came to Gogo, as one of a detachment sent to guard the Treasury at the station. He called at the mission house shortly after his arrival, bringing with him the tracts originally received. In conversation with him, I found that he had very considerable convictions as to the claims of Christianity. On that occasion he asked and obtained a copy of the new Testament in Hindustanee, and was afterwards in the habit of coming almost daily to read it with me. I learned from him subsequently, that his mind at the time was in a particularly distressed state, in consequence of the death of his two sons, who had been cut off in rapid succession a short time previously, and that one great object in coming to read was to obtain the relief of mind which occupation gave. But the Lord was drawing him to Himself though he knew it not. One great source of his earthly happiness having been cut off, he was the more readily led to look for happiness from an unfailing source. And his heart bowed down in sorrow, was rendered less disposed in a spirit of pride to resist his convictions. As he read the Word the Holy Ghost applied it with power to his chastened spirit—his convictions increased in strength, and his conscience became more fully awakened. His attention was particularly arrested by the statement of Christ, Matt. vii. 26, 27. His conscience whispered to him that hitherto he had been hearing only and not doing, that he had been acting the part of the foolish man, and that he must yield to his convictions or perish. After this determination to embrace Christ was formed, he manifested a most ardent love to the truth, and an earnest thirsting after the knowledge of it. I have been often surprised at his retentiveness of memory in regard to what he had read; and he never afterwards for once appeared to waver in his purpose. Situated as he is, when he will be often isolated from sympathizing Christians, and surrounded by sneering and opposing associates, he occupies a position of great difficulty, and will require much grace to sustain him. But God can supply all his need, and on Him his trust is placed. On one occasion, when I spoke to him of the difficulties in which his profession of Christianity would involve him, his reply was—"God has told me for my comfort that even the hairs on my head are numbered, and that He knows what I need before I ask him, why then should I fear?"

I have written to the commanding officer of his regiment, apprising him of the baptism, and I hope he will interfere to prevent annoyance to him from his fellow-sepoys, should such a thing be attempted. His profession of Christianity will not prevent his continuing to be a Sepoy, as in the Bombay Presidency Christianity has not been proscribed in the native army as it was in Bengal. And, at any rate, the time, I believe, is now past when the Government would turn any of its servants adrift for professing the religion of Jesus.

STATE AND PROSPECTS OF THE MISSION.

I need not say what joy I feel that, almost as my last act before leaving Gogo for my native land, I have been privileged to admit one into the Church, of whom I can entertain such hope that he is truly a living member in Christ. The Lord is, I trust, lighting the light of His countenance on the little church at this station. Connected with it, there are now twelve individuals baptized—of whom seven are adults and communicants. Of these, Chayau, the native teacher, is a most useful fellow labourer. Thus the nucleus of a Christian community has been formed. They are now occupying the houses lately erected for them, and which they have named Prempur, i. e., the abode of love. May the truth of the name be realized in the history of the little colony. Their number will soon be somewhat diminished.

ed by the departure of Sheikh Hoosein to Bombay. But I am thankful to say that there is also the prospect of increase. The three boys who, you will recollect, were placed here a few years ago for Christian training by their father Vitlu, who was himself subsequently baptized, are growing up and are advancing in knowledge. The eldest is now about sixteen years of age. For the last two years he has been in the service of Mr. Moore, by whom he has been instructed, and is now, I trust, under the guidance of the Spirit, seeking admission into the Church.

There is also with Mr. Moore another candidate for baptism. In addition to these two little girls who were betrothed in infancy—the one to Vitlu's eldest son, and the other to one of the recent converts—have been received here, and are now under Christian instruction. On behalf of all these, let us pray that the Lord may be pleased to bring them to the knowledge of the Saviour. Mr. Moore, who is to succeed me, will, I know, be abundant in his labours. May the God of all grace largely acknowledge them.—*Missionary Herald.*

CHINESE MISSION AT AMOY.

A letter dated Amoy, December 9th 1857, has just been received from the Rev. Mr. Smith, who left Scotland in July. In his letter he states, that while at Hong Kong, he had the opportunity of meeting with a large number of missionaries, who have been driven from their stations on the mainland, owing to the present of feeling towards foreigners. He also states that Dr. Wong is laboriously occupied, from day to day, in the dispensary attached to the London Missionary Society's Mission, in supplying his poor and diseased countrymen with healing remedies. While Dr. Wong, dressed as an Englishman, gives out the medicines, &c., there is usually present one or more converts, who seek to point out to the numerous applicants the diseases of their souls, and to lead them to Him who is "the great Physician." There are several native preachers in connection with the London Missionary Society, some of them of decided ability. I was present at one of the meetings, when an address was delivered by a cousin of the famous Tae-ping-Wang. This man has been a refugee at Hong Kong for two or three years. He had got his first views of Christianity from his illustrious relative, and on coming to Hong Kong was more fully instructed by the missionaries, and he is regarded by them as an intelligent Christian. His presence amongst the insurgents might be the means of good; but although he has tried to join them in Nankin, he has hitherto been unsuccessful. The disturbances at Canton have presented a great barrier to missionary effort in the whole of this region for the last twelve months, but there is every reason to hope that greater facilities will afterwards be afforded for the propagation of the Gospel than have yet been known in China. Meanwhile the cause of God is making progress. Mr. Smith had had a meeting with the Rev. W. Burns, at Swatow, and states that Mr. Burns and his fellow-labourers are quietly prosecuting their work without molestation. Mr. Smith testifies to the good effected by the missionaries sent out by the Presbyterian Church in England.—*Witness.*

CHINA—LETTER FROM REV. W. C. BURNS.

In a letter to the treasurer, which has just come to hand, dated Swatow (Double Island) 11th January, 1857, Mr. Burns says:—

"During the last two months the medical work has been a good deal interrupted, first, by Dr. De la Porte's preparations for going home, and second, still more by a local disturbance at Double Island, which kept Dr. D. from visiting us for a period of three weeks,

and broke up the stream of patients which up to that time had continued to come even from distant places. Dr. D. having not yet found a suitable opportunity of returning to England, the medical work has been resumed again for about a month, but the patients average only about twenty a day at present instead of twice or thrice that number as before the interruption. We have had one or two cases among the patients, of considerable interest in the message of salvation delivered to them, but no marked cases of decided conversion. During the last week I have been chiefly resident with Dr. De la Porte at this island, partly for a change of air rendered necessary by about a year's stay, with little interruption, at Swatow, and partly to superintend some changes that we are making on the house here. I hope if the Lord will, to go to Swatow to-morrow along with the Doctor. It will be our first visit after the receipt of the tidings from Canton, and will, in this respect at least, be an important one. We thought to-day of removing the medical work to this island in present circumstances, but, after farther consideration and prayer, I think we are decided to take the bolder course of going on as if nothing had happened. May the Lord graciously preserve us from danger in this case as He has hitherto wonderfully done from the beginning. We are inclined to think that the fall of Canton will overawe the people generally, and render them, at any rate not less friendly than before. But the Lord is our defence, and it is on His arm we would trust in doing his work.

Pray for us. Pray for China; for the full out-pouring of God's Holy Spirit upon China's dark and dying millions, that visited with mercy as well as judgment, they may turn to the Lord, and come under the dominion of the true Prince of peace, the desire of all nations.

Ever yours,

(Signed) Wm. C. BURNA.

January 18th. All going on at Swatow unaffected by the state of matters at Canton.

BOMBAY.

THE FIRE-Temple AND FIRE-WORSHIPPER.

The following letter is from our recent Parsee convert at Bombay. It is part of the Indian correspondence of the "Free Church Indian Students' Missionary Association" at Aberdeen. It is a call to them, and through them, to all the students and probationers of our Church to come forward in the way of active co-operation in the great work of the conversion of the heathen world. It contains, moreover, intelligence of an interesting kind to private Christians, whom it encourages to continue in labour, and to abound in prayer, for the coming of that most certain and blessed day, when all the ends of the earth shall remember and turn unto the Lord:—

BOMBAY, AMBROLE, August 1857.

MY DEAR CHRISTIAN FRIENDS,—As my dear father in the Lord, Mr. White, desired me to write to you a few lines, I take great delight in doing so. This is the first time that I have ventured to drop a letter to the European colleagues, and I believe you will find it interesting to hear from a disciple of Jesus who has broke the bands of heathenism, and has come out in the strength of the Lord, to hear witness of the truth as it is in Jesus. In this we have many a battle to fight, some with infidels, and others with pagans. The conversion of every soul in this land, is a wonderful miracle. In the land of darkness and delusion, to have a conflict with superstition and error, needs a great measure of the grace of God. India is a place which has a great many ignorant and superstitious minds, as well as in the midst of such a total ignorance; some professing themselves an educated set of people, but holding the poisonous opinions and doctrines of Voltaire

and Payne, and sending out the pestilential vapour of Atheism. Such is the land which the sons of India live in.

I am a Parsee by blood, and the son of a priest. I was born at Oodwadda, near Damann, a Portuguese territory. My birthplace is remarkable for the Fire-temple which is there, and where the Parsees from different quarters go to worship. There are to be seen Parsee gentlemen and ladies, with decent clothes, and decorated with dazzling ornaments, and accompanied with boys and babes. The temple is divided into several parts. But I am of this opinion, that the Fire-temple of the Parsees resembles the temple of the Jews. It is a magnificent and large building. There are three parts of this temple. Every professing Parsee is allowed to go to the first part. Those who wish to worship the fire are allowed to go to the second part. And the altar of the fire is in the innermost part, where only an appointed worshipper, a priest by caste, can go. The worshipper stands there, repeating prayers, and he comes out with ashes in his hand to give them to other worshippers. These worshippers take the ashes and apply them on their forehead; some put them in their pocket, with the intention of acquiring wealth, some in their turbans, and so on. Oh, what a delusion is this! Upon the whole, I can say that Parseism, at present, has not a living form; it is *half-living half-dead and half-buried*. In India, the Parsees are the wealthiest people. They imitate European manners and customs. The young men are generally in enmity with the old. It is owing to the erroneous views of the old which education has taught the young to despise.

Some of the young men are intellectually convinced of the truth of the Bible, while others are Deists, as they call themselves, and others are Stones, caring for nothing, either for this world or for the world to come. The character of the Parsees, in general, is worldliness. They wish to acquire wealth, fame, and name in merchandise. In this state of a land, it is a most difficult task for any person to come out. The weeping and wailing of dear parents and relatives, the tender and sweet words of wives and children on the one side, the threatenings and frightening, the mockings and abusings, of the people on the other, combine and conspire together to make a saddle; attack over the tender hearts of the young converts, and try to melt them by every possible means.

Whenever I take a retrospect of my past days, my dear Christian friends, I am struck with the unconceivable and immeasurable mercy of God. Whenever I see that I, who was once a child of darkness and death, am made the child of light and life, yes, of God the Father of lights, I see that the love of God is unathomable.

You must be aware of the present state of India. The Bengal regiments have raised their heads against our ruling authorities, and are destroying the European ladies, gentlemen, and children. One regiment after another leaves the British yoke, and joins the rebels in ravaging and destroying towns and villages, the disaffected *hagirdars*, though few, in the state of infatuation and fanaticism, have taken leading parts, and some of them have styled themselves kings; their hardened and stony hearts have no pity for the smiling and crying infants, nor for the fair and gentle sex. They have made the places of Allahabad and Cawnpore heaps of desolation. Those places, which were once thickly inhabited, where there were green leaves and flowers, trees and plants, now present to the eye of a spectator a scene of barbarism and cruelty, where there is nothing but cinders and ashes. What shocking acts they are committing! This is owing, in some respect, to the mismanagement of the officers and generals. That destructive system, which has been the instrument of bringing India to degradation, which stirs up the spirit of apathy and cruelty, and which is in

its self dishonouring to God and degrading to man—I mean the *caste system*—has been introduced in these regiments. They were deprived of hearing the gospel, and no free access was given to the missionaries to distribute tracts or to circulate Bibles among them.

Their is a calling for you now, my dear Christians friends. It is the desire of every native convert that Scotland may send forth labourers in abundance to the field of India. Happy we are that she has been doing so much for the conversion of the sons and daughters of India, but still we expect more from her. We wish, and cordially wish that the missionary spirit may take root in your hearts, and you may say, in the words of Isaiah, when a call is sent to you from God, "Here am I; send me." Look at the miserable state of India. She has still many dark places. She has not yet fully seen the light of the gospel. When we see some Hindus and Parsees going here and there with Payne and Voltaire, we wish some Martyrs and Nestors going from one street to another with the glorious gospel of Jesus. We know that Scotland needs a great many ministers and labourers, but, if I am allowed to say, she has not the lack of knowledge which India has to its extreme. The converts are here comparatively a handful. Oh may the Lord stir up your hearts to leave your land for the welfare of Pagans! When we see such a darkness and the spirit of ingratitude reigning in the hearts of the Indians, we cannot but say that the gospel of Jesus has not fully reached India. It is wholly owing to the grace of God that a handful of missionaries can get on so well in this country. We see the judgment of God is very severe in the present time: for more than five missionaries, some with their wives and children, have been killed in the North-west Provinces. What, then, are we not indeed of labourers? Should the field of India be scorched with the heat of superstition and error, and without the fountain of Jesus' blood? Does not the present crisis call upon every one of you there, and every one of us here, to seek the welfare of benighted souls? Shall we, who have received grace for grace, spare our hands from freely giving? Should we not let the light of our knowledge, which the grace of God has given us, shine before the perishing fold? Does not

"Nature expects mankind should share
The duties of the public care?"

Should not Scotland pity her sister India? And should not the sons of the former stretch forth their hands and arms to do good to the sons of the latter? Yes, yes! Oh, then, let not the heathen perish, but let every Christian fly to their aid. Let us use our wealth, talents, and power to bring them to the Lord Jesus. To convert is not our, but to converse is ours. Let us converse with the heathens in mild, tender, and affectionate terms. Let us bring before them the glorious gospel. Let us direct them to the Sun of Righteousness.

Now, let me direct your attention especially to Bombay. There are by far too few missionaries; and, taking into consideration the state of its inhabitants, their poisonous and deluded opinions, I feel a great need of some more missionaries. Infidelity is vastly spread over this part. The advocates of this system are to be seen in almost all the places—the Hindus as well as the Parsees. The infidel publications are running over this place; and the translation of the European infidel works are coming out of the native press. May the Lord hasten that time when the same stand which is now occupied by the heathens may be occupied by the followers of Jesus! I think Bombay is very much neglected in respect of obtaining missionaries. Would that we heard that some of you had undertaken to come here!

In conclusion, my dear Christian friends, there is a request to you. I beseech you to remember me in your prayers. It is my earnest desire that

my brethren in Christ Jesus may pray for me. What a blessed privilege is this, that the Lord allows us to take one another on our bosom before His throne of grace. May the Lord enable me to pray for you, and stir up your spirit to pray for me! With my Christian affections to you all,

Yours affectionately in Christ Jesus
BERNARD KLESANJIC.

To the Students of the Divinity Hall,
Missionary Society, Aberdeen.

CANADA FOREIGN MISSIONARY SOCIETY

The formation of this Society in 1855 was a result of the visit to this country of Dr. Duff. What had been done in pursuance of its object was made known in a report issued some months ago; and it was at the same time stated, that it would then intermit effort and wait further providential indications and openings.

Since then the state of India, and the visit of Dr. Schaffner of Constantinople, and of Mr. Scudder from Madras, have been the means of creating deep convictions in the minds of many, of the need of a much more extensive prosecution of the work of missions; convictions tending more than ever to this point, that Canada can no longer excusably delay to enter more directly and nationally into that work. If rightly used, this state of feeling may be turned to good account in adding much to the missionary enterprise of the Province. Hence there is imposed a grave responsibility upon this Society, as the only existing organization, catholic in its constitution and management, to present itself as a channel through which the friends of missions may act, including those who, though already doing something otherwise, may yet wish to make extra effort in new directions. To invite the co-operation of all such, seems, therefore, to be now the appropriate business of this Society.

Thus impelled, we have briefly to point out strikingly eligible fields for mission work, and the way in which our Society may take part in working them.

We point, first, to Turkey, which—with its favorable geographical position—its population of 22,000,000, composed of many nationalities, all fermenting and pressing on towards a new state of things—and the religious element at work—is ready to receive the Gospel and open to missionaries: so that, to use words of Dr. Schaffner, "It may be said with confidence, that if the Lord's people in America could see with their own eyes the opportunities now existing of evangelizing Turkey, the importance of doing so, the danger of delay, and hence our duty and theirs to do it—they would, like those multitudes of ancient France, though in a better cause than those, exclaim: 'God wills it, God wills it.'" This certainly is inviting ground, and that there are men to be got for it, one fact will suffice to show; for, said Dr. Schaffner, "there were ready at one time some 40 students to go out as teachers of their fellow countrymen, but as we had not funds we could not support them, and had to let them away." Yet one hundred dollars per annum for three years will maintain and educate one of these men, and one hundred and fifty dollars per annum thereafter will sustain him on the field! How many individuals and families and Sabbath schools and churches, will each undertake the support of one of these? In thus aiding missions in Turkey, we would be doing what British Christians are doing through the Turkish Missions Aid Society.

We point, secondly, to India and to Central Africa, and we invite contributions designated for either quarter.

We point, thirdly, to Belle Isle and the Coast

of Labrador. As to the former, we have information which would warrant our sending a missionary there, and a suitable person is already in view. We invite funds for this object. It will be felt, we trust, that these regions have direct claims upon Canada.

Thus a wide field is presented, which may be entered upon as means and circumstances allow. And without incurring the expense of outfits and voyages, but by working through agencies already existing, and employing men now on the mission grounds of Turkey and India, and by sending men, in the first instance, only to those parts lying near to our own coasts, much may be done at comparatively little cost.

In proposing our Society as a channel of missionary effort, we do not in any way undervalue the denominational missions of the various churches of this country. We recognise their importance, and the duty which lies upon these churches to initiate and sustain them. We do not desire in any way to compete or interfere with these; on the contrary, we wish them God speed. But it will be little or much that we can do in proportion, as we receive the sympathy and co-operation of the friends of missions throughout Canada, upon whom, under God, our success depends, and to whom we now appeal. We cannot but think there are many in the Churches of all names, and that many more will arise, able and willing to sustain this Canadian and Catholic Society, while they do not cease to support their own particular missions.

It only remains to invite contributions to be sent to either of the undersigned, or to the Treasurer, Mr. Benjamin Lyman, which, if designated for any one of the objects pointed out, or left to the disposal of the Board, will be suitably acknowledged and applied. And contributions intrusted to our care for any evangelical missionary organization, will be properly remitted and receive acknowledgment in our reports.

In the name of the Board,
THOS. M. TAYLOR, } Secretaries.
ALEX. MORRIS, }
Montreal, March, 1858.

Miscellaneous Extracts.

KINDNESS.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moist'ning tear-drop calls,
Oh, if they knew who walk'd the earth,
Mid sorrow, grief, and pain,
The power a word of kindness hath,
Twere paradise again.

The weakest and the poorest may
The simple pittance give,
And bid delights to withered hearts
Return again and live
Oh, what is life, if love be lost—
If man's unkind to man?
Or what the Heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness to the heart
Reflect the source divine.
Oh, then be kind, wh'er thou art,
That breathe'st mortal breath,
And it shall brighten all thy life,
And sweeten even death.

DUTY TO THE HEATHEN.

"Go ye into all the world, and preach the Gospel to every creature."

Unbelief. There are so many heathen, and

to much opposition to the gospel, the world can never be converted.

THE LORD. "The God of Heaven shall set up a Kingdom which shall not be destroyed: but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Read Dan. ii: 44, 45; Psalm li, 8; and lxxii, 8; Isa. li: 2, 4.

The Devil. The heathen will be saved without the gospel.

St. Peter. "There is none other name (but Jesus) under heaven, given among men, whereby we must be saved." Acts iv, 12

St. John. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

JESUS CHRIST. "He that believeth not shall be damned." Mark xvi: 16.

Infallible.—The Gospel makes the heathen no better.

FACTS.—1800 years ago, except the Jews, there were none but heathen; what nations are now better, have been made so by the gospel.

GO, PREACH THE GOSPEL TO EVERY CREATURE.

Scripture.—But all have not gifts to preach.

St. Paul.—"Having then gifts, differing according to the grace that is given us; whether Ministry, let us wait on our ministering—ho that giveth let him do it with simplicity. For we have many members in one body in Christ." See Rom. xii, 4-13; 1 Cor. xii, 14-22. Read 1 Cor. ix: 2-13; Rom. x, 15.

Truth.—God hath made all nations of one blood. Every man is one member of a body of seven hundred millions, five hundred millions of whom are perishing, through ignorance of the gospel and the way of life.

Inquirer.—As one member of this family, what ought I to do?

JESUS CHRIST.—Have the same care for your fellow men, as the members of the body for every part. "Whatsoever ye would that they should do to you, do ye even so to them."

Perplexity.—I have a family and friends to provide for—so many calls, I cannot attend to the wants of the heathen.

Benevolence.—Yourself in their condition, would you have them thus treat you? "Render to all their dues." Provide for ever part.

False Philosophy.—By giving much to send the gospel abroad, I shall rob myself and my children, and come to want.

THE LORD.—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov xi: 24, 25.

Selfishness.—But I ought to lay up something beforehand for myself first.

JESUS CHRIST.—"He that trusteth in his riches shall fall." Prov. xi: 28. "Seek first the Kingdom of God and his righteousness." Matt. vi, 23. Lay not up for yourselves treasures on earth."

Worldly Prudence.—But if I lay not up something against times of need, who will take care of me when old and infirm?

JESUS CHRIST.—"Take no thought for your life." &c.—"Shall he not much more clothe you, O ye of little faith?" "Sufficient unto the day is the evil thereof." Read Matt. vi, 19-34.

WISDOM.—Then you forbid me to provide for my family? "He that provideth not for his own is worse than an infidel."

Experience.—Is the best way "to provide" for your own, to "rob" God, and your fellow men? Read Mal. iii: 6-10. The very way "to provide" a curse. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. xiii: 7. See also 2 Cor. viii: 9.

Avarice.—I ain't able to do much. If I had as much as some men, I should not value giving.

St. Paul. "If there be first a willing mind it is acceptable according to that a man hath." 2 Cor. viii: 12

Ignorance.—I would give, but I know not what becomes of my money.

Public Prints.—Read and understand.

Pride.—I am ashamed to give so little as I feel able. I must do more or it won't be thought anything.

The Lord.—"The pride of thy heart hath deceived thee." Obad. iii. See the widow's two mites. Luke xxi: 1-4.

Self Indulgence.—But why banter and urge a man so? What the "great hurry" of sending the gospel to the heathen?

Mercy.—Heathen die as fast as Christians; 15,000,000 sink into the grave every year, and go, without the gospel, to the judgment unprepared.

Zeal.—"What thy hand findeth to do, do it with thy might." Eccl. ix: 10

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL.

—Exchange Paper.

HOW TO MAKE HOME A BETHEL

BY THE REV. ISLAY BURNS.

1. *Seek habitually to view your family concerns in the light of eternity.* Remember you are now, in your little garden, sowing the seed, which you shall reap hereafter—a harvest of glory, or a harvest of woe. Never forget that the little ones around your knees will either be monuments of mercy or monuments of wrath to all eternity!

2. *Meditate much and often of the honor of bringing up children for glory.* How would a mother's heart swell were the veil of futurity drawn aside, and she saw the child of her bosom raised above his fellows to illustrious rank and honor—to wear a coronet, or to be covered with glory. But oh! what is this compared with being the parent of an heir of God—to have a child sitting with Jesus on His throne, and shining in the eternal firmament as a star for ever and ever!

3. *Keep constantly in view the one thing—the only matter of real concern for you and yours.* Keep constantly at the one work given you to do as a parent—training up your children for eternity. Be always on your guard, always watchful. One opportunity of blessing lost may be the very one that might have been their salvation; one rash or angry word may ruin all—leaving an impression which all your subsequent care and pains may never be able to efface.

4. *Be yourselves a pattern of all you would have them to be.* You must yourselves show them the way, and bid them follow. "As for me and my house we will serve the Lord." Oh! let the way to the cross, the way to the closet, the way to heaven, be well beaten by a father's and a mother's steps, and then we may hope your little ones will follow.

5. *Seek to leave the best legacy to your children—the legacy of a holy example and many prayers.* Let the image of you, imprinted on their memories, be one that will allure and quicken them to seek the Lord. *May you so live and so die that they may be quite sure, and never be able to forget that they have a father, a mother, in heaven.*

6. *In all your dealings with them try to win not drive.* Clothe not your religion in clouds and trowns. Let not your demure and sullen countenance be a stumbling block to repel them from the narrow way. Allure them by the beauty of holiness, and by the meekness and gentleness of Christ, and show by your beaming eye, and bright countenance, and light cheerful step, that the way you tread is a way of pleasantness, and a path of peace.

7. *Be much in your family.* Snatch as much time as possible to spend it with your family and

children. Let husbands hasten from the toils of the day to the bosom of their family circle, as the home of their hearts, and of their best affections: Let the alchouse be dreaded and abhorred as the very threshold of hell, and the ban and ruin of every pure and hollowed joy. And let wives, on their part, strive to make their home delightful, and to allure their partners thither at once by its outward comeliness, and by the beauty of holiness. Gather round the family hearth; and, while the toil-worn father rests, and the happy circle ply their cheerful industry, amid hallowed endearments and sweet improving intercourse, pass the evening hours in a way that will at once be blessed for time, and on earnest pledge of the eternal home above.

THE PRIVATE LIFE OF THE QUEEN AT BALMORAL.

The following pleasing account, of what may be called the inner life of royalty at Balmoral was given at the annual conference of the Evangelical Society in London by Mr. J. H. Wilson, of Aberdeen:—"He said that a ragged kirk and school were originated in a little room which was rented at 1s 6d a week. At length they got Professors of the Free and National Church to aid in the work, so he thought they ought to try and get the patronage of royalty. He wrote to her Majesty an account of what he was doing, and her Majesty sent him a letter expressive of her gratification at the object of his labours, and the success that had attended them, and enclosing a cheque for £20. Two years and a half afterwards, he was commanded by her Majesty to report the progress he had made in the interval, and he sent up a statement, especially answering the inquiries which had been made by her Majesty as to whether he was doing anything to promote the education of the poor children of the district. He gave an account of the school, in which the children paid a penny a-week, and her Majesty sent him down £25 towards the expenses of it. In 1850 he formed these poor people into a Christian church, which now numbers nearly a hundred members. They built a little kirk of wood, and, on reporting progress to the Queen, her Majesty sent him £30 towards the expenses. When the Queen went last to Scotland, 300 of these poor people turned out to greet her, and they were honoured by the gracious smile of their Sovereign. If he were to tell them half what he knew of the movements of the Queen in Scotland, the Christian people of this county would have a higher opinion of her Majesty's religious character than many of them now had. The fact was, that the gay side of the Queen's character was constantly brought under notice; but of the other aspect of it they heard little or nothing. He could tell that there was not a family in Balmoral that had not been visited by the Royal family, and supplied with the sacred Scriptures where they did not possess them; and he spoke in feeling terms of the very affectionate interest which the Princess Royal took in the poor people of that locality. He referred, also, to the number of evangelical ministers the Queen had commanded to preach before her in the little church of Craithie, a very humble edifice, which hundreds of London Christians would hardly like to enter. With respect to his ragged kirk, they had an average attendance of from 300 to 500 every Sabbath. They had a penny-bank, in which these very poor people had deposited £1,800 in three years."

How much good great men might do if they were but zealous in religion.

Let sin, that worst of enemies, be conquered at home, and then enemies abroad will be more easily dealt with.

PICTON—SABBATH SCHOOL.

Quarterly Report of the Presbyterian Sabbath School, Pictou, for 31st March, 1858.

Average number of Scholars present.....	80
do. do. do. absent.....	33
Number of Scholars admitted.....	8
do. do. left.....	10
do. do. at beginning of quarter	126
do. do. do. end do. ..	124
do. Teachers.....	13
Librarian.....	1
Superintendent.....	1
Visits paid to Families.....	95
BIBLE CLASS.	
Number on Roll.....	28
Average number in Attendance.....	17
Abtract.	
Number attending School.....	124
do. do. Bible Class.....	28-152

Proceedings of Presbyteries, &c.

UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA AND THE UNITED PRESBYTERIAN CHURCH.

We subjoin the proceedings of a Meeting of the Joint Committees on union of the two Synods. But in order that our readers may have a full view of all that has been accomplished in the direction of union, we give several extracts from the Minutes of Synod, and from the minutes of previous Meetings of Committee.

At the meeting of Synod in 1856, the Report of the Committee on Union contained the following resolution, viz:—

"That having had lengthened conference together, in the conducting of which the Committees have reasons to believe that they have enjoyed much of the presence of the great Head of the Church, they were gratified to find, that, apart from the question pertaining to the power, obligation, and duties of the Civil Magistrate, they are perfectly at one, on all the great doctrines laid down in the Westminster Confession of Faith. And further, that on the special question referred to, and the points involved in, or connected with it, such as the exclusive Headship of Christ over his Church, individual liberty of conscience in religious matters, and the obligation of all men, in all relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiment manifested as to warrant the hope of its being found practicable to frame some declaration on these points, which might be regarded as mutually satisfactory, and calculated to prepare the way for a union of the two bodies:—It was, therefore agreed to ask their respective Synods to re-appoint a committee, to take additional steps to advance the union of Churches, holding so many great principles in common; and, especially to propose a declaration, which might afterwards be used as a basis of union, in which the exclusive Headship of Christ over his Church, together with the freedom of conscience on the one hand, and the duty of all men to be governed in all their private and public relations, by the authority of Christ in his word, on the other, may be fully maintained."

The Report embodying the above resolution was sustained and the Committee re-appointed. At the meeting of Synod in 1857, the Committee reported the following articles as a basis of union which had been agreed on by the members of the Committees of both Churches.

1. OF THE HEADSHIP OF CHRIST.

"We maintain that the Lord Jesus Christ is

the only King and head of his Church; that the laws by which it is to be governed are contained only in the inspired Scriptures; that Christ hath made her free from all external or secular authority in the administration of her own affairs; and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it."

II. LIBERTY OF CONSCIENCE.

"We maintain that 'God is the only Lord of the conscience,' and that therefore every person ought to be at full liberty to 'search the Scriptures' for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance. But if any person, under the plea of liberty of conscience, presumes to disturb the peace of society, or to set aside the lawful authority of the magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public religious worship of his neighbor, we declare that these are abuses, which the magistrate ought to repress, both for the glory of God and the public weal."

III. OF THE DUTIES OF THE CIVIL MAGISTRATE.

"We maintain that while the Civil Magistrate, as such, is not an officer of the Church of Christ, and may not therefore assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical, he has yet an important part to act in his official capacity in relation to the Kingdom of Christ; that it is his duty, in his public as well as in his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations; and that in this view, without taking cognizance of offences against morality considered as sins against God, he ought to see that, in aiming to promote the social well-being, in subordination to the divine glory, the laws of the land in their enactment and administration are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures. At the present time we think it necessary especially to declare that he is bound to acknowledge the divine authority of the Christian Sabbath, and to secure to all his subjects their right to enjoy the sacred rest of that day."

The following was the deliverance of Synod on the subject:—

"That the Synod find with great satisfaction, that the views of the Committee of the United Presbyterian Church on the great principle that it is the duty of the civil Magistrate in his official as well as his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations, and that in aiming to promote the social well-being, he ought to see that the laws of the land are avowedly in accordance with the principles inculcated in the Word of God, are the same with those of this Church; rejoice in the prospect thus opened up that a union of the respective Synods may soon be realized; re-appoint the committee, with instructions to confer farther with the committee of the United Presbyterian Church, as to the agreement of their views in respect to the practical application of the principle referred to, and the prospect there would be of united action in carrying out this principle in the event of a union of the Churches, and report to the next meeting of Synod."

When the Joint Committee met again in October last, it was agreed to consider the opinions of those present, on the following points, viz:—

1. State endowments of religion.
2. The use of the Bible in the common schools.
3. The appointment of days of public humiliation and thanksgiving by civil authority.

On these points the following Resolutions were agreed to viz:—

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

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

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

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

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

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

The third point, viz, the appointment of a day of Public Humiliation and Thanksgiving by civil authority was next considered.

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

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

We now give the proceedings of the meetings of the joint Committees, on April 14th, and 15th, remarking that the labours of the Committees are now done, and that the matter will next come before the respective Synods at their approaching meetings.

At the meetings on the 14th and 15th ult. a very lengthened conference was held regarding the duty of the Church, as such, to approach the Civil Magistrate, with a view to secure the proper observance of the Lord's day; and in case of such a step being taken regarding the extent of the liberty of dissent allowed to a minority. Ultimately, the following resolution was unanimously adopted:—

That while it is the duty of the civil magistrate to protect the sacred character and obligation of the Sabbath, it is also the duty of the Church to bear her testimony in favour of God's holy day: which they may do by ap-

proaching the Legislature or otherwise, as the majority may determine. And that a minority while permitted all equitable liberty, would be understood in this, as in other departments of Ecclesiastical government as bound, in action or dissent, to respect constitutional order and the received principles of the united body.

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

Also, the following articles were agreed to:—

1. That the relations which the United Church shall bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Ireland, and all other Evangelical Churches, be intimate or otherwise, as the Supreme Court may from time to time determine. That all ministers or preachers applying for admission, shall be received on an equal footing, as by law to be enacted. And that all ministers or preachers at the time of the Union having pecuniary aid for missionary or pastoral work from any Foreign Church or Society, will continue to receive the same till the term agreed on expires.

From the first section of the above, Dr. Burns dissented and gave in his reasons.

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

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

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

HOME MISSION COMMITTEE.

At the meeting of the Home Mission Committee on the 14th ult., the following was the distribution of Missionaries and Students: To the Presbytery of Montreal—Rev. Mr. McKinnon, Messrs. McQueen, Kennedy, Greenfield, Matheson, and Coulthard.

To the Presbytery of Brockville and Ottawa—Rev. Wm. Park (for a few weeks), Messrs. McEwen, and Loched.

To the Presbytery of Kingston—Rev. Mr. Tait.

To the Presbytery of Coburg—Rev. T. Alexander, Mr. Millican.

To the Presbytery of Toronto—Rev. Messrs. Murray, Pearce, Shaw, Messrs. McVicar, C. Cameron, Robertson, Crow, Fraser, and McKerracher.

To the Presbytery of Hamilton—Rev. J. McMechan, Rev. Mr. McKenzie, Messrs. McCuaig, A. Stewart, McDonald, P. McDiarmid, T. Fenwick.

To the Presbytery of London—Rev. Messrs. Thom, Chesnut, R. McKenzie, J. McKay, Messrs. McLean, A. McDiarmid, Fletcher, W. Matheson, A. McKay, Bremner.

A Sub-Committee was appointed for the purpose of making arrangements for a Minister to

visit Red River during the summer, the Rev. Mr. McTavish being specially mentioned with reference to the mission proposed.

PRESBYTERY OF LONDON.

The Quarterly Meeting of the Presbytery of London was held at London on the 6th, 7th, and 8th days of April. The Rev. John Scott was elected Moderator for the next half-year.

The Rev. Robert McKenzie, Missionary, being present was invited to sit with the Presbytery.

A deed was received from Thos. C. Gregory, Esq., conveying a site for a Church in the village of Strathroy, to the Presbytery. The Moderator was appointed to acknowledge the receipt of the deed, and to tender the thanks of the Presbytery to Mr. Gregory and to correspond with him on this subject.

The Moderator was also appointed to reply to a communication from the Students Missionary Society of Knox College anent the employment of a Missionary among the Roman Catholic French Canadians in the West.

There was laid upon the table of the Presbytery a call from Richmond, Canada, East, and other relative documents transmitted by the Presbytery of Montreal, in favor of the Rev. D. McDiarmid. The Presbytery agreed to cite all parties to appear for their interests, at the next ordinary meeting to be held at London on the first Tuesday of July next.

A petition was read from the congregation at Kincardine, for the moderating in of a call to the Rev. D. McDiarmid.

The Rev. Mr. McNaughton, of Saugeen was appointed to moderate in a call, there on Wednesday the 26th May at 11 o'clock, A.M. The edict to be served by one of the Elders, on Sabbath the 16th May.

The sustaining of the call moderated in at Amherstburgh in favor of the Rev. Robert McKenzie, Missionary, was deferred until the next meeting in consequence of pecuniary embarrassments in the congregation.

The overture on the Barrier Act was approved of *simpliciter*.

On the overture anent Probationers laboring as Missionaries, the Presbytery agreed to recommend that the law requiring Missionaries to labor within the bounds of the Synod one year before they are eligible to receive a call, be repealed in so far as it relates to licentiates of our own Church, and Missionaries regularly designated, and those called to vacant congregations.

Anent the overture on the Home Missions, the Presbytery do not consider the Church in a position at present to form a general fund to assist weaker congregations and stations, but are of opinion that the present system that every Presbytery assist as far as possible the weaker congregations and stations within its bounds, should be continued in the meantime.

On the overture on the Romish Baptism, the Presbytery agreed to recommend to the Synod to appoint a Committee to consider this subject and to draw up a report in the form of an overture to be transmitted to Presbyterians.

The Presbytery agreed to meet with the Brethren of the United Presbyterian Church, of the Presbytery of London at next ordinary meeting, to engage in devotional exercises, and appoint the Moderator, and Mr. Clark to make the necessary arrangements.

Quarterly financial returns were given in from all the congregations except Chatham, St. Mary's, Innerkip, Mitchell, Harrington, Saugeen, and Hosanquet.

Assessors were appointed to form Kirk Sessions at St. Thomas, Port Stanley, and Buxton.

Petitions were received for Missionary supply from Paisley, Tara, Bruce, Kincardine, Wawaseeh, Colborne Mills, Manchester, Elms,

West Plympton, Enniskillen, Thamesford, Westminster, Frampton, Belmont, and Yarmouth, Thamesville, Bothwell, Wallacetown, Currie-Road, and Chalmers' Church, Dunwich.

The following appointments were given to Ministers, to dispense the Ordinance of the Lord's Supper before the next meeting, viz.:

At Amherstburgh, Messrs. King and McColl.
At Chalmers' Church, Dunwich, Messrs. D. McMillan, and Forrest.

At Yarmouth, Messrs. Young, and John McMillan.

At Frampton, Messrs. McDiarmid, and Rennie.

At Clinton, Mr. Findlay, assisted by Messrs. Graham, and Ross, on week days.

At Tara, Mr. McNaughton, assisted by Mr. Cheesnut.

At Huron, Ashfield, Kincardine, and Bruce, Messrs. L. McPherson, and Ferguson, in the months of July and August.

Mr. McKenzie was appointed to preach at Thamesford on the first Sabbath of May; and Mr. Doak to give one Sabbath a month to Vienna and Port Burwell until next meeting.

A Committee was appointed to prepare an overture to be transmitted to the Synod on the subject of worldly amusements.

It was agreed to overture the Synod for a division of the Presbytery; and that a special meeting be held at London on Tuesday 15th June next at 9 o'clock, A.M., to consider what division should be recommended in an overture to the Synod on this subject.

WILLIAM DOAK, *Pres. Clerk*.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 15th April. There was a large attendance of Ministers. Very few Elders were present.

Mr. McTavish (Convener of Committee on Missions to the North American Indians) gave an *interim* report to the effect that the Committee had been engaged in making enquiries on the subject.

The Conveners of Committees on Missionary meetings reported that meetings had been held throughout the Presbytery, and that almost uniformly the attendance and contributions were longer than in former years.

The Convener of the Presbytery's Home Mission Committee reported that applications for summer supply had been received from 18 different localities, and that 16 labourers had been allocated to the Presbytery by the Synod Committee.

Messrs. Laing (Convener) McTavish, Lowry, Reid, and Gregg were appointed a Committee to consider the best means to be adopted towards a more efficient visitation and supervision of the Presbytery's home mission field.

Mr. James White applied for admission as an Ordained Minister of the Presbyterian Church of Canada. He handed in a Presbyterian certificate of his standing as an ordained minister of the Presbyterian Church of England, which was ordered to lie on the table till next meeting. Messrs. Reid (Convener) Harris, Gray, Gregg, and Swinton, were appointed a Committee to confer with Mr. White in accordance with the laws of the Synod.

Mr. Gregg reported that after due notice he had moderated in a call to a Minister in Knox's Church, Toronto, and that the call had been unanimously given to the Rev. Alexander Topp, of Roxburgh Church, Edinburgh.

The call duly attested and signed by upwards of six hundred members and adherents was laid on the table and sustained.

A document was handed in containing a resolution passed at a Congregational Meeting of Knox's Church, to the effect that the annual stipend they undertook to pay Mr. Topp was five hundred pounds, and outfit one hundred pounds.

The Presbytery instructed the Clerk to transmit the call to the Presbytery of Edinburgh, and requested and authorised Dr. Robert Buchanan, Dr. Roxburgh, Dr. Bonar, Dr. Begg, and J. D. Bryce, Esq., to prosecute the same in behalf of the Presbytery, before the Courts of the Free Church of Scotland.

The concluding trial pieces and examinations of Mr. John Murray, were heard and sustained. He then answered the prescribed questions, and after prayer was licensed to preach the Gospel.

The next meeting of the Presbytery was appointed to be held in Oakville on Tuesday, the 15th June, at 9 o'clock, A.M.

WILLIAM GREGG, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

This Presbytery met in Kingston on the 13th of April, 1858.

The report of a deputation to visit Trenton and Consecn Congregations was called for. Mr. Wilson gave in a lengthened written report, which, with some explanations and emendations from Mr. Thomson, was adopted; and the thanks of the Presbytery to the deputation for their diligence in the matter, were ordered to be recorded.

Mr. Wilson reported that the Station of Storrington had been organized into a regular congregation, but that the sacrament of the Lord's Supper had not been dispensed there yet; and moved that Mr. Stewart (elder) be added to the Committee. The motion was agreed to.

A full, satisfactory, and highly encouraging written report of the Colportage Committee was read and given in by Mr. Wilson (convener) which was adopted.

Mr. Shaw (missionary) being present, was asked to give a report of his labours at Storrington and Ballinalinch since last meeting of Presbytery. He gave a verbal statement, which was deemed satisfactory.

A Report of the Home Mission Fund of the Presbytery was then read by the Treasurer, from which it appeared that the fund was nearly rid of a large debt with which it was encumbered a few months ago. The report was adopted; and the Presbytery's thanks to the Treasurer were ordered to be recorded.

Statistical Returns of Congregations were then called for. And Rev. Messrs. Gray and Wilson, ministers, and Messrs. Stewart and McLaughlin, elders, were appointed a Committee to act along with the Clerk in preparing all the Statistical Returns of the Presbytery, for the Synod; the Clerk, convener.

Mr. Chambers then tendered his resignation of his pastoral charge at Picton. Mr. Thomson also tabled his resignation of the pastoral charge of Trenton and Consecn. The Presbytery agreed to meet at Picton, on the 5th of May next, at 11 o'clock, A. M., to consider both cases of resignation. Mr. Samuel Anderson was appointed to cite the Congregation of Picton, and Rev. Mr. Wilson those of Trenton and Consecn, to appear for their interests at said meeting of Presbytery.

The Presbytery ordered the Session Records of Melrose and Roslin, Picton, Brock Street and Chalmers' Church, Kingston, to be testified as, on the whole, correctly kept; and enjoined the other sessions under their jurisdiction, to forward their records and statistical returns to the Clerk without delay.

The Overture on the Home Mission was then taken up. The Presbytery approved of a central fund, or some other, if it can be obtained, for the purpose of helping weak congregations.

The Overture on the Barrier Act was considered, and approved of.

The Presbytery then adjourned, to meet at Picton, on Wednesday, the 5th of May next at 11 o'clock, A. M.

JAS. A. THOMSON, *Pres. Clerk*

The Ecclesiastical and Missionary Record.

STUDENTS' MISSIONARY SOCIETY.

Mrs. Dr. Willis, Toronto.....	\$10 00
Bradford, per Miss Rose.....	9 00
Collingwood, per A. McDonald, student	4 00
Ramsay and Torbolton, per J. Killough,	
student.....	6 50
Per K. McLennan, student, collected at	
Finch, Cambridge, Lancaster, and	
Williamstown.....	11 00
	\$43 50

JAMES GREENFIELD, Treas.

RECEIVED by Mr. Gregg, Treasurer of Presbytery of Toronto Home Mission Fund, since Oct., 1857:

Weston.....	\$40.00
Innisfil.....	16.00
Toronto, West Station.....	11.44
" Knox's Church.....	32.35
" Cook's Church.....	39.30
Brampton.....	8.00
Osprey.....	£1 12 64
St. Vincent.....	1 9 94
Ireland.....	0 10 10
Euphrasia.....	0 5 10
Artemesia.....	2 10 54
Mono.....	1 12 6—30.50
Acton.....	10.15
Boston.....	13.23
Milton.....	4.50
Dundas Street.....	4.25
Oakville.....	15.07
Whitby.....	16.25
Osprey.....	12.60
Oro, Gaelic.....	£2 0 44
" English.....	1 5 5
Coldwater.....	0 9 0
Union Chapel.....	1 1 8
McLontie.....	0 2 6
Pentecostishine, Upper Sta-	
tion.....	1 1 3
do., Lower Station.....	0 10 6
Orilla.....	2 0 0
Mono, North End.....	1 1 04
Thora and Eldon.....	14 0 0—94.35
Collingwood.....	3.00
Innisfil.....	6.76
Barrie.....	4.00
Esca Town-line.....	1.66
Mono Centre.....	10.00
Mono West.....	6.00

MONEYS RECEIVED UP TO 20TH APRIL

KNOX'S COLLEGE.

Knox's Church, Hamilton—balance.....	\$ 6 43
Harrington.....	30 00
Williams.....	34 00
Lancaster.....	18 62
Dalhousie Mills.....	11 00
Montreal, Cote St.....	277 23
Bristol.....	9 30
St. Louis deGonzague.....	\$3 25
Durham.....	3 25
Valleyfield.....	7 00—13 50
Grafton.....	12 00
Cartwright.....	4 00
Chatham, Additional.....	6 25
Allansville.....	\$3 68
Maryborough.....	4 00—12 68
Thora and Eldon (in addition to \$64).....	27 70
Vaughan.....	4 20
New Hope.....	5 00
Inverness.....	24 00
Zorra.....	67 40
Stratford.....	49 00
Lobo.....	12 20
Carradoc.....	2 70
Knox's Church Toronto, to date.....	416 00
Peterboro'.....	105 00
Ayr.....	54 00
Guelph.....	40 00
Utica \$16; Ashburn, (in addition to \$6	
\$4 formerly paid).....	32 00

Springville.....	32 35
Kempton Brock St. (in addition to \$22)	3 70
Melrose and Roslin.....	55 35
Millbank.....	15 00
St. Sylvester.....	12 00
Wellington Square and Waterdown.....	11 70
Oro (English).....	\$6 50
Orilla.....	20 00—26 50

WIDOW'S FUND.

Orrilla.....	\$2 00
Harrington.....	9 00
Ingersoll.....	4 00
Darlington, Front \$14 50; Rear \$5 71	20 00
Sarua.....	9 00
Fergus.....	11 00
Bristol.....	6 29
Scarboro'—Knox's Church.....	\$16 00
Melville Church.....	2 00—18 00
Dundas.....	11 00
Egmondville.....	4 00
Windsor.....	2 50
Aylmer, &c.....	13 60
Vaughan.....	3 10
St. Eustache.....	\$2 50
Grand Franchere.....	4 50
St. Therese.....	5 70—12 50
Pictou.....	10 00
Stratford.....	10 44
Buxton.....	4 50
Oakville \$6 00; Dundas St. 92c.....	7 36
Woodstock, Chalmers Church.....	9 69
Brockville.....	15 00
Ridgetown.....	3 50
Pre-ent.....	11 25
Kingston, Brock St.....	12 00
Melrose and Roslin.....	13 63
Storrington.....	5 00
Elora.....	11 50
Cornwall.....	7 00
Lachute.....	8 00

Together with rates from the following ministers: Rev. George Smellie; Rev. John W. Smith; Rev. E. McLean; Rev. J. L. Gourlay; Rev. W. Gregg; Rev. W. Windell.

FOREIGN MISSIONS.

Harrington.....	\$11 00
Grafton.....	5 00
Robson's.....	3 00—8 00
Indian Lands.....	9 00
Roxboro.....	5 00—14 60
Knox's Church, Toronto.....	28 00
Allansville.....	4 15
Maryborough.....	2 25—7 10
Allan Settlement.....	6 00
Zorra.....	31 00
Corradoc.....	1 75
Buxton.....	4 62
Ayr.....	24 00
Springville.....	10 00
Storrington.....	4 00
Wellington Square, and Waterdown ..	4 80

JEWISH MISSIONS.

Grafton.....	5 00
Robson's.....	3 00
Peterboro.....	46 70

FRENCH CANADIAN MISSIONARY SOCIETY.

Harrington.....	10 60
Aylmer &c.....	11 40
Buxton.....	8 90
Willie and Johnny McIntosh, London..	2 60
Peterboro' Sabbath School.....	5 00
Melrose and Roslin.....	13 00
Millbank.....	10 00

BUXTON MISSION AND SYNOD FUND.

Dundee Ladies Association.....	24 33
Grafton.....	5 00
Alnwick.....	1 30
Bethesda.....	1 50—2 80
Aylmer &c.....	10 00
Willie and Johnny McIntosh, London..	1 00
Peterboro'.....	37 00
do. Sabbath School.....	5 00
Ayr Sabbath School.....	2 00
Kingston, Brock St.....	8 00
Melrose and Roslin.....	12 42

COLLEGE BUILDING FUND.

R. Dixon, Coteau Landing.....	2 00
Bristol.....	9 00
Kenyon.....	12 00
Chatham.....	3 00
Springville.....	20 00

PREBYTERY FUND.

Binbrook and Saltfleet.....	10 90
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PRESBYTERY OF TORONTO'S HOME

Brock and Reach.....	
Georgetown.....	80
Caledon East.....	4 00

RECEIPTS FOR RECORD UP TO 20TH APRIL.

VOL. XLV.—W McDonald, John McKenzie, Moore; R Morrison, Archibald Gillies Beaver-ton; G Dunbar, Spencerville; Thomas Ballan-tyne, Stratford; M Martin, J Laing, Tilbury, East; Dr Aberdeen, Chippawa; Mr McCub-bin, Williams; W Sylvester, Ingersoll; T Hill, R Johnson, Lancaster; J Watt, Brandon; Mr Thomson, Mrs Fisher, B Palmer, Grimshy; A McConecy, I Ross, Thamesford; J McIntosh, Archibald Boyd, D McRae, A Campbell, R McRae, Alexandria; T McJanet, Bristol; C Brown, St Louis de Gonzague; F Robertson, Kincairdine; Mrs J Stuckhouse, St Andrew; W Alexander, Toronto; A Mitchell, Lloyd-town; J Brown, Goderich; A Ramsay, Galt; J Adams, J McVicar, A Gray, Chatham; A Lumsden, Otanabee; McPegan, Shannon-ville; J W Kennedy, W Whyte, Mr McNabb, Mr Crawford, Ashton; D Campbell, Laskey; H Ross, Port Dover; Rev A Allen, St Eustache; R Young, Ramsay; J Sharp, Owen Sound; J Smith, Oneida; R Marshall, St Rose, \$1.00 over; S Spreull, Toronto; Messrs Spreull, Glasgow; H R Archer, Wardville; H McKay, George McKay, George McCallum, Kincairdine; Capt Wilson, Orilla; W McPherson, Ridgetown; Mr Morrison, Student; J Paton, Esq., King-ton; J McKillop, J Black, Fingal; R Fletcher, H Fletcher, Iona; Joseph McAllister, H Ham-ilton, Nithburgh; R Clow, Melbourne, in full; Rev. J. Stewart, J. R. Murkell, James Martin, Dickinson's Landing; D. R. Stuart, Wm Green, Woodstock; Rev A Wilson, Kingston; Miss McCalpin, Ireland; Mr Inulach, Drummond-ville; Rev Mr Shaw, Storrington; Mr Mc-Donald, Oakville; James Campbell, Morris-dale; J McColl, Ashgrove; Mr Reid, J Fergu-son, J McKown, Millbank; T Moore, Elma; Mrs Allan, Carthage; J Taylor, Millbank; Mrs Sabine, Brockville; Rev J Middlemiss, Elora, \$2.50; J Walker, Esq., Hamilton, \$20; John McKenzie, Chatsworth.

For former balances.—G Dunbar, Spence-ville; M Martin, Tilbury East; T Hill, Lanca-ster; A Thomson, Mrs Fisher, Grimshy; J Brown, Goderich; D McVicar, A Gray, Chat-ham; Mr Lumsden, Otanabee; Mr Pegan, Shannonville; D Campbell, Laskey; R Young, Ramsay; J Smith, Oneida; Mr Harstone, Baltimore, \$8; H R Archer, Wardville; Geo McKay, Geo McCallum, Kincairdine; John Mc-Killop, Fingal; Joseph McAllister, Nithburgh; R Clow, Melbourne; R Clark, Woodstock; Mr McDonald, Oakville; J McColl, Ashgrove; M Reid, J Ferguson, J McKown, Millbank; Tho-s Moore, Elma; J McKenzie, Chatsworth.

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Toronto, April 22, 1858.

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EXAMPLES:

Age at Entry	Annual Premiums for Assurance of £1000 Sterling.	Annual Return of Profit paid by Office.	Premiums have been thereby reduced to
	Sterling.	Sterling.	Sterling.
25	£21 18 4	£ 7 13 4	£14 5 0
35	28 10 0	9 19 6	18 10 6
45	37 1 8	12 19 7	21 2 1
55	53 15 0	18 16 5	34 18 9
60	65 10 0	22 18 6	42 11 6

*One-half only of the Premiums for the first six years need be paid under Policies for this amount or upwards,—the remaining half, if desired, remaining a permanent debt on the Policy at only 5 per cent interest.

Since the commencement of the Business, 420 of the Assured have died; and the Association has paid their families, or others in right of the Policies, the sums assured, amounting to £203,357 Sterling.

Copies of the last Annual Report, with Prospectus and Tables, may be had gratis at the Offices and Agencies.

JAMES GRANT, Secretary.

Montreal, 9 St. James Street }
6th April, 1858.

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J. G. WORTS, Esq.

MEDICAL OFFICERS:

Dr. JAS. BOVELL. Dr. N. BETHUNE.
WM. ALEXANDER,
Local Secretary.

Life Association of Scotland Office, }
Toronto, April 6, 1858.

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A Congregational Library of 35 volumes of Standard Religious Works will be sent in any order on receipt of £3 16s. 7d., the Catalogue price being £4 15s. 8d.

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April 26, 1858.

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