

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

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

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, JULY, 1853.

No. 9.

CONTENTS.

	Page
Presbytery of Toronto.....	129
Presbytery of Kingston.....	129
Presbytery of Montreal.....	129
Presbytery of London.....	130
Report of Committee on Sabbath Observance.....	130
Report of Committee on Sabbath Schools.....	131
Red River Settlement.....	131
Report on Buxton Mission.....	132
Missions to the Indians.....	132
Amherstburgh.....	133
French Canadian Missionary Society.....	133
French Canadian Mission.....	133
Ordination at Blandford.....	134
Meeting of Synod.....	134
Niagara.....	136
Legend of the Paris Polyglott, by the Rev. Dr. Burns.....	136
Choice Tracts—Review.....	136
Worship of a Missionary's Wife.....	137
Is there not a Cause.....	137
Statistical Tables and Financial Statement for year ending May, 1853, 138, 139, 140, 141	140
Report of Committee on Statistics.....	140
Report of Committee on Finance.....	141
Report of Committee on Intemperance.....	142
Appalling State of London.....	142
Miscellaneous.....	142
Receipts and Acknowledgments.....	142

COLLECTION FOR THE FRENCH CANADIAN MISSIONARY SOCIETY.

The Annual Collection, by recommendation of Synod, on behalf of the French Canadian Missionary Society, is appointed for the third Sabbath in July.

KNOX'S COLLEGE LIBRARY.

Ministers and others who have out Books from the Library of Knox's College, will oblige, by sending, at their earliest opportunity, all Books that have been out for more than six months.

JOHN LAING, Librarian.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet on Tuesday, the 12th of July, at 3 o'clock, P. M., in Knox's Church, Hamilton.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF TORONTO.

Next ordinary meeting of Presbytery will be held in the usual place, on the first Wednesday of September, at 11 o'clock, A. M., when the Records of the various Sessions within the bounds will be called for.

A *pro re nata* meeting of Toronto Presbytery will be held in the usual place, on Wednesday, the 6th of July, at 11 o'clock, A. M.

THOMAS WIGHTMAN, Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston will meet in Picton, on the second Wednesday in July.

W. GREGG, Pres. Clerk.

PRESBYTERY OF TORONTO.

The following is a brief notice of the principal items of business taken up by this Court during the Synod at Hamilton—

Mr. W. L. McKay, student, appeared before the Presbytery, requesting the privilege of being re-examined, with the view of being recommended to the Synod for leave to be taken on trials for license. On motion it was agreed to proceed to re-examine Mr. McKay, it being understood that according to the advice formerly given him, he was not precluded from appearing for re-examination, whereupon he was examined on Mental and Moral Philosophy and Theology, including Hermeneutics and Church History. The Presbytery on a review of Mr. McKay's examination at this time, in connexion with the appearance he made on the other branches examined on the 2nd of March last, agreed to apply to the Synod for leave to take him on trials for license, although, in the peculiar circumstances of the case, there had not been time to issue the usual circular letters.

The case of a call from Thorah and Eldon in favour of Mr. McMillan of Caledon, and which had been sustained at a former meeting, was next taken up—when parties having been heard for and against the translation of Mr. McMillan—the Presbytery asked Mr. McMillan as to his inclination to accept the call, when he stated (after having had sufficient time for consideration,) that after giving the matter his prayerful consideration, he felt it his duty to inform the Presbytery that he could not close with said call. The Presbytery agreed not to press the matter on Mr. McMillan, and at the same time agreed to express their sympathy with the congregations of Thorah and Eldon, under the additional disappointment which they have now sustained, and also to dispense the Lord's Supper in that congregation, on as early a day as possible.

It was agreed to dispense the Communion at the following places during the summer, viz—Thorah and Eldon, by Mr. McMillan and Mr. Mitchell, on the 10th of July.

At Vaughan, Gaelic and English, by Mr. McLachlan, who is to ask his English assistant, and fix the time.

At Scarboro', by Mr. Irvine and Mr. Nisbet.

At Moño, by Dr. Burns and Mr. Alexander.

PRESBYTERY OF KINGSTON.

The Kingston Presbytery met at Kingston, on the 23rd of May. The following is an outline of its proceedings:—

A communication from the congregation of Storrington was laid before the Presbytery, praying for the appointment of a missionary during the summer. Mr. Chambers was appointed to labour there and in Ballinahinch.

A petition from the Brock-street congregation, Kingston, was laid before the Presbytery, praying them to authorise some of their number to moderate in a call to a minister. Messrs. Reid and Burns were appointed for the purpose, and the Presbytery further resolved to aid the congregation in their efforts to obtain a suitable pastor, and, in the meantime, appointed Mr. Gregg to preach to them on the 15th May, and Mr. Chesnut on the 5th June.

The Presbytery inquired as to the extent to which the stated collections had been attended to. It appeared that they had been generally attended to in Gananoque, Picton, and Chalmers' Church, Kingston. The Presbytery enjoined these congregations which may have neglected any of the schemes, to attend to them before the end of this month, and to report the various contributions before the meeting of Synod.

Mr. Chesnut presented an account of monies received by him while acting as missionary, from which it appeared that Madoc had failed to contribute its portion. Messrs. Rogers and Gregg were therefore appointed a Committee to bring this subject before the friends in Madoc, for the purpose of obtaining the arrears due by them.

A report on the revival of religion was presented by Mr. Burns. The Presbytery agreed to sustain the report, and further referred the matter to the Committee, requesting them to draw up a succinct report to be submitted at a future meeting of Presbytery. The Presbytery also spent some time in conference on the subject of Revivals of Religion.

The Presbytery adjourned to meet in Kingston, on the 7th day of June, at one o'clock, P. M.

WILLIAM GREGG, Clerk.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, of the Presbyterian Church of Canada, met in St. Gabriel Street Church, on Wednesday, 4th May. The following were the principal items of business:

After hearing parties, the Presbytery resolved to give effect to a call addressed to the Rev. Daniel Gordon, Missionary at Lingwick, by the congregations of Indian Lands and Kenyon; and to induct Mr. Gordon as pastor there; at a date to be fixed hereafter.

Missionary appointments were made as follows:—

Mr. McConechie, to Leeds and St. Sylvester. Mr. John Murray, for three months, to Durham and Farnham.

Mr. John Anderson, to La Guerre, and subsequently to Lancaster and Dalhousie.

Mr. Milloy, to Martintown and Williamstown. Petitions for supply from Chateaugay Basin, and Henryville, were read and remitted to the Missionary Committee.

Mr. Nicol Nicolson, Student of Theology, was examined, and it was resolved to apply to the ensuing Synod for leave to take him on trial forthwith.

The question of Temperance also engaged the serious attention of the court.

PRESBYTERY OF LONDON.

The Presbytery of London met on the 11th of May, and continued its sitting for two days. The following is a short statement of the principal business transacted:—

The Rev. William Macalister having accepted of a call from Metis, Canada East, was released from his charge at Sarnia. The call was accepted by Mr Macalister, and his translation allowed to be prosecuted without opposition from the congregation at Sarnia, on account of his delicate state of health, which, according to the opinion of physicians, will be much improved by his residing near to the sea.

In compliance with a petition from the people at Tilbury, the connexion between the congregation there and that of Chatham was dissolved, in order that the former, by occupying the position of a separate station, might receive the regular services of a missionary, instead of one service in the month which had hitherto been given by Mr. McColl of Chatham.

The following reports were received respecting the Missionary Meetings appointed to be held during the winter. Mr. King reported for the Western section, that, owing to the delicate health of the two members who were appointed to join him, no meetings had been held, but that they purposed holding these meetings as soon as the season of settled weather had arrived. Mr. Scott reported for the Middle section, that meetings had been held at the time appointed at all the congregations and mission stations within their division, that the meetings had been largely attended, that all the members of Presbytery belonging to the section had been present at them, and that collections had been taken up to the amount of £25, which had been chiefly devoted to the Home Mission Fund,—and Mr. Ball reported for the Eastern section, that only one successful meeting had been held, that other two had been attempted, but that, in consequence of the stormy weather they had proved failures, and that, the weather still continuing very severe, the rest had been postponed.

The following distribution was made of the missionaries assigned to the Presbytery by the Synod's Home Missionary Committee. Mr. Peter Currie was appointed for the whole season to the three important Gaelic stations of Bruce, Kincairdine, and Ashfield; Mr. Ferguson to Caradoc North and South for two months, and afterwards to Bosanquet; Mr. Blain to Mitchell and Queen's Bush for two months, and afterwards to Sarnia; Mr. Straith for the whole season to Tilbury; Mr. Ball having expressed his willingness to visit Saugeen was appointed to spend four weeks at that station.

Mr. Straith having, at the urgent request of Mr. King, been allowed to remain for the whole season at Tilbury, Mr. King and Mr. McColl were appointed a committee to provide—either by their own services, or those of any other that they might obtain—eight weeks' supply to Wallaceburgh, before the ordinary meeting of Presbytery in October.

The Presbytery considering the sacred obligation of all the disciples of the Lord Jesus to commemorate his death according to his own appointment, and the duty of the office-bearers to see that all the professed people of God under their charge, having an opportunity of fulfilling their Saviour's command, resolved to have the Sacrament of the Lord's Supper dispensed at every vacant congregation and mission station within their bounds, at least once every year. The Presbytery, therefore, appointed that the ordinance of the Lord's Supper should be dispensed at the following places, and by the following members before the August meeting:—

At Kincairdine, in the month of July, by Messrs. McKenzie, L. McPherson, and Ross; at Thamesford, on the third Sabbath of June, by Messrs. McKenzie, Sutherland, and Fraser; at Mitchell, at the time found to be most convenient, by

Messrs. Graham and T. McPherson; and at Tilbury, on the second Sabbath of July, by Messrs. King and McColl.

The following additional appointments were also given to members of Presbytery. Mr. Ross was appointed to give a Sabbath to Waanosh, before the meeting of Synod; Mr. Wallace and Mr. McDiarmid were appointed to supply Mr. Ball's pulpit during his absence at Saugeen, and Mr. Allan was appointed to supply Fingal on the second and third Sabbath of July.

Mr. McLaren having accepted of the call from Amherstburgh, and Mr. Tolmie of that from Blandford, their trials for ordination were heard and sustained, and Mr. McLaren's ordination appointed to take place on Wednesday the 1st of June, and Mr. Tolmie's on Thursday the 2nd of the same month.*

The Presbytery agreed to apply at the approaching meeting of Synod, for leave to take Mr. W. Blain, student of Divinity, on trial for license.

The Presbytery having considered the proposal of the Synod's Home Mission Committee, for endeavouring to obtain a supply of suitable preachers from the Free Church of Scotland, cordially agreed to the proposal, and resolved to provide the amount for outfit, and the amount of salary mentioned to three such preachers.

JOHN SCOTT, Pres. Clerk.

REPORT OF SYNOD'S COMMITTEE ON SABBATH OBSERVANCE.

In taking a retrospect of the year that has elapsed since their last Report was submitted, your Committee feel that there is no small cause for gladness and gratitude. It is but a short time since a formal agitation on the Sabbath question commenced. At first its promoters were assailed with the shafts of ridicule. They had to cope with an opposition which ranged beneath its variegated banner, pecuniary interest, chilling indifference, established custom, and a withering latitudinarianism. They were denounced as a set of sanctimonious Puritans and Pharisaical brawlers. Any representations made by them were regarded as but an echo of what was politely styled by an eminent living historian, the "braying of Exeter Hall." Now, these venomous shafts have fallen powerless. The line of opposition originally followed has been changed, and the question formerly in the background, has assumed an air of practical importance, and asserted for itself its legitimate place amongst the great social-religious questions of the day.

The Pulpit occupied (as is its duty,) the foremost place. For three years past the third Sabbath in January has been specially devoted to the advocacy of the subject. To a very considerable extent this re-echo, originally emanating from the Society in Kingston, has been carried out. It is impossible to calculate the amount of good that may arise from the Gospel trumpet through the lips of every minister in the Province, giving forth at least once every year, no uncertain sound on this vitally important question.

It is a pleasing proof of progress during the past year, that the Press has lent its powerful aid to a greater extent than hitherto. Not to speak of professedly religious journals, (denominational and general,) whose support might be so far counted on, there are nearly a dozen purely secular and of various shades of politics, in which highly favorable articles have appeared. The *Quebec Gazette*, generally considered to be the English organ of the Government, at headquarters, is of the number. The opposition offered by the Press is scarcely worth speaking of; the objections brought forward and the arguments employed belong to the thread-bare, stereotyped class that have been repeatedly exploded.

* These ordinations have since taken place as appointed.

The Platform has joined in with the Pulpit and the Press. Lectures have been delivered, and organizations formed. In the presence of the Postmaster General, by the lips of prominent members of both our Legislative Halls, the cause has been eloquently pled.

In Toronto and Quebec, reform associations have sprung up; in Montreal and Kingston they have been in existence for some time. Should Hamilton and London follow in their footsteps, the chain extending along our border will be complete. With branches reaching into the back country, a network might be soon spread over the entire surface of our Province, which would secure an almost telegraphic communication and consequent unity and simultaneity of action in any emergency, as well as facilitate the establishment of a Grand Provincial Alliance.

To the subjects of the Post Office and the Canals, public attention has as yet been principally directed. The number of memorials to the Legislature last year amounted to 69. This year there were 196, showing an increase nearly threefold. These memorials have come from cities, towns, villages, municipalities in their Corporate capacity, individual Congregations, Ecclesiastical Courts, and Sabbath Societies. The movement in Parliament has been an extremely interesting and important one. The Parliamentary Committee have collected a mass of statistics which may prove of great practical advantage in the subsequent conducting of this contest. The Report is an able and elaborate document, logical in its development of principles and luminous in its arrangement of facts. The evidence, oral and documentary is conclusive on these three points—

1. That Sabbath labour is carried on to a lamentable extent in the Post Office and on the Canals.

2. That such labour is altogether unnecessary.

3. That it is positively injurious to those who are so employed, physically, mentally, morally, spiritually.

The Bill founded on this Report contains four distinct provisions fully carrying out the wishes of the memorialists, viz., that there should be no running of mails or delivery of letters, and that Canal Locks be closed from Saturday at midnight till Sabbath at midnight. This Bill came up for discussion last week, and was lost by a majority of one, there being 26 for and 27 against. This defeat we consider as equivalent to a victory. The measure introduced by Mr. Bell, ex-member for Lanark, was defeated by the very same number, but then it was very narrow in its basis and limited in its scope. It left the settlement of the question entirely to local Councils, and being discussed in Toronto, had a certain amount of Protestant influence brought to bear in its favor. This measure was sweeping in its provisions and universal in its application, and was moreover debated in the face of a rampant Priesthood, whose uniform practice it is to set an extinguisher on the Sabbath. It is therefore cause of surprise that there should have been such a large and respectable minority. Had it been left to Upper Canadian votes, it would have been carried almost unanimously, only two having been registered against it. We would not of course be considered as endorsing all the sentiments which the Report or the preamble of the Bill contain. The ground assumed is undoubtedly low and narrow. We desiderate the elevation of the question to the lofty platform of that commandment which is exceeding broad. We would have it advocated not because of its practical utility or physical necessity, or its being the birthright of every member of the human family in whose behalf protection may be legitimately sought, but because it was engraved on the solid tablets of Sinai, and comes within the sweep of that all pervading announcement—"Thus saith the Lord." The labours, however, of the Parliamentary committee merit our hearty thanks, prosecuted as they have been faithfully and energetically.

cally, though there were many adversaries. We gratefully accept them as the first fruits of a harvest we trust may speedily be reaped.

As regards direct action taken by your Committee, they have to state that the Synodical memorials were duly forwarded to Quebec, signed by the Moderator and Clerk. The Presbytery of Kingston, one of two Sessions, and several Congregations of our Church have also memorialized. A correspondence was also entered into with the Chairman of the Parliamentary Committee, through the Convener, acting in another capacity. Assistance was rendered in the way of increasing the number of memorials and securing evidence. There is reason to believe that the subject has been taken up by most of our ministers, if not on the Sabbath in January referred to previously, at least on some other occasion or occasions during the year.

The substance of last year's Report was published in the *Record*. At the opening of Parliament a brief address was published, stimulating to immediate effort in the matter of memorials. Your Committee at its September meeting resolved on issuing a Circular, explanatory of the grounds on which they advocated the stoppage of mails and the shutting of Post Offices on the Sabbath—and meeting objections. This Circular appeared in the October number of the *Record*. The Pastoral Address enjoined by the Synod has also been published through the same medium. Its principal objects were to furnish a synopsis of the evidence in favour of the Divine authority and permanent obligation of the Sabbath, and to bring under the notice of our people some of the more prominent forms of Sabbath desecration.

Articles too have appeared in the *Record*, illustrating certain phases of the general question.

Your Committee would beg respectfully to recommend:—

1. That the Synod renew their appeal to Parliament, so soon as a convenient opportunity is presented, and that presbyteries, sessions and individual congregations take similar action.

2. That the plan of preaching on the subject of the Sabbath be continued, and that for uniformity sake the third Sabbath in January be selected.

3. That superintendents of Sabbath schools direct the attention of the children under their supervision, as frequently as possible, to this great question.

4. That whilst by all means avoiding every thing like political partizanship, we should endeavour, in the event of a new election, to press on the attention of candidates the Sabbath question; and especially to the passage of a prohibitory law, as regards Sabbath labour in the public departments.

5. That Sessions be recommended to discountenance, by every means in their power, visiting, travelling, and other prevalent forms of Sabbath desecration; to reprove, rebuke, and exhort with all long sufferings, and faithfully to enforce more stringent discipline, should it be deemed necessary.

6. That inasmuch as this cause cannot be successfully prosecuted without the divine blessing, and union for prayer is especially needed and fitted to prove highly beneficial, in order to that blessing being secured, an hour monthly, say between 7 and 8, P. M., on the last Saturday of every month, be thus set apart by all the office-bearers and members of our church.

Your Committee feel that in connexion with this cause we are called on as a church, to thank God and take courage. Let us go forward, stimulated and encouraged by the reasonableness of the cause itself, the solid Scriptural foundation on which it rests, the experience of the past, the aspects of the present, and the prospects of the future. Be it ours by the employment of every legitimate instrumentality to preserve unbroken that fence which a divine hand has reared around this sacred institution, to count the Sabbath the holy of the Lord, honourable, then ours will be the

privilege of riding on the high places of this land, and being fed with the heritage of Jacob, our father, for the mouth of the Lord hath spoken it

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your Committee was appointed for the purpose of directing their attention to the subject of Sabbath Schools and Bible Classes, with the view of making such suggestions as they might think fitted to promote the efficiency of these institutions for communicating religious instructions. In pursuance of the object they would now submit the following suggestions:—

1. That special care should be taken in the selection of teachers of piety and intelligence, and who possess the faculty of communicating religious instruction, and that their appointment should be subject to the approval of the Session.

2. That a regular series of lessons, consisting of portions of Scripture and of the Shorter Catechism, should be taught simultaneously in all the classes of each school, and that the exercises of each Sabbath should be closed with a general examination of the whole school by the Superintendent or Minister.

3. That Ministers should preach an annual sermon in their respective congregations on the subject of Sabbath schools, and deliver a quarterly address to the scholars of those schools under their charge.

4. That Elders be recommended to take special pains to see that all the children within their respective districts are regularly in attendance at Sabbath schools, and that they should make inquiry as to the effects of the instructions therein communicated.

5. Where congregations are large or scattered, it is recommended, that besides a central school, others should be established in more remote localities for the benefit of the children residing therein.

6. With reference to Bible classes, they recommend the establishment of congregational classes, not merely for the young, but also for those of maturer years, and that in these might be taken up the same subjects as are taught in the Sabbath school, on the ensuing Sabbath, that so teachers might have an opportunity of being better prepared for the discharge of their duties.

7. Finally; that the efficiency of Sabbath schools and Bible classes, as instruments of instruction and conversion, and as means of the revival of religion, should form a special subject of prayer in each closet, family and congregation.

WILLIAM GREGG, Convener.

THE RED RIVER SETTLEMENT.

In connexion with the Synod's Home Mission Report, it has been customary to notice the mission at the Red River, within the territories of the Hudson's Bay Company. It is with the parent church in Scotland that the spiritual superintendence and care of this mission principally lies, and to the Colonial Committee of the Free Church of Scotland has been entrusted the important measure of selecting and sending out a permanent pastor. In the meantime it is well known that in autumn of 1851, Mr. John Black, an esteemed young brother, was commissioned by the authority of this church to take the spiritual charge. He was solemnly ordained at Toronto about the beginning of August; arrived after many delays and difficulties at the settlement in the end of September, and he has thus spent two winters in that distant region. The warm reception he met with; his labours and his success in organizing the church, and in the dispensation of ordinances thereafter; these and other particulars strikingly illustrative of a special Providence, are all familiar to the members of this church, as they have been from time to time

brought before the public through the medium of the *Record*.

During the past year frequent communications have been received from Mr. Black, of a very favourable and encouraging nature. His health has been mercifully favoured, and he has been permitted to continue his valuable labours without interruption. The ravages of the flood, which for a season desolated the land, and for six weeks compelled the settlers to take refuge on the more elevated ridges, have been in mercy repaired with the loss, we believe, of a single life, and the colony is as prosperous as ever.

A plain and substantial place of worship, a stone edifice, has been commenced, and a readiness for the minister is also in progress. At a settlement, 14 miles north of the principal station, a second or branch church has been put up; and in these two places, divine service is regularly maintained on Sabbaths and at other times. The attendance at both settlements is regular and good, and the number of members now in communion is about 70; and this considered, as the nucleus of a Gaelic congregation; is highly encouraging. The Sabbath school at the principal settlement is attended by upwards of 100 pupils, and the Bible Class numbers from 25 to 30. A godly discipline has been maintained by the eldership, and the moral influence of sound Scriptural Presbyterianism has been felt beneficially throughout the settlement.

In the end of autumn last, a painful event occurred in the neighbourhood of the Red River colony. Mr. Terry, a young man, under the charge of the Rev. Mr. Tanner, a pious American missionary, and in training under him for future labours among the native Indians, had been attacked and cruelly massacred by the Sioux. Since that distressing event Mr. Tanner has been settled near Pembina, and within the American boundaries, as a labourer among the Indians.

We are happy to report that a kindlier feeling now exists on the part of the adherents of the Episcopal Church towards our missionary operations, in behalf of our people in the settlement. Our friends had stood forth manfully for their rights, and the righteous claims of civil and religious freedom have been successfully vindicated. The Presbyterian brethren have, no doubt, made great sacrifices, but peace has been their reward, and liberty to sit under their own vine and fig-tree, none daring to make them afraid. The last stronghold of selfish exclusiveness; indeed, has not yet been stormed; and the Academies and Normal Schools of Canada West, may for some time yet be called to open their gates to such young men as Mr. Black or others may send or bring down, for the benefits of a sound liberal education.

The Colonial Committee of the Free Church at Edinburgh, are in hopes of being able soon to send out a pious Gaelic minister to relieve Mr. Black, who will be hailed by the Synod of Canada on his return amongst us, from a field of honourable labour, and his re-accession to our body, which has suffered much by the ravages of mortality, will be an event of most pleasing import. We could ill spare him at the time—still less now—and yet the Synod will not regret his temporary absence, considering the benefits he has been the means of conferring on an interesting out-post at the verge of civilization. Let assembled pastors and elders remember our brother at the throne of grace; while they seek to keep up with him, from time to time, a friendly correspondence.

The sum of about £30 currency, has been collected in aid of the erection of the church at Red River. The friends of our church, and of all the churches, are earnestly requested to help this interesting claim, and any sum, however small, sent to the Treasurer of the church, or to the Rev. Dr. Burns, Toronto, who has conducted the correspondence with the Red River since the commencement of the mission, will be most thankfully received.

REPORT ON BUXTON MISSION.

In presenting the annual report of the Buxton mission to the Synod, we feel the difficulty of giving a detailed statement of all our operations in a single report. We shall endeavour, however, to give a brief outline of the present condition of the mission, and its future prospects. Every year's experience in the work manifests more clearly that the great end in view will be attained, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And however weak and feeble may be the agency employed, yet a firm faith in the Divine promise, "To I am with you always" will encourage and support under the darkest trials and discouragements.

During the past year we have had many difficulties to contend with, still our course has been onward, and the work has been silently and steadily progressing. The mission embraces two objects, the social and religious improvement of the coloured people in the Province. The first is the basis on which the religious improvement rests. Without a fixed home we can produce no permanent results. The unsettled state of this class of our population, has been one of the chief causes why efforts, hitherto made in their behalf, have not been more successful. A large amount of means has been expended by different denominations in the United States, for the purpose of educating and improving the coloured people in Canada; but the result has not been equal to the expenditure. Very few coloured persons have acquired any thing like a liberal education in the Province. The reason is obvious. Neither the people themselves, on whose behalf the schools were established, nor the institutions of learning, were fixed and permanent. Just like our Indian tribes, as long as they continue to lead a wandering life, you can neither civilize nor educate them. As long as the coloured man remains without a permanent home, little progress can be made in improving his moral condition. The first object has been to provide them with a home. It will be gratifying to the friends who have kindly aided in securing the land on which the mission is established, to learn that one hundred and twenty families have already settled on it; put up comfortable houses, and some have made good improvements for the time; all are supporting themselves by their own industry, and appear happy and contented. I may here mention that this part of our operations is not connected with the mission, nor is the Synod in any way responsible for it. Its affairs are managed by a Board of Directors, who keep their office in Toronto, and attend to the sale and settlement of the land, but do not interfere with the religious instruction of those settled there. The Elgin Association simply provides the settlers with a home. The Synod provides them with the means of grace, and a religious education; for this latter branch alone is the Church responsible.

In consequence of the rapid increase in the settlement, the buildings occupied at present as a Church and school, do not afford sufficient accommodation. The Church in particular is quite too small to seat those who attend in good weather, a large number having to remain outside. Another has been contracted for fifty by twenty-six, the body of the house is up and roofed, the floor is laid, and we hope to get into it by the first of July. The attendance at Church is steady and on the increase, varying from one hundred and sixty to upwards of two hundred, according to the state of the roads.

Since the last annual report we had two Communion Seasons; at the first eight were added on examination, at the second ten; six on examination and four by certificate. The number of Communicants on the roll is twenty-six. With this increase in the number of Communicants, there is also a growing desire for the Word and Ordinances. The attendance at the Bible Classes and prayer meetings is greater, and marked with a growing seriousness, especially among

the young, which we trust will ripen into fruit for eternity. The school is in successful operation, although we have changed teachers twice since the last annual report. For these changes there is no remedy for the present, as the supply comes from the College, and the services of the young men can only be obtained for six months, they at the end of that time having to return to their studies at College. These frequent changes are a serious drawback to the efficiency and prosperity of the school. It would be very desirable to get a permanent teacher for it as soon as possible. At present it is under the charge of Mr. Forest, a Student from Knox's College, who is an excellent teacher, but must leave for his studies when the College opens in November, just about the time when he becomes acquainted with the parents and scholars, and gets his school in good working order. The number of scholars on the roll during the past year, has been one hundred and nine. The average attendance sixty. Besides the common English branches and Latin, which was commenced eighteen months ago with the view of training up young men for future usefulness in the Church, a few have commenced the study of algebra and geometry, in which they have made considerable progress. We have had during the past year many applications to receive boarders at the school, but were unable to take them, having no accommodation.

In connection with the Church the Sabbath school has been regularly kept up, and the attendance has been greater than on any previous year. There are eighty at present on the roll, and the number would be greater, could we only provide teachers to take charge of the scholars when they come. We hope during the summer to supply in some measure the deficiency, by obtaining teachers among the settlers. But the deficiency will only be permanently supplied when we raise teachers. A number of the scholars are getting the Shorter Catechism. A few of them have committed the whole, together with a number of Scripture proofs. The Bible Society in Toronto, through the kindness of Mr. Howard, who has always taken a warm interest in the mission, has given a donation of Bibles for the Sabbath schools; besides these, one hundred and fifty Bibles and two hundred Testaments have been sold to the settlers at cost. We have endeavoured to put the Word of God into the hands of all who can read it.

A donation of 50 volumes was also received for the congregational library from F. B. Ellis, Esq., Dayton, Ohio. It would be very desirable that this library should be increased, to supply with wholesome reading, the desire manifested by many of the settlers for mental improvement. During the winter months a night school was kept up for the adult population. About thirty availed themselves of the opportunity, and made considerable progress both in reading and writing. Lessons were also given during the winter, in sacred music, by Mr. McLachlan, which has improved very much the congregational singing. When the last annual report was made the mission was burdened with a debt, which we hoped to remove by a special effort made in the different congregations of the Synod. That hope has been disappointed. Only a few congregations responded to the call, the rest did nothing. There has only been as much collected with the Synod fund, as meets the current expenses of the year, and one third of this has been contributed by friends in the United States. The original debt still stands increased by the additional sum necessary to enlarge the Church accommodation, amounting to about £40, and will fall due on the first of the next month. The whole debt amounts to about £250. It would be highly desirable that this debt be paid off immediately, that it may no longer paralyze our efforts.

We have only given a brief outline of the various operations of the mission, and stated some of the more immediate visible results. For what has been done there is cause of thankfulness and

gratitude to God; but we believe what has already appeared, is but an earnest of much greater results hereafter to be seen. The good seed has been sown, and with God's blessing it will spring up and bear abundant fruit. Its effects may not now be perceived, but we have the sure promise that "the word will not return void." The influence of the Holy Spirit on the heart, are often as "the dew of Hermon, the dew that descended on Zion," silent and unperceived, though diffusive and refreshing. Encouraged by the past we would look for greater results in future, and while we ask for enlarged means to carry on the work, let none suppose for a moment that gold and silver are our greatest wants. These are wanted, because such is God's appointment, but our greatest wants are more of the spirit of believing prayer, more faith in the Divine promises, more humility in the sight of God, and more of the Spirit of Christ.

[Mr. King has been instructed by the Synod to visit those places which have not formerly been visited on behalf of this mission—and expects to be in Montreal about the middle of July.]

MISSIONS TO THE INDIANS

To the Editor of the Record.

DEAR SIR,—The Missionary Meeting of the Methodist society in Wardsville, held on the evening of the 10th of February, was deeply interesting. The school-house in which it took place was quite full,—devout disciples of various names were there, and a hallowed atmosphere seemed to be inhaled. After the opening report for the year was read, which seemed to be satisfactory. In the course of the evening they sang the missionary hymn,—

"From Greenland's icy mountains—
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sands," &c.

This seems a favourite piece in the eastern and western world, and thrilling emotions have been produced by it among the thousands assembled in Exeter Hall, as well as among inmates who have heard it sweetly sung in the Erie canal boats, by well trained American voices.

The Rev. William Sutherland, of Ekfrid, gave the first speech, replete with deep feeling, Christian exhortation, and interesting anecdote. To my mind there is something pre-eminently beautiful, when brethren of various denominations appear together occasionally on the same consecrated ground. How good and how pleasant it is when such dwell together in unity. How impressive to ministers—how profitable to hearers. Various Methodist clergymen also spoke, and though speaker succeeded speaker, the interest seemed to be sustained to the last. I felt highly privileged in giving my attendance and observations at such a season.

There was an Indian missionary there, and he was the last who addressed the audience. I had never heard one of this description previously, and truly it was good to be there. To those unaccustomed to such an orator, the reading of the following items may be interesting, though it is not professed that they are arranged in the exact order in which they were delivered:—

"My friends, the Indian thanks you for having sent the Gospel of Jesus Christ to his countrymen. He hopes to spend eternity in heaven with the white man. I have taken hold of the Gospel with both hands and will never weary of it. You white people have fine houses; Indians bowed down when he sees this. He has no house but the wigwam in the desert—no cattle but his dog, and some doubt if he has even a soul. It is your work, my friends, to spread the Gospel. No, it is not your work, but the work of Jesus Christ, but it is yours to help Him in it. * * * I met some of my countrymen going past; don't

sell the baskets, I said to them, for the fire water, but sell them for bread. . . . We are builders; help us to build the Gospel net. You have red fishes and white fishes, and the hawk will be diving under water for them, and we want them secured before he come."

After the speeches the doxology was sung,—
Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

While all were standing singing, it was deeply impressive to notice the bearing and attitude of the Indian. He stood too, his eyes shut and the one arm locked in the other, a very picture of devotion, and will yet stand before the Lamb on the Mount Zion above. If any doubt that the Indian has a soul, and in this case a redeemed soul too, let him reflect on this—"When I was a heathen, said he, I was ignorant of the three letters G O D." Yes, but he now knows that it is life eternal to know the only true God and Jesus Christ whom he has sent. What a meeting was this—the Presbyterian and the Methodist, the red man and the white, deeply moved under the influence of a common Redeemer's love.

The chairman having returned thanks to the Free Church ministers who had borne a part in the meeting, alluding to Dr. Chalmers and Dr. Candlish, one of whom had said that Methodism was the finest development of Christianity in the 18th century, I briefly replied. After a liberal collection and subscription the meeting broke up. With cordiality I took the hand of the brethren, and especially that of the son of the desert, and wished them success in the cause of the Lord. While the Church of England, Methodists, &c., send missionaries to the Indians, will our church do nothing for them? The Indian cannot thank any Presbyterian Church in this Province, for sending a missionary to his benighted countrymen. This ought not so to be. Let us as a church start a mission to some of their scattered families, or if we will not do that, let us at least make a yearly contribution to aid other churches labouring in this honourable department. Think how Bramer agonized for their deliverance, and what serious thoughts Boardman had about them, before he left the American strand to plant his feet on the shore of heathen Burnah. Christianity has raised males and females among them from a state of the lowest degradation to glory, honour and immortality.

What do we read about the Cherokee Female Seminary:—"The place (says one) has been for months, and still is a Bechum, a place of joy and trombling, a place of hope and fear. Gradually, and almost imperceptibly, the work has been growing, until it has arrived at its present state. It has proceeded in such a manner, and by such secret influences, that we rejoice it must be all ascribed to Christ and his Spirit." Of the Choctaw nation of Indians it said, "that they number 20,000 souls. Several standard works are already issued in that language, and the New Testament is nearly completed." In Egmondville we have but few graves, yet, but few though they be, the body of an Indian has been deposited in one of them. And truly our Home Mission will never be a complete one, till it embrace the children of the red man as well as the children of the white and the black. I remain yours in the best of bonds.

W. GRAHAM.

Tuckersmith, April 12, 1853.

AMHERSTBURGH

To the Editor of the Record.

DEAR SIR,—

As you well know, the last three years has been a time of trouble to the Presbyterian Congregation at Amherstburgh. When Mr. Peden was suspended by the Synod in 1850, those adhering to the Presbyterian Church of Canada,

were left as sheep without a shepherd, a handful in the midst of their enemies. For more than a year and a half subsequently, the Presbyterians met in St. Andrew's Church, which was kindly granted them by those adhering to the established Church of Scotland. After five months the Home Mission sent Mr. Jameson. His labours in the Congregation, for more than a year, were appreciated highly, and we trust were not without some spiritual benefit in exposing error, in strengthening the weak, and in "surrendering us up earnestly to contend for the faith which was once delivered to the saints." During the time Mr. Jameson was with us, we were favoured with a visit by the Rev. Dr. Willis, who administered the Sacrament among us.

When the Congregation got possession of their own place of worship, Mr. Jameson having left, Mr. Cheyne, who was formerly minister at Amherstburgh, came among us. It was truly gratifying to see with what warm and affectionate feelings he was received as an old and much esteemed friend who came to visit us in our low and weak condition. Mr. C. during his stay ordained elders, administered the Sacrament, and in a manner re-organised the Congregation. When Mr. C. left in April '52, the Congregation were again without any stated preaching till July, when Mr. McLaren was appointed to Amherstburgh, and for the most part continued till the first of December, when he was called to another field.

A petition was presented to the London Presbytery in January, to moderate in a call to Mr. McLaren, which was readily responded to. The Presbytery appointing the Rev. Messrs. McColl and King to that duty.

The call was moderated, accepted by Mr. McLaren, sustained by the Presbytery, and the ordination appointed for the first of June, Mr. McColl, Mr. King, and Mr. Sutherland to perform the duties. Mr. McColl preached and presided. The Congregation being asked to signify their adherence to the call, there was a unanimous response. The usual questions were then put to Mr. McLaren, and the ordination prayer was offered up, after which Mr. Sutherland addressed the minister, urging on him the necessity of being intimately acquainted with Christ, and we may say that seldom have we seen the "still small voice" of the Gospel have a more striking effect than the address of Mr. S. had on the congregation assembled, Mr. King addressed the congregation on their duties to their pastor.

Many of those present had never seen an ordination before, and were much struck with the proceedings, and the awful responsibility that rested on them who took such vows upon themselves.

And now, in looking back upon our struggle for the last three years, we cannot but acknowledge the overruling providence of God for good; for it is written, "He taketh the wise in their own craftiness." He hath "chosen the foolish things of this world to confound the things that are wise; and "He maketh all things work together for good to them that love him." May God grant that we may be duly impressed with a sense of our own unworthiness, and a complete reliance on Him for all our wants, both spiritual and temporal.

Yours, &c. J. W.

Amherstburgh, June, 1853.

FRENCH CANADIAN MISSIONARY SOCIETY.

Our Society has maintained very amicable and pleasant relations with a Society organised on the same Catholic basis as our own—during the past year. The sum of \$1,000 has been sent to its efficient Board of Directors for the support of five missionaries labouring under their direction. From time to time we have received very gratifying reports of the progress of the work among

the Romanist population, chiefly French-speaking people, in that country.

The French Canadian Missionary Society has been steadily extending its operations year after year, and has had the pleasure of seeing several hundreds of people, who were once living in the ignorance, superstition and idolatry of Romanism, turn from the errors, in which they were born and educated, to the pure Gospel. The labours of their teachers, colporteurs, evangelists, and pastors, have been crowned with much success. During the last year, or portions of it, they had no less than sixteen missionaries, of all classes, in their service.

No part of the work of that Society is more deserving of commendation and support than the education of 47 young men, and 35 young women, all boarders, together with 12 day-pupils, in its two seminaries at Pointe-aux-Trembles, on the banks of the St. Lawrence, ten miles below Montreal. Nearly all these youth are the children of French Canadians, who were once Roman Catholics. Several of them give good evidence of piety, and are preparing to be laborers, some school-teachers, some as colporteurs, and others as ministers of the Gospel. The Society has made great exertions to find the means to complete two large and convenient college-edifices for these two institutions, and we are happy to say, with good success. Between 600 and 700 persons are receiving instruction in the Gospel from the laborers of this Society.

It gives us much pleasure also to add, that the Grand Lagne Mission, which was for many years liberally aided by the Foreign Missionary Evangelical Society, is in a prosperous state, and gradually extending its operations. The Truth is made known to more than a thousand Canadians, through the labours of the various missionaries of this mission.

It is a just subject of thanksgiving that the work of God has gained such a foothold among the French population of Canada, which is almost exclusively Roman Catholic, within the last 15 or 16 years. A glorious beginning has been made. The Gospel has reached a goodly number of minds. Many have embraced it with the heart and among them not a few promising youth. As many as thirty missionaries, of all classes, who speak the French language, are laboring in that country, where twenty years ago, so far as we can learn, there was not one Protestant minister laboring among the French population. We may, indeed, exclaim: *What hath God wrought!*

During the last year the French Canadian Missionary Society has opened a class for higher instruction—a class in theology—at Montreal, under the care of the Rev. Phillippe Wolff, formerly in the service of our Society, but who now has charge of a chapel in that city. Two or three young men have entered this institution, and are prosecuting their studies.

We cannot conclude our notice of the work in Canada, without saying that it holds most important and intimate relations with our own country. Converts from the French Missions and Mission-Schools in that country are now to be found at several points in Vermont; at several towns on both shores of Lake Champlain; at Troy, Watertown, Detroit, Chicago, and many other places.

FAITH.—Some one thinking to comfort Mr. E. Erskine on his death-bed, said to him, "I hope you get now and then a blink to bear up your spirit under your affliction;" he promptly returned this spirited reply: "I know more of words than of blinks. 'Though he slay me, yet will I trust in him.' The Covenant is my charter, and if it had not been for that blessed word, my hope and strength had perished from the Lord."

The will of God may put me to pain, but it is the will of God—*Adam's Private Thoughts*

All communications connected with the *Record* and Agency of the Church, to be addressed to "THE EDITOR OF THE ECCLESIASTICAL AND MISSIONARY RECORD," Toronto. Communications connected with the Widows' Fund and Home Mission, to be addressed to "REV. ALEX. GALE," Mount Albion P. O., C. W.

The Record.

TORONTO, JULY, 1853.

FRENCH CANADIAN MISSION

The third Sabbath of July has been appointed for the Annual Collection, on behalf of the French Canadian Missionary Society. We would desire to press upon our readers the propriety, nay, the duty, of devising liberal things in this cause. It is painful to observe how little interest is taken in this scheme by many of our churches in Canada West. Many persons look upon the evangelization of our French fellow-countrymen as a matter in which they have but little interest. Surely, however, the political influence which they wield, the manner in which that influence has of late blasted measures that we would have hailed with joy, and the mournful scenes connected with popery, which we have witnessed, will lead the members of our Church in Canada West to strive to do something in order to remove the ignorance and superstitious blindness of the *habitans*. This motive we mention as a selfish one, secondary to the over-binding command of our Saviour—to preach the gospel to every creature, and to be added to the desire engendered in the heart of every true Christian, to give to others also a share of what he possesses, of the knowledge of the true God, and Jesus Christ his Son, for this is life eternal.

ORDINATION AT BLANDFORD.—On Thursday the 2nd inst., the Rev. Andrew Tolmie was ordained in the new Presbyterian Church, Blandford, to the pastoral charge of the United Congregations of Blandford and Melrose, in connection with the Presbyterian Church of Canada.

The Rev. Robert Wallace preached and presided on the occasion; the Rev. Donald McKenzie addressed the minister, and the Rev. Duncan McDiarmid the people. The attendance was large and encouraging, and the newly ordained pastor received a cordial welcome from the people over whom he has been placed in spiritual things.

The prospects of these congregations are encouraging. The congregation of Blandford have erected a neat and comfortable frame church; the people of Melrose have also commenced a church, and the united congregations have resolved to erect a comfortable brick manse.

Mr. Tolmie begins his public ministry under very favourable auspices. A large Presbyterian community, a warm-hearted and united people, a session already formed and ready to assist him, and the assurance of sympathy and assistance in the discharge of his manifold duties as a minister and messenger of Christ. We hope and pray that our brother may receive abundant supplies

of wisdom and grace, to cultivate that important field aright, and that the Chief Shepherd will crown his labours with His enriching blessing, and give him many seals of his ministry, many souls as his hire.

MEETING OF SYNOD.

The recent meeting of Synod at Hamilton, was the largest meeting of this body that has ever taken place—the number of Ministers in attendance being 66, and the numbers of Elders nearly 50; the number of Ministers on the roll being 86. Many most important matters were before the Synod, and these were in general decided in a spirit of harmony, if not of entire unanimity.

The minutes of the late Sessions of Synod will soon be printed. But, in the meantime, we consider it necessary to present a brief analysis of the proceedings.

On the afternoon of Wednesday, 8th June, the Synod was opened with an excellent and appropriate sermon, preached by the retiring Moderator, Rev. Thos. Wightman, from Hebrews xiii. 1, "Let brotherly love continue." Thereafter Rev. Alex. Gale was unanimously chosen Moderator, who, on taking the chair, delivered a deeply impressive address to the Synod, in the course of which he referred in affecting terms to the bereavements sustained by the Synod since its last meeting. The evening diet was spent in devotional exercises, with special reference to the bereavements and afflictions with which God has recently visited the Church, and the effect produced appeared to be of a solemnizing and salutary nature. The Synod appointed a Committee to draft a minute expressive of their feelings in view of the removal by death since last meeting of Synod of three esteemed members of this court, viz., the Rev. Henry Esson, Mr. John Burns of Toronto, and Mr. John Fraser of London.

On Thursday 9th, after the appointment of various Committees the Synod took up a Reference from the Presbytery of Toronto. The Reference was referred to a Committee whose Report and the deliverance of the Synod thereon will be found elsewhere.

The same day the College Report was brought before the Synod. The Report was referred to a Committee with instructions to consider specially the vacancy in the College occasioned by the death of Mr. Esson. At a subsequent Session this Committee presented a Report, and in accordance with its recommendation the Synod resolved 1st, That a second Professor of Theology be appointed, and 2ndly, That a select Committee be appointed to look out for a suitable Professor.

On Thursday evening the Committee on Sabbath Schools presented its Report, in reference to which the Synod adopted the following Resolution, viz. :—

That the Report now read be adopted and printed in the *Record*, and that Presbyteries be instructed to co-operate with the Sessions and Congregations under their care in carrying out the important suggestions embraced in the Report; farther that the Synod reappoint the Committee, as they now do, with the addition of Mr. Lowry, Mr. John Gray, Mr. Alexander,

Mr. Nisbet, and Mr. W. J. McKenzie, instructing them to direct their attention still to the same important subject, to give through the medium of the *Record* such additional suggestions as may tend to promote the efficiency of these important institutions, and especially to prepare a series of lessons for the use of the Sabbath Schools throughout the bounds of the Church.

The Report of the Committee on the subject of Intemperance was also brought forward the same evening. In reference to this Report the Synod adopted the following resolution, viz. :—

The Synod agree to sustain the Report, adopt the recommendations it contains, and re-appoint the Committee, empowering them to employ all competent measures, in general, to abolish the great evil of Intemperance, and for this purpose especially to facilitate the passage of a Prohibitory Law.

On Friday the case of Students to be licensed was before the Synod, and leave was granted to various Presbyteries to take on trials for license 10 Students, viz., Messrs. Blain, Black, Nicolson, Laing, Kedey, McMeekin, Tait, D. Waridrope, Crawford, and W. E. McKay.

The Report of the Committee appointed to prepare a Book of Discipline, having been called for and given in, the Synod resolved, That the Committee be reappointed, with the addition of Messrs. Irvine, and Lowry, and that the Committee be charged to give instant attention to the matter, and report progress to the ensuing meeting of Commission.

The Synod, on an overture from the Presbytery of London adopted the following resolution, viz. :

That in the prospect of a visit being paid to the Churches of the United States, by Dr. Duff, of India, or whether he shall visit the States or not this Synod do hereby address that distinguished minister and eminently successful missionary, in the language of earnest and affectionate entreaty, that he may be pleased, before he returns to the much loved scene of his evangelistic labours, to pay a visit to this and the other Provinces of British North America, and occupy as many of our pulpits as he may have time and strength to overtake; and the Synod earnestly recommend to their ministers and members, to make collections on all such occasions, on behalf of the missions to India under the care of the General Assembly of the Free Protestant Church of Scotland; and they appoint the following Ministers and Elders a Committee of Synod to arrange for the suitable reception of Dr. Duff and the carrying out the objects of his visit to this country, to wit: The Moderator, Dr. Burns, Mr. Irvine, Mr. Young, Mr. Webster, Mr. McMurrich, Dr. Burns, Convener.

On Friday evening the Synod heard the Report of the Committee appointed to prepare a note or explanation with reference to certain passages of the Confession of Faith regarding the duty of the civil magistrate. It was resolved to transmit the proposed note to Presbyteries, that they may consider it and report to next meeting of Synod, whether they sanction or disapprove of it.

On Saturday the Synod was engaged in the consideration of a Reference from the Presbytery of Montreal, with reference to the introduction of Mr. William Brown Clark, as Minister of Chalmers' Church, Quebec. After discussion and a vote, the following was the deliverance come to, viz. :—

The Synod having considered the Reference from the Presbytery of Montreal find, that while there was a departure from the strict letter of the

laws of the Church relating to the calling of ministers, in the mode in which Mr. Clark was selected to be Pastor of the Quebec congregation, yet, with reference to the spirit of these laws, and making allowance for the very peculiar circumstances of the case, and referring to the past action of this Church in similar cases, the election of Mr. Clark by Mr. Gibb, deputed for that purpose by the Quebec Congregation, was substantially a call, and having been acted upon as such by the Colonial Committee of the Free Church of Scotland and the Presbytery of Dumfries, could not, without injustice to Mr. Clark and injury to the best interests of the Church, be repudiated by this Synod; therefore instruct the Presbytery of Montreal to proceed to the induction of Mr. Clark without delay, taking care to satisfy themselves that the Congregation of Quebec duly authorized, as has been assumed, the act of Mr. Gibb.

From this deliverance Mr. McMurray and Mr. T. McPherson dissented.

On Monday, after the Records of various Presbyteries had been examined and attested, the Synod called for the Report of the Committee on the subject of Slavery. The Report was given in by Dr. Willis. On motion made and seconded, it was agreed to sustain the Report, approve the diligence of Dr. Willis, Convener, and record the thanks of the Synod to him for his able advocacy of the cause of the slave both here and in the United Kingdom: farther re-appoint the Committee in terms of the original appointment. The Committee as now constituted consists of Dr. Willis, Convener; Dr. Burns, Mr. Wightman, Mr. Ure, Mr. Bayne, Mr. Irvine, Mr. Gordon, ministers; and Mr. McMurrich, Mr. Heron, Mr. Breakenridge and Mr. Henning, Elders.

Dr. Willis gave an account to the Synod of his fulfilment of the commission devolved upon him as a Deputy to the General Assembly of the Presbyterian Church in Ireland, and of the cordial reception he had received. At a subsequent Session Rev. Samuel A. Hamilton, minister of the Gospel at Ballynane, who had been deputed by the General Assembly of the Presbyterian Church in Ireland to attend the meeting of Synod of the Presbyterian Church of Canada, appeared and addressed the Synod, giving an interesting account of the progress of the cause of Protestant truth, and of Presbyterianism in Ireland. Mr. Hamilton was cordially welcomed, and the sentiments of Christian friendship and sympathy expressed by him on the part of the Presbyterian Church of Ireland, were heartily reciprocated.

The Synod having called for the Report on the Clergy Reserves, the same was given in by Dr. Burns, Convener. The following resolution was adopted, viz. :—

The Synod sustains the Report of the Committee and re-appoint the same with instructions to watch the action of the Legislature with regard to the appropriation of the Reserves, and to take such steps as they may see fit to secure that these Reserves shall not be appropriated to the endowment of churches, or to any object which would tend to perpetuate the evils which have flowed from their application to Ecclesiastical purposes.

On Monday evening an interesting Report on the Home Missions of the Church was read by Mr. Ure, the Joint Convener of the Committee. Dr. Burns also gave an interesting account of the

Red River mission. The Synod agreed to the following resolution, viz. :—

That the Synod adopt the Report of the Committee, record their thanks to the Convener, and publish, through the medium of the *Record*, such portions of the Report as are of public interest, including the Report of the Red River mission. The Synod earnestly urge on the several Presbyteries to use all diligence in prosecuting the Home mission work, and to carry out as fully as possible the instructions formerly given by the Home Mission Committee, reporting their operations from time to time to the Convener of that Committee; and the Synod further instruct the Home Mission Committee for the ensuing year, to correspond with Presbyteries, if they shall see cause, in order to ascertain their views as to the adoption of means for obtaining a farther supply of missionaries from the churches in Scotland and Ireland.

Rev. Mr. King read a highly interesting Report in regard to the Buxton mission. The following motion was agreed to, viz. :—

The Synod having heard the Report of Mr. King in regard to the Buxton mission, unanimously agreed to sustain the Report, and to record their thanks to Mr. King for his fidelity and zeal in prosecuting this important work, and farther urge on Presbyteries the duty of bringing the claims of this mission prominently before the Church, in order that it may be more adequately sustained than it has hitherto been.

The Committee appointed to examine the statistical returns of Congregations presented a Report, which was received and sustained. From this Report, it appeared that the large number of 17 congregations, including an entire Presbytery, had neglected to forward their Statistical Returns, and also that very many congregations had contributed nothing to the College Funds and the other schemes of the Church. Presbyteries were enjoined to look after defaulting congregations, with the view of having the neglect remedied. Presbyteries were also instructed to watch over the Financial state of Congregations, and to obtain quarterly returns from all Congregations of the amount raised for Ecclesiastical purposes. Congregations that had neglected to transmit their statistical returns were enjoined to do so with all convenient speed.

On Tuesday the Agency Committee presented a Report, which was received and sustained, and in accordance with its recommendations the Synod appointed Rev. Alexander Gale, Agent of the Widows' Fund and Superintendent of the Home Missions of the Church—the seat of this agency to be Hamilton; and Rev. William Reid to be sole Clerk of Synod, Editor of the *Record*, and agent of the other schemes of the Church—the seat of this agency to be at Toronto.

The same day the Committee on the Widows' Fund scheme presented a Report exhibiting the progress of this scheme up to the present time. The Fund is still considerably below the amount that was expected to be raised by this time. The Synod earnestly urged on Presbyteries to take immediate and vigorous measures for bringing the claims of this scheme before such congregations as have hitherto come short of their duty in regard to this most important scheme.

On the evening of Tuesday the Committee on Sabbath Observance gave in a Report through Rev. R. F. Burns, convener of the Committee

On motion made and seconded it was unanimously agreed, That the Report be received and approved, that the Synod record their thanks to the Convener, and re-appoint the Committee with instructions to continue their efforts to promote the important object of Sabbath observance. Farther, the Synod adopt the suggestions and recommendations presented in the Report, and especially to petition the Legislature again for the abolition of all labour in the Post Office Department throughout the Province.

The subject of the Revival of Religion was taken up by the Synod, when it was found that no written Reports from Presbyteries on this subject had been given in, or any Pastoral Letter prepared. It was agreed that Presbyteries be again enjoined to take up this subject and to present written Reports at next meeting of Synod; and further, that the first Wednesday of October be set apart by this Church as a day of humiliation, confession of sin, and prayer for the outpouring of the Holy Spirit, and that a Committee consisting of Mr. McLeod, Convener, Mr. D. Fraser, Mr. Gregg, Mr. R. F. Burns, and Mr. John Gray, be appointed to issue an address, through the *Record*, suggesting grounds of humiliation.

The Synod, on the Report of a Committee, adopted the following minute in regard to the late riotous proceedings in Quebec and Montreal, viz. :—

This Synod having heard of the riotous proceedings at Quebec and Montreal, accompanied in the latter of these cities with the melancholy deaths of eight innocent and unoffending citizens, cannot but give expression to a feeling of deep concern and righteous indignation.

As citizens and as Christians we prize the blessings of civil and religious freedom, and we look upon these blessings as most seriously imperilled if such proceedings as those now referred to are perpetrated and winked at. That distinguished Italian refugee whose visit to Quebec and Montreal was the immediate occasion of the painful events referred to, had a right to fair and free discussion, and it does not appear that he went beyond the bounds which that right has prescribed to it; and if he is to be put down by lawless violence, what will the result be, but a breaking up of the very framework of the social system.

Holding as we do that the system of the Papacy both in principle and in spirit is hostile to God's glory and men's spiritual interests, we claim a right for ourselves and others to expose the evils of the system, and to plead for the great principles embodied in what is commonly known as the Protestantism of all the Reformed Churches; and we assert the right of every man to vindicate these principles, when in doing so he does not disturb society, nor violate the liberty of conscience.

This Synod farther calls upon the Government of the land to take effective measures to protect the rights of all British subjects, and of strangers within our gates, so long as they do nothing against law and social order. Yea, this Synod feels itself called on to go a little farther, and to press on men in power the duty of the Legislature of a land to discriminate carefully betwixt those matters of conscience which no public law can reach, and those systems of priestcraft which are based on allegiance to a foreign power, and are in their tendency inimical to the rights of loyal subjects, and to the interests of public morals and of the public safety.

While the Synod lifts this solemn protest on the grounds referred to, her members are reminded of the duty of using all the means at their command for lessening the influence of Popery

in the Province and advancing the progress of evangelical truth.

The Synod as usual appointed four quarterly collections to be made during the year, viz. —

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

Presbyteries were enjoined to see that these collections be not neglected

A Committee was appointed to devise means for removing the debt affecting the Buxton Mission, and requested Mr King to visit as many of the congregations of the Church as he may be able to overtake within the space of a few weeks, with the view of bringing the peculiar claims of the mission prominently before the people.

The proceedings of Synod were brought to a close at a late hour on Tuesday night

NIAGARA.—The congregation in this town have at length succeeded in completing their new Church. It was opened for divine service on the 12th ultimo. Rev. Messrs. John Scott, R. F. Burns, and D. Fraser, preached on the occasion. The attendance was full, and the collection amounted to about £18. The building is plain and unpretending, and although not expensively finished, is very creditable to the people. The greater part of the expense has been borne by the congregation themselves, and considering the smallness of their number, and the large contribution made at the time of the death of their late pastor, this fact is very creditable to them. They have shown themselves in this matter a liberal and zealous people. We are still more happy to understand that the new building is but an outward manifestation of a good work which God seems to be carrying on among the people. The number of Church members is steadily increasing, and we fondly trust that God is choosing among them many lively stones for his spiritual temple

LEGEND OF THE PARIS POLYGLOTT.

BY REV DR BURNS

The spring of 1845 found me busily employed at Edinburgh, and other parts of Scotland, in collecting books for the Library of our Theological College at Toronto. Among other friends who sent in their presents, Dr. Black, Professor of Biblical Criticism and Hermeneutics, in the New College of Edinburgh, announced to me his kind intentions of a valuable contribution, by the following letter —

EDINBURGH, 26 ELDER STREET,
March 27, 1845.

MY DEAR SIR,—

As your time must at present be completely engrossed, I cannot think of intruding upon you further, than to request your acceptance of a copy of the Paris Polyglott for the Library that you are forming; and, to express my earnest prayer, that your labours in the Church of Christ may be abundantly blessed in the interesting field of exertion that you are about to occupy in a distant land.

Duly appreciating the value of the gift, I wrote a letter of warm acknowledgment, and requested the Dr. to get the book put under the charge of Mr Jaffray, at the Free Church Rooms, and it would be sent by him to Glasgow, along with my other literary treasures. I had seventy chests of books with me in the *Erromanga*, and never doubted that, when I got to Toronto, and opened them, the eye of every spectator would rest with delighted satisfaction on the ten magnificent folios of the Paris Polyglott. What was my disappointment, when one chest after another was discussed, and no such article was to be found! I wrote to Dr. Black, announcing the disappointment, and asking, humbly and respectfully, his reasons for the change of mind which seemed to have taken place, for I never doubted that something of its nature had been the real cause of the non-appearance of the work. I rather blamed myself too, for not taking a little more care in seeing that a present of such unusual value should be safely put on the locomotive pathway to the west, with pretty decisive ground of hope, that no envious eye, and no kindly fear lest humble backwood's-men should become too proud on such an occasion, might operate in the way of "black mail," or the ancient "lifting." Not hearing from the worthy donor any more, I concealed my grief with all the philosophy I could command, and said little to any one—conscious all the while that the Library I had brought out, had lost its crowning attraction. Years have passed away, and the recollections of the present, hovering in the distance, had almost ceased from my mind, when, not many weeks ago, I received a letter from a much-esteemed relative in Glasgow, to the effect—that in a corner of the store, at the terminus of the Edinburgh and Glasgow Railway, at the latter city, there had long lain a mysterious chest, of prodigious weight and proportional size—from which the address had fallen—and whose ownership and destination were wholly unknown. A sale of "unclaimed goods" was made at the end of five years, but this venerable portly article seemed to awe down the temerity of the salesman; and, remarkable to tell, it escaped the stroke of his hammer. The cycle was passing on, and a like happy escape might not have been made again; when lo! the learned historian of the "Ten Years' Conflict," having got "inkling" some how or other, of the "great unknown," and looking through one of the "eyes" of history, calculated that the box must have run its course from the east, near the time I was prowling about in all directions in search of books. He intimated his suspicions to the friend who gave me the information, and that friend having given all proper security for the re-placing of the box, if it was not mine, and for payment of "thirty shillings sterling," for seven years "tenant occupancy," if it was—got liberty to open the box. It was a smaller edition of the "regalia" opening of the castle in 1818. On the lid being removed, the ten splendid volumes presented themselves, just as when placed in their order in March, 1845—the interstices filled up with a score or two of what may be called in the "battle of the books," "light infantry." An "illus-

trative note" was discovered, and the ownership placed beyond question. Notice was immediately sent to me, and my claim to the lost property was at once acknowledged. The proprietors of the railway generously waved the "rent" and "all dues;" and two weeks ago I had the singular happiness of seeing these interesting volumes in the full occupancy of their destined place of honor, in the Library of Knox's College. To Messrs. Bryce, McMurrich & Co., and their Correspondents in Glasgow, we are indebted for the free transmission of this valuable present across the great Atlantic. The book is in excellent order. No damage has it sustained by the long imprisonment; and those who desire to see a specimen of splendid typography and excellent paper and binding, two hundred years old, may have the pleasure at any time, by a call at the College, or at my house, where one volume is allowed to remain, in the meantime, as a specimen to occasional spectators.

Of the "Paris Polygl." Hartwell Horno gives the following account. "This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of a Syriac and Arabic version of the greatest part of the Old, and of the entire New Testament. The Samaritan version, was printed for the first time in this Polyglott—the expenses of which ruined the Editor, M. La Jay. The Hebrew text is that of the Antwerp Polyglott."

The work is accompanied with maps and tables, and engravings of ancient dresses, with sketches of sacred places and persons.

While the name of Dr. Alexander Black is associated with this splendid present to our Library, and while to him our best thanks are due, a grateful acknowledgment is also made to the three gentlemen who contributed the other books which accompanied the Polyglott—the Rev. John Jaffray—Andrew Nelson, Esq., of the Bank of Scotland, Glasgow*—and Mr. William Pearson, Depository of the Edinburgh Bible Society.

Toronto, May 20, 1853.

REVIEW.

CHOICE TRACTS.—This is a series of Monthly Tracts, which was in operation for six years, issued by the Free Church of Scotland. Of these Tracts, thirty are Addresses on matters of doctrine, duty, or social interest; there is a second class consisting of Ecclesiastical Biographies of the Scottish Worthies, and extending from the Reformation to the Revolution Settlement. Thirteen of these mighty men of God, are thus introduced to the notice of the reader, including Patrick Hamilton, Wishart, Welsh, Melville, Livingstone, &c. There is also a third class of Free Church Biographies, embracing sketches of many of the departed Fathers of modern times.

* To this same gentleman I am indebted for fifty copies of the lately printed volume of the "Confession of Faith," with the other standards and authoritative documents of the Free Church of Scotland, as a present to the office-bearers and teachers of Sabbath Schools in Knox's congregation.

The Tracts are written, and especially the historical ones, in an interesting popular style, conveying in an agreeable way, much valuable information concerning the different periods of Church History to which they refer. This volume deserves a place in all family and congregational libraries, and will serve to hand down to generations yet unborn the memory of the great things which the Lord had wrought for our father-land. We cordially recommend it to the notice of ministers and heads of families. To be had at the Book-store of D. McLellan, King Street, Hamilton.

WORSHIP OF A MISSIONARY'S WIFE AT MADURA.

In 1833, Mr. and Mrs. Todd left America, as missionaries of the Board to the Tamil people. In 1835, Mrs. Todd died at Devapatam. A few days since, being in that place, I went to her grave. As it is far away from any of our stations, and seldom visited by any white man, I wished to see that the monument was in repair. I thought also that standing by that lonely grave might help me to some profitable reflections. I found all in good repair. "The grave is in a pleasant situation, on the sea shore, and under the spreading branches of a most beautiful banian tree. Her dying words stand first on the monument, and are as follows: "Jesus is hope. All is peace."

What now will you say, when I tell you that this very same missionary's wife, who came to teach that Christ is the way, the truth and the life, is now an object of idolatrous worship, and that prayers are addressed to her! I state only what I saw, and learned by inquiry on the spot. The face of the monument has been much anointed with oil; and lamps are burned before it. These two things I know by what I saw. On inquiry for the reason, I was answered, "Miracles performed here." Many poor people in the region, I was told, believe it, and resort to the grave to offer sacrifices, as also to pray and make vows.

The inquiry in my mind was, What is to be done? I first translated into Tamil her dying words, as they stood on the monument, and explained them to those present. Heathen, Roman Catholic and Mohammedans stood by to hear. I then thought I would put a fence around her grave, so that it might not be approached; but again I thought that this, in the minds of the ignorant people, would only render the spot the more sacred, and increase the evil. I also thought of removing the monument, with her dust, to the mission burial ground in Madura; but I had no authority for doing this; and besides it would not enlighten the minds of her worshippers.

What I have now stated shows the nature of much of the worship of the people in this country. Many of their gods are acknowledged to be only dead men and women, whom they deified. The worship of near friends who have died, is common. A missionary in Tinnevely tells the story of a very wicked Englishman, who died there, and was worshipped by the shanars through fear, they supposing that his soul had become a devil. They worship what they fear, and also that from which they hope for favor. "This very morning I saw a blacksmith worship his fire, before putting his iron into it.—*Miss. Herald.*"

NEW CONNEXION METHODISTS—The Annual Conference of this body assembled at Toronto on the 1st day of June, and closed on the 8th.—Seven candidates for the ministry were received on probation. During the past year upwards of 400 members have been added to the church, which makes the total number of communicants nearly five thousand.—*Can. Chris. Ad.*

On Friday evening, the 27th ult., the Associate- Presbyterian Synod of North America, closed its fifty second annual meeting in this city. Ninety-six ministers and thirty-four Ruling Elders were present—total, one hundred and twenty-four members. This was one of our largest Synodical meetings. Several subjects of profound interest, to all parts equally of the entire church, came up for deliberation and action; other questions, also, which, besides their important bearings on the prosperity, peace and efficiency of the body, involved strong sectional feelings and interests. These were all canvassed freely, and the discussions were sometimes both very warm and spirited—but it was always obvious that the Synod felt conscious of the solemn responsibility of her position, as a court constituted in the name of the Lord Jesus. To do an important part of his great work on earth was their immediate business; and that this great work engrossed their thoughts, warmed and cemented their hearts, was manifest; while fraternal kindness, patience and forbearance, marked their intercourse one with another.—*Presbyterian.*

"IS THERE NOT A CAUSE?"

Is there not a cause for giving information—correct information as to what our Church is, what she is doing, and what is that precise point which she occupies in relation to Popery, and to those who dissent from her ecclesiastically, nor doctrinally, for most, if not all, Protestant standard and confessions of faith substantially agree.

Against Popery the Church of England offers a most solemn protest, composed of 39 distinct Articles; for though there may be points of seeming agreement, such as the Trinity, yet these are points of real difference when explained by practice. For example—the Godhead of the Son is set aside by the worship of the Virgin; and the virtual denial of that of the Holy Spirit is set aside by the doctrine of sacramental grace. Our Church has really nothing in common with Rome. Even the doctrine of Episcopacy is nullified by the Pope's supremacy. But how much we have in common with all Evangelical communions.

We have a Bible as common property, for which all are indebted to England's Episcopacy—a Prayer Book the admiration of all good men who, rising above their prejudices, can view it as the truth of God turned into prayer. In this there is of course, what must ever exist in all human productions, *imperfection*, either there is what is not truth, or truth so worded as to convey to some minds the appearance of error.—Were two or three passages cleared of what, to some, looks like error, or like truth, not stated with sufficient clearness, we believe our Prayer Book would be used most extensively by those not of our communion, as an invaluable manual for public and private use. It was stated the other day in London, that the popular and talented Mr. Binney had expressed his desire to be allowed the use of our liturgy in his chapel.

Then again, almost every one of our articles and creeds could be subscribed by all Protestant Dissenters, except Unitarians. We use the word Dissenters with no invidious meaning, and simply for convenience sake. It is conceded by those who differ from us only ecclesiastically, that no where is the Gospel more simply and powerfully set forth—no where is it more consistently exemplified in the life, than among the Evangelical churchmen. In a recent work of his, the truly venerable Mr. Jay holds forth the Evangelical clergy as an example worthy of those who would have a "Church in earnest" for the salvation of the souls of men.

But we differ! On what? Not on any single point in which salvation is concerned. This we believe to be admitted by the most strenuous advocates for Episcopacy, who are not Tractarians. Shall we, then, suffer our differences to separate us, so that there can be no bond of union

found? Shall we "bite and devour each other, till we are consumed one of another?" That "great red dragon" is waiting for his prey, made ready to his voracious swallow by the party feelings of those who have such a community of hopes and fears. Pity it is that such a dissent from us will not suffer those who choose, to enjoy a public provision for their ministry, without despoiling them of what they deem theirs, by a deed of guilt. And equal pity it is, that churchmen will not show a superiority to worldly gain, by a meek and gentle forbearance "overcoming evil with good." We consider that Evangelical dissenters should make use of no other means than moral suasion, respecting that vexed question "Clergy Reserves," and that Evangelical churchmen should sit so loosely to the world's support, as to remind all, of what we ourselves are convinced, that the Church of England could, and would live, even though deprived of all Government support.

Again, we ask, "Is there not a cause" for decision?

Some among us appear sadly ignorant of what is passing, except in their own little world!

But what is passing? *One great muster* of the powers of light and darkness! Each "trumpet gives no uncertain sound," every day. Daily, each combatant is going to his own place—leaving the ground on which hitherto he has remained, till he could find one more congenial. To the *obscurant*, even now, the banners are unfurled—Truth—Error. By the *listening*, even now the call is heard, "Who is on the Lord's side, *who?*"—and by a certain visible and evident constraint, a separation is being made, decisive and distinct.—*Port Hope Echo.*

SYRIA.—There had been much talk of the new faith which had been started Persia by the apostate Mahomedan, Sheikh Babe, who denies the authenticity of the Koran, and will not recognize any but God, Moses, David and himself. He had made many converts in Persia, and is giving the Schah much trouble. Babe has promised his followers that he will bring back to life all who are killed in the faith.—*Free. Wit.*

Her Majesty's Commissioners have recommended the erection of fifty-eight new churches in the diocese of London, and most, if not all of these will be commenced as speedily as circumstances will admit.—*Mon. Witness.*

MISSION TO ROME.—At the meeting of the Missionary Society of Union Chapel, Methodist Episcopal Church, Cincinnati, O., on Sunday, May 29, 1853, the following resolution was passed unanimously:

Resolved, That, as soon as practicable, we will employ a missionary, to devote his time in preaching the Gospel, and circulating the Scriptures in the city of Rome, Italy.

In Prussia, where they are treated with entire equality, the Papal party have organized a series of aggressions in the Legislative Chambers, for the purpose of advancing the interests of Rome. A regular caucus has been formed, who act together on all occasions; and by some means, they have succeeded in electing a Roman Catholic as Minister of Public Worship and Education, and another Vice-President of the Second Chamber, and other officers. Several measures looking towards the grant of special privileges to the Catholics, are now under consideration. The Catholics in Prussia demand separate schools and a special Minister of Education of the Catholics. They are also attempting to procure the re-admission of the Jesuits.—*Montreal. Witness.*

God, who knows my state, and the danger I am in, sends pain to warn me of it, to make me dread sin more than pain, and to think how I shall ever be able to endure everlasting pain.

And Financial Statement, for the Year ending 31st May, 1853.

Minister's Stipend.	Sources of Stipend.	AMOUNT CONTRIBUTED TO THE FUNDS.							Miscellaneous Contributions, Church Buildings, &c.	Total Congregational Contributions.
		Knox's College.	French Can. Mission Fund.	Ministers' Widows' and Orphans' Fund.	Buxton & Synod Fund.	Foreign Missions.	Presbytery Home Mission Fund.	Bursaries.		
£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s.	£ s. d.	£ s. d.
115 0 0	Subscriptions	2 1 3	1 13 0	.....	2 2 4	3 1 0	1 4 1½	.....	.....	125 1 8½
140 0 0	Do.	4 0 0	2 12 10½	3 0 2	2 0 10½	2 10 0	3 16 1	.....	.....	159 0 0
60 0 0	Do. and Collections	5 0 0	2 4 3	6 15 0	2 12 6	2 15 0	3 4 0	.....	4 3 9	173 17 8½
60 0 0	Do. do.....	1 15 3	2 0 0	17 9 1½	1 3 10½	2 13 9	2 1 2½	.....	.....	95 2 6
80 0 0	Seat Rents .....	.....	2 14 9	0 15 5	2 1 6	2 0 10	.....	.....	7 10 0	151 14 3
100 0 0	Do. and Subscription.....	.....	1 7 6	3 0 0	1 10 0	1 10 0	2 19 8	.....	41 7 1	151 14 3
.....	.....	2 0 0	.....	.....	.....	1 15 0	3 14 0½	.....	.....	7 9 0½
107 0 0	Seat Rents	4 14 11½	1 16 10½	11 8 6	3 0 10½	.....	2 0 0	.....	106 6 8	236 7 10½
100 0 0	Do. ....	.....	2 0 0	2 14 10½	3 11 3	4 5 0	2 5 0	.....	65 10 0	180 6 1½
65 0 0	Do. ....	.....	2 6 9½	2 0 0	3 17 5	.....	2 13 2½	.....	.....	75 17 5
.....
137 13 2½	Seat Rents and Subscrip.	1 0 0	1 0 0	.....	.....	13 14 4	2 11 10½	.....	1 11 6	157 10 1½
225 0 0	Do. do.....	31 10 0	15 0 0	30 0 0	17 10 0	5 17 3	32 15 0	7 10	82 13 6	447 15 0
150 0 0	Do.	23 7 6	5 3 0	13 0 0	16 4 11	14 9 0	15 11 1½	1 0	152 6 11	391 2 5½
110 0 0	Do. do.....	3 10 0	2 10 0	3 10 0	2 2 6	3 12 9	4 3 4½	.....	41 11 0½	160 19 8
116 0 0	Do. ....	.....	1 17 11	1 13 1	2 10 7½	3 13 2½	9 18 9½	.....	10 5 10	145 19 5½
100 0 0	Subscriptions	2 0 0	1 18 11	2 0 0	2 18 0	.....	.....	.....	156 9 0	264 16 11
100 0 0	Seat Rents	3 10 0	.....	.....	3 16 0	5 6 5½	3 10 0	.....	21 0 0	144 2 6½
150 0 0	Subscriptions .....	.....	2 5 0	.....	.....	.....	2 7 7½	.....	57 15 1	192 7 8½
100 0 0	Do. and Seat Rents.....	.....	.....	.....	.....	.....	26 19 9	.....	120 0 0	206 7 8½
.....	Do. ....	.....	.....	.....	.....	.....	23 0 0	.....	.....	23 0 0
.....	.....	.....	.....	.....	.....	.....	6 13 6	.....	.....	6 13 6
.....
100 0 0	Seat Rents	5 0 0	1 15 0	2 0 0	4 0 0	4 0 0	1 5 0	.....	.....	118 0 0
167 1 6	Do. and Subscriptions .....	.....	6 2 6	5 0 0	5 10 0	4 5 0	3 7 11	.....	309 10 0	500 16 11
150 0 0	Do. do.....	6 0 0	2 0 0	10 0 0	2 0 0	2 0 0	6 0 0	.....	225 0 0	403 0 0
110 16 3½	Do. do.....	6 10 0	2 10 0	5 0 0	4 0 0	2 0 0	4 10 0	.....	.....	173 6 3½
.....
100 0 0	Subscriptions	2 15 0	2 0 0	0 18 7	1 15 6	3 1 9	1 15 0	.....	4 5 10½	116 1 8½
105 0 0	Do. ....	.....	2 2 6	1 16 5	1 10 0	1 17 0	2 2 6	.....	16 0 0	130 18 5
175 0 0	Do.	8 4 0	6 5 2	5 8 10	4 13 2	6 9 7	7 10 0	.....	55 18 8	94 9 5
140 0 0	Do.	7 15 0	9 0 0	3 1 9½	4 0 0	19 0 0	6 2 0	.....	176 0 1½	364 18 9½
100 0 0	Do.	3 14 0	1 6 9	2 15 0	.....	.....	2 15 0	.....	7 0 0	117 10 9
85 11 1	Do. ....	.....	1 10 0	1 10 0	1 5 0	1 5 0	2 12 11½	.....	35 0 0	125 14 0½
95 0 0	Do. ....	.....	3 0 0	2 0 0	2 5 0	1 2 10	2 19 3	.....	20 0 0	136 11 1
65 0 0	Do. and Seat Rents.....	.....	.....	.....	8 8 4	2 11 8	2 10 0	.....	80 0 0	158 10 0
93 9 0	Do. ....	.....	1 0 0	1 1 9	1 0 0	0 12 6	2 10 0	.....	.....	99 13 3
.....
45 0 0	Subscriptions .....	.....	2 1 0	11 3 4	1 0 0	1 6 5	1 0 0	.....	.....	72 12 3
88 13 0	Do. ....	.....	1 14 5	1 7 6	.....	.....	1 15 0	.....	80 0 0	197 9 11
900 0 0	Seat Rents	14 9 10	6 5 0	17 15 0	5 0 0	7 5 0	16 4 7	.....	92 10 6	374 19 5
150 0 0	Donations and Subscrip.	1 5 0	2 5 0	2 10 0	2 8 6	5 0 0	2 7 0	.....	.....	50 0 0
100 0 0	Subscriptions .....	.....	1 5 0	1 15 0	1 0 0	1 6 1	1 1 3	.....	18 0 0	124 7 4
.....
73 0 7	Do. ....	.....	.....	1 6 2	1 5 0	.....	0 10 0	.....	9 3 9	95 7 6
325 0 0	Do. ....	.....	79 11 3	49 10 0	12 16 2	20 0 8	18 6 8	.....	.....	1304 12 7
108 0 0	Do. ....	.....	.....	.....	.....	1 15 0	1 15 0	.....	.....	111 10 0
.....	.....	.....	.....	.....	.....	.....	61 0 0	.....	.....	64 0 0
.....	.....	6 0 0	1 0 0	.....	.....	.....	15 0 0	.....	.....	22 0 0

Statistics of the Presbyterian Church of Canada,

DESIGNATION OF CONGREGATIONS.	NAMES OF MINISTERS	Number of Members.		Heads of Families.	Average Attendance.		Elders.	Deacons.	Managers of Trustices.	Diets of Worship.	Week-day Lectures.	Attendance.	Pastoral Visitations.	Prayer Meetings.	Attendance.	Sabbath Schools.	Attendance.	Bible Classes.	Attendance.	Congregational Libraries.	Sabbath School Libraries.	
		Number of Members.	Additions on Examinations.		Subtractions by Certificate.	Number of Members.																Number of Members.
<i>Presbytery of London.</i>																						
Sarnia.....	Vacant.....	139	7	5	17	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Zorra.....	D. McKenzie.....	216	7	5	17	356	800	10	16	...	...	...	...	...	...	...	...	...	...	...	...	...
Egmondville.....	W. Graham.....	49	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ingersoll.....	R. Wallace.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ekfrid and Mosa.....	W. Sutherland.....	230	12	...	...	200	300	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
Chatham.....	Angus McColl.....	116	22	...	...	...	200	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Williams.....	L. McPherson.....	73	5	...	...	100	250	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Woodstock, (Eng.).....	W. S. Ball.....	125	5	...	...	...	350	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
London.....	J. Scott.....	223	50	...	...	160	450	4	8	6	...	...	...	...	...	...	...	...	...	...	...	...
Brucefield.....	J. Ross.....	90	12	...	...	120	250	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Woodstock, (Gaelic).....	D. McDiarmid.....	26	...	...	...	80	300	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Presbytery of Hamilton.</i>																						
Dundas and Ancaster.....	M. Y. Stark.....	143	4	...	...	...	220	7	4	13	...	...	...	...	...	...	...	...	...	...	...	...
Saltfleet and Binbrook.....	Geo. Cheyne.....	121	11	...	...	60	160	7	7	...	...	...	...	...	...	...	...	...	...	...	...	...
Melville Church, Fergus.....	G. Smellie.....	109	14	...	...	...	350	11	9	5	...	...	...	...	...	...	...	...	...	...	...	...
Chalmers' Church, Owen Sound.....	T. McKinnon.....	74	8	...	...	80	200	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Willis' Ch., Blenheim & Paris.....	D. McRuar.....	147	56	...	...	105	350	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Knox's Church, Hamilton.....	G. P. Young.....	125	27	63	...	...	750	9	6	...	...	...	...	...	...	...	...	...	...	...	...	...
Poslinch.....	W. Meldrum.....	195	10	...	...	165	300	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Knox's Church, Ayr.....	R. Lindsay.....	296	8	...	...	80	300	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Simcoe and Port Dover.....	Andrew Wilson.....	118	17	...	...	51	230	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...
Canadian Pres. Ch., Niagara.....	John Alexander.....	105	61	...	...	68	200	4	6	...	...	...	...	...	...	...	...	...	...	...	...	...
Wellington Square, Waterdown and Cumminsville.....	Alex. McLean.....	144	17	...	...	109	260	5	3	9	...	...	...	...	...	...	...	...	...	...	...	...
Knox's Church, Guelph.....	Vacant.....	170	...	...	...	83	200	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Galt.....	John Bayne.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dunnville.....	W. Porterfield.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Condensed Abstract.

PRESBYTERIES	Numbers.	Admitted on Examination.	Attending Sabbath Schools.	Attending Bible Classes.	Knox's College.	French C. Mission.			Buxton and Synod Fund.			Foreign Missions.			Ministers' Widows' and Orphans' Fund.			Presbytery's Home Mission Fund.			Bursaries.			Miscellaneous.			Total—including Ministers' Stipend.			
						£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
MONTEAL	1216	158	713	219	21	14	10	94	1	8	43	9	8	36	13	2	85	9	0	128	19	6	...	202	14	3	2352	19	0	
LONDON	1287	117	1040	398	85	9	3	30	6	10	33	7	10	55	8	3	30	9	10	80	0	6	...	1052	3	2	2566	11	9	
CONOURG	1524	102	971	191	64	17	6	36	14	11	35	9	0	46	13	0	50	3	1	187	11	0	8	10	643	3	10	2140	15	10
HAMILTON	2937	213	765	121	87	12	4	55	18	5	62	9	4	64	12	9	37	7	10	85	19	3	20	0	1197	12	0	3206	10	10
KINGSTON	330	17	229	112	17	10	0	12	7	6	15	10	0	12	15	0	22	0	0	15	2	11	...	534	10	0	1195	3	2	
TORONTO	1403	190	555	331	115	4	5	66	17	0	42	4	5	41	17	3	106	3	1	32	17	11	13	0	930	6	10	2700	11	1
PERTH	1339	105	635	218	22	8	0	25	4	5	23	17	8	35	15	4	18	12	4	30	16	8	...	34	4	8	1252	18	0	
Grand Total.	10,036	1002	4938	1590	114	16	5	321	10	10	256	1	0	293	14	9	410	5	2	561	7	10	41	10	5494	14	10	15,415	9	10

REPORT OF COMMITTEE ON STATISTICS.

The Synod's Committee on Statistics, &c., beg leave to submit the following Report.—

They regret to find that no fewer than eighteen congregations of the Church have sent in no report,—there being one whole Presbytery in this number, viz.—Brockville.

The reports received seem to have been carefully and accurately drawn up.

Your Committee are happy to find that con-

siderable attention is given to Sabbath Schools and Bible Classes, there being few congregations in which one or more are not kept. The number of children attending the Sabbath Schools is 4,938, and this number not the highest, but average attendances. Also 1,590 young people attending Bible Classes. These numbers will be considerably increased if it be supposed that the congregations not reported pay equal attention to the young.

The number added to the Church, on examination in the congregations reported, is 1,002.

If a column for those added on certificate, and another for those removed with certificate were introduced, a nearer approximate to the increase of the Church could be obtained by subtracting the one from the other.

Sixteen congregations of those reported are found to be below the minimum of £100.—Montreal, three, viz: St. Therese, Lachute, English River. The lowest of which is St. Therese, £45.

Hamilton, four: Owen's Sound, Saltfleet and Binbrook, Simcoe and Port Dover, Wellington

And Financial Statement, for the Year ending 31st May, 1853.

Minister's Stipend.	Sources of Stipend.	AMOUNT CONTRIBUTED TO THE FUNDS.								Miscellaneous Contributions, Church Buildings, &c.	Total Congregational Contributions.
		Knox's College.	French Can. Mission Fund.	Ministers' Widows' and Orphans' Fund.	Buxton & Synod Fund.	Foreign Missions.	Presbytery Home Mission Fund.	Bursaries.			
£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s.	£ s. d.	£ s. d.	
100 0 0	Seat Rents and Subscrip.	14 5 0	3 10 0	3 0 0	1 15 0	3 15 0	.....	.....	.....	126 5 0
114 16 3	Subscriptions.....	18 5 0	6 6 3	10 0 0	8 13 11½	8 3 4	17 4 9½	.....	27 11 10	211 1 5
55 6 10½	Do.....	1 15 0	0 15 0	2 15 0	2 0 7½	2 5 0	3 5 0	.....	.....	68 2 6
80 12 0	Do.....	2 0 6	1 15 0	1 15 0	1 17 9	.....	2 0 0	.....	27 5 0	117 10 9
100 0 0	Do.....	19 7 6	5 0 0	.....	5 3 0	12 5 0	12 5 0	.....	61 10 0	206 10 6
91 0 0	Do. and Seat Rents.....	.....	.....	.....	.....	1 2 6½	4 0 0	.....	.....	95 2 6½
98 17 4	Subscriptions.....	7 16 3	3 10 7	2 7 7	2 3 1½	8 16 7½	11 8 3	.....	112 5 6½	247 5 3½
120 0 0	Seat Rents.....	.....	.....	.....	.....	2 0 0	.....	.....	.....	.....
150 0 0	Seat Rents.....	25 0 0	6 15 0	4 0 0	7 10 0	9 0 0	19 17 6	.....	288 2 6	506 2 6
79 0 6½	Subscriptions.....	6 0 0	2 15 0	4 5 0	2 10 0	6 15 0	10 0 0	.....	29 4 5½	140 10 0
111 10 6	Do.....	.....	.....	2 7 3	1 14 5	1 5 9½	.....	.....	400 0 0	516 17 5½
120 3 9	Seat Rents.....	12 11 3	4 15 4½	3 10 0	2 17 4½	3 15 7	20 17 5½	.....	72 10 9½	335 1 9
76 10 1	Subscriptions.....	9 14 0	1 13 0	1 14 4½	2 18 10	2 15 6	2 0 7	1 0	.....	101 6 4½
120 0 0	Seat Rents.....	6 13 9	.....	0 10 0	2 0 0	5 0 0	5 0 0	.....	81 10 9½	220 13 9
74 2 2	Subscriptions.....	.....	2 5 5	.....	.....	3 1 1	2 7 6	.....	10 8 11½	92 4 11½
117 17 6	Do.....	2 10 0	3 10 7½	.....	2 7 6	3 15 0	1 15 0	.....	74 0 0	206 4 7½
250 0 0	Seat Rents.....	41 15 7	29 0 0	84 5 0	39 1 4	38 11 6	45 0 0	20 0	478 19 7	1016 13 0	
100 0 0	Do. and Subscriptions.....	2 16 3	3 5 0	1 10 0	3 2 6	3 10 0	3 5 0	.....	.....	117 5 9
100 0 0	Seat Rents and Collec....	2 3 10	2 0 8½	1 15 0	3 17 6	1 5 0	.....	.....	.....	111 2 0½
66-19 9	Subscriptions.....	1 9 8½	1 5 8	1 0 0	17 10	.....	.....	.....	.....	72 10 7
125 0 0	Do.....	.....	6 11 11	1 18 1½	1 15 0	2 0 0	2 0 0	.....	457 6 0	595 15 6
26 6 6½	Do.....	7 18 0	1 10 9	1 5 4½	2 1 6	1 10 1	2 3 9	.....	22 16 8½	137 12 8½
100 0 0	Seat Rents.....	.....	.....	.....	.....	.....	.....	.....	.....	100 0 0

Square, Waterdown and Cumminsville. Lowest, Port Dover and Simcoe, £66 19s. 9d.

London, five, viz: Egmondville, Ingersol, Chatham, Williams, Brucefield. Lowest, Egmondville, £55.

Toronto, one: Markham, £80.
Perth, three: Wakefield, Goulburn, Pembroke. Lowest, Wakefield, £85 11s. 1d.

Your Committee regret to find that in the congregations reported no fewer than twenty-six have contributed nothing to Knox's College.—Montreal, seven. London, three. Cobourg, three. Hamilton, three. Kingston, one. Toronto, four. Perth, five. St. Therese, Lachute, English River, St. Lewis de Gonzague, Coté Street, St. Eustache, Loeds and St. Sylvester. Chatham, Woodstock (Gaelic), Woodstock (English), Baltimore, Norwood and Dummer, Cartwright and Manvers; Owen's Sound, Niagara, Guelph, Markham, Oakville, Union and Norval, Scarborough, Macnab, Wakefield, Goulburn, Ramsay, Pembroke, Chalmers Church, Kingston.

Contributions to all the schemes of the Church, including Knox's College, have been made, by twenty-three congregations,—to all but one scheme by twenty-four congregations,—to none, by only one, viz: Guelph.

Eleven congregations have made no collection for the French Canadian Mission. Fourteen none for the Buxton Mission. Thirteen none for Foreign Missions. Seventeen none for Widows' and Orphans' Fund. And seven none for Presbytery Home Mission.

The congregations from which no report has been received are—Cornwall and Osadbruck, North Bathope, Stratford, St. Thomas, Galt, Dunnville, Demorestville, Brock Street Church, Kingston, Huntingdon and Tyendinaga, second

congregation Toronto, Caledon and Erin, Barrie and Innisfil, Chinguacousy and Toronto Township, Brockville (Wm. Smart), Prescott, Spencerville, South Gower, Brockville (John McMurray).

GEORGE CHEYNE, Convener.

REPORT OF COMMITTEE ON FINANCE.

The Committee appointed to examine the financial affairs of the Presbyterian Church of Canada, during the past year, beg leave to report, as follows:—

That in consequence of the death of the much and justly lamented Agent of the various schemes of the Church, they cannot give so satisfactory or correct a statement as they would desire.

With respect to the Synod and Buxton Mission Fund, there appears, in addition to the balance of £14 1s. 6½d. on hand at the commencement of the year, to have been realized the amount of £250 11s.—out of which amount £216 12s. has been paid to the Buxton Mission. In connection with this appears, after the examination of the Rev. W. King's accounts, that there is now due to him a balance of £22 3s. 9d. on the general mission account, and on the 17th July, there will be due him, on his individual account, the amount of £159 3s. 7d. It is, therefore, necessary that renewed and increased exertion be made to meet these amounts so justly due to Mr. King, whose liberality and generosity cannot pass unnoticed by your Committee. Balance on hand, £13 14s. 5d.

The Record account shows a balance on hand, 4th May last, of £2 3s. 7d. Your Committee believe that the interest in the Record is steadily advancing, and trust it will still continue to do so.

It appears to your Committee that the Collego Fund is not in that thriving state, in which, with a proper interest, this, the most important fund of the church, ought to be. The amount received during the past year was £796 17s. 6d., but of this amount £370 was paid by the Free Church of Scotland. The balance on hand, on 4th May, was £39 2s. Your Committee, while recording the generosity of the Free Church, in continuing the handsome annual donation of £300 sterling, would impress on the church the urgent necessity of enlarging their contributions to the Collego Fund, so that this fund may be placed on an independent footing.

The amount received for the Bursary Fund, during the past year, was £131 6s. 2d., amounting with the balance on hand, at the commencement of the year, to £236 17s. 6d. The amount on hand appears to be £166 17s. The amount of £62 10s. has been expended in thirteen payments.

The amount received in behalf of the Foreign Missions, during the past year, was £291 9s. 10d., of which amount £236 11s. 5d. sterling, was remitted to Edinburgh by J. Redpath, Esq., leaving the amount of 9s. 5d. on hand. The thanks of the Synod are due to Mr. Redpath for his care in taking charge of this fund.

With respect to the Widows' and Orphans' Fund Scheme, your Committee trust that a more interesting report than they can produce will be given in by the Convener of the Committee, appointed to the special charge of that very important fund. Since the commencement of the fund £1,067 10s. 9d. has been invested in various County and Township debentures, which at present, exclusive of several small debentures

redemned by the granters, represent the sum of £2,262 1s. 9d., and there is a balance in the hands of Messrs. Bryce, McMurrich, & Co. at this date of £472 17s. 6d. Your Committee in stating that it has pleased Him who doeth all things well, to place another widow on this fund, by removing his devoted and faithful servant, Professor Esson, would urgently call upon every member of the Synod, to endeavour to stir up the various congregations to which he belongs, to a sense of the importance of making up the capital of this fund to the contemplated amount of at least £3,000, which considering the increased responsibilities of this church, and the increasing numbers of its adherents, is most surely a small boon to desire.

There is an amount of cash, belonging to all the various funds, in the hands of the Rev. Mr. Gale, collected since the beginning of May last, which amounted on the 9th inst., to £208 9s. 5d.; the expenditure of which cannot appear till next meeting of Synod, not having been placed to the credit of the various funds.

Your Committee must again impress on Congregations and Presbyteries, the necessity of punctuality in sending all their accounts by the 31st of May at the very latest. They lament that although the same injunction has been repeatedly made, it does not seem to produce the impression it ought. They must say honestly, that it is perfectly impossible for the most experienced and diligent agent, to make up a satisfactory return, when he has not the data to work upon.

In conclusion, your Committee in acknowledging the goodness of him who holds the hearts of men in his hands, for his goodness in temporal benefits to this church, would pray for an increased measure of liberality from the people, who are only stewards of God's bounty for a season, and are responsible for the use of the same.

A. D. FERRIER, *Convener.*

KNOX'S CHURCH, HAMILTON,
10th June, 1853.

REPORT OF COMMITTEE ON INTEMPERANCE.

Your Committee consider it unnecessary to present any lengthened Report. Their attention has been directed to the subject of Intemperance, although circumstances have prevented a full meeting of the members of Committee. It would have been desirable to collect the statistics of Intemperance with special reference to the congregations belonging to our own Church, as your Committee are satisfied that the result would have formed a most powerful argument in favour of temperance or total abstinence from intoxicating drinks. This, however, has not yet been done, though there has been correspondence with various ministers throughout the bounds of the Church, with the view of ascertaining the present position of our congregations in regard to Temperance. Almost all who have replied have borne testimony to the prevalence of Intemperance, and to the sad effects produced by it both on the temporal and spiritual condition of those who have come under its influence. One minister writes—"three violent deaths occurred to inhabitants of this place in the space of about four months. All the three individuals were drunkards, and appear to have been prematurely cut off through the effects of strong drink, and all the three were at one time connected more or less with our own Church." Your Committee firmly believe that, as no habit has led to so many crimes and occasioned so much temporal distress and suffering, so none has, in our day, so much retarded the progress of religion and proved such a hindrance to ministers in their efforts to extend the Redeemer's Kingdom among their fellow men. Where is the congregation that has not suffered from this evil? Where is the minister

who has not had to deplore the ravages of Intemperance, and has not seen his efforts to do good thwarted and neutralized? How many individuals should we find once occupying important and prominent positions, not only in the world but in the Church, but who have irretrievably fallen through strong drink, and have brought not only ruin and disgrace upon themselves and their families but an indelible blot on the cause of religion!

Your Committee rejoice to believe that, while many are daily falling victims to Intemperance, the prospects of Temperance are on the whole encouraging. It is encouraging to view the progress of Temperance not only among the community generally, but especially among our own ministers and Elders. From inquiries that have been instituted, it may be safely asserted, that upwards of three-fourths of the ministers of this Synod, and a very large proportion of the Elders, are decidedly in favour of total abstinence from intoxicating drinks, and are by their exhortations, and what is more, by their influence and example, warning others against the insidious enemy. It is encouraging too to contemplate the great improvement that has taken place throughout society generally in regard to the use of intoxicating drinks. Many families and individuals, not decidedly in favour of total abstinence, have yet in a great measure discontinued the use of intoxicating drinks as a beverage. And it is cheering to see the progress of the Temperance cause even in the halls of our Legislature. During the present session of Parliament numerous petitions were presented, and among them one from the Synod of our Church, praying for the enactment of a law to prohibit the importation, manufacture and sale of intoxicating drinks as a beverage. The prayer of these petitions has not been granted, but still the issue has been on the whole encouraging—the majority against a Bill introduced by Hon. M. Cameron, being only four. It is evident then that although we have still reason to deplore the lamentable prevalence of Intemperance, there are not a few encouraging tokens. And surely this consideration ought to stimulate the benevolent, and more especially the Christian Church, to strive more earnestly for the entire uprooting of this gigantic evil. For your Committee are decidedly of opinion that, notwithstanding the amount of good that has been done by the various Temperance organizations at present in existence, the evil cannot be thoroughly or permanently removed unless the Church direct its attention to it more decidedly than has yet been done.

As to the measures which your Committee would respectfully recommend to the Synod, they are the following: 1. They would recommend that the Synod take action as at last session, and petition the Legislature for a Prohibitory Law, inasmuch as experience has demonstrated the utter impossibility of restricting or regulating the License system. 2. They would recommend that the attention of Kirk Sessions be called to the subject and that the Synod urge them to greater fidelity in dealing with those who by their intemperate or tipping habits bring a reproach on the Church and on the cause of Christ. 3. They would suggest that the Synod recommend ministers to preach from time to time on the subject of intemperance, and warn their people of the danger resulting from the habitual use of intoxicating drinks. 4. They would recommend that the Synod earnestly and affectionately entreat all the ministers, office-bearers, and members of the Church, to pursue such a course in regard to the use of intoxicating drinks as shall bear the most decided practical testimony against the prevailing vice of Intemperance, remove temptation from themselves, and free themselves from the serious responsibility of countenancing the use of intoxicating drinks by others.

Such are some of the practical measures recommended by the Committee, the adoption of which, they humbly hope, would, through the

blessing of God, without whose direction and blessing no moral or spiritual work can succeed, tend to check the evils of intemperance, and thus promote the glory of God, the purity of the Church, and the best interests of mankind.

WILLIAM REID, *Convener.*

APPALLING STATE OF LONDON.

The following picture of the spiritual destitution of the great metropolis was drawn the other day, at the public meeting of the London City Mission, by the Rev. E. Bickersteth, Rector of St. Giles, London:—

The population of the area within which the labours of this Society are carried on, amounts to 2,528,000 souls. Ten years ago the church and chapel accommodation was 601,518 sittings, for a population of about 2,000,000. Since that time, the population has increased over 400,000 souls, and it may be that the increase of church and chapel accommodation has been 100,000 sittings. So whatever need existed ten years ago, it has not been diminished. But there is another statistical division of the population, which exhibits a point I wish to bring before you in a still more remarkable aspect. The whole population of London has been divided into those who attend no place of worship whatever, those who do attend places of worship, and those who attend the communion. It appears from this statement, that there are upwards of 1,400,000 who attend no place of religious worship whatever. There are 800,000 persons who do with some degree of regularity attend places of religious worship. But out of this enormous population of 2,500,000, there are only 60,000 who exhibit their faith and allegiance to Christ by partaking of the emblems which shadow forth to us his blood shed for the sins of the world. But even from those 800,000 who attend divine service, we have to reduce 100,000 Roman Catholics, who belong to a religion which, in its principles and practices, is both superstitious and idolatrous, and, besides these, we must deduct 20,000 Jews, who are ignorant of our Lord Jesus Christ. And let us see the state of things which presents itself when we come to analyse this population. Amongst the 1,400,000 who attend no place of religious worship at all, we shall naturally expect to find a fearful amount of vice and immorality. And what is the case? We learn that there are 12,000 children annually trained to crime; 3,000 receivers of stolen goods known to the police; 4,000 persons annually committed for breaking the law; 10,000 persons known to be addicted to gambling; 20,000 persons known to have no honest means of getting their livelihood, unless begging from door to door be considered an honest means; 23,000 persons on an average annually taken by the police in a state of helpless intoxication in the street; 150,000 persons known to be habitually addicted to getting drunk; and 150,000 living in habits of open profligacy. Surely we cannot survey a state of things like this without trembling for the metropolis, and wondering what God may have in store for a city in which his holy name is dreadfully profaned from day to day. But let us again learn something of the cause and effects connected with the statements I have just given. Every Lord's day, the Sabbath is profaned by the arrival and departure of 363 trains upon the railroads. Not less than eighty steam-boats ply on the river; for the management of which boats 500 persons are required. There are upwards of 9,000 persons connected with our omnibuses, the majority of which are employed on the Lord's day. And in the area operated upon by this Society, there are 14,000 shops regularly opened on that day, and it is said that if they were placed in one continuous line they would extend for a distance of thirty miles. The Rev. gentleman said he would now come to still more minute details, and just refer to the state of the parish of St. Giles'.

with which he was intimately connected. In one street, which he was sorry to say was called 'Church-lane, there were thirty houses containing 1,300 people. Now, he would ask the meeting to imagine what must be the state of things where so many people were congregated together in such a limited space. Some of the city missionaries stated, that they had been into rooms in which a candle would not burn properly, so polluted and exhausted was the atmosphere. It was no uncommon thing to find twenty or thirty people sleeping in the same room. In such places where common morality could not exist, how was it possible that religion should thrive? It was impossible to rest with such a volcano under us, and the question arose, what was the best means to be pursued to counteract this formidable evil? There was one means in which he placed the greatest confidence, and that was the kind of agency employed by this Society.—*Free C. Mag.*

A missionary in one of the Feejee islands hearing that the people of a neighboring town which had not been visited by any missionary or Christian teacher, were embracing Christianity, was led to inquire into the facts. He learned that a short time before, a canoe had been wrecked off the place, and all perished except one Christian lad, who swam ashore. The islanders began to prepare to cook and eat him, when a pagan interposed and rescued him. He remained there, and as the result of his labours a Christian church was founded.

A MODEL VALEDICTORY.—The most singular valedictory address on record was delivered by Sidney Smith to a young English missionary who was about to proceed to Van Diemen's Land. It was as follows: "Farewell, my dear friend farewell! You go to a country where it is the custom of the aboriginals to have a clergyman on their sideboards every morning for breakfast; but let us hope—let us earnestly hope—that you will prove very indigestible to the savage who eats you!"

KNOX'S COLLEGE.

Melville Church, Scarborough	£0 16 3½
Lochiel, per Rev. D. Cattanach	5 15 7½
Port Neuf, per A. Young	5 0 0
Melrose	3 0 0
Roslin	2 0 0
London, per W. Clarke	7 16 3
Brock and Reach, per Rev. J. Mitchell	2 0 0
Prescott, per Rev. R. Boyd	4 5 6
Belleville, per Rev. W. Gregg	6 0 0
Goderich, from a few friends	3 8 9
Brucefield, per Rev. J. Scott	6 0 0
Wellington Square, per G. Bastedo	0 5 0
Waterdown	0 13 10½
Pictou, per Rev. W. Reid, (add'l)	1 10 0
Peterboro', per Rev. J. M. Roger	5 7 6
Osnabruck, per Rev. J. C. Quin	1 9 0
Oro, per T. Dallas	1 8 8½
Colborne, per Rev. J. W. Smith	1 7 6
London, per W. Clarke	27 10 0
Binbrook and Saltfleet, per Rev. G. Cheyne	9 14 0
Ayr, per Rev. Robert Lindsay	2 3 10
Peterboro', (add'l) per Rev. J. M. Roger	0 13 6
Carlton Place, per Rev. P. Grey	0 12 0
Fergus, per Rev. M. Smellie	6 13 9
Gananoque, per Hon. J. McDonald	5 0 0
Osgoode and Gloucester, per Rev. S. C. Fraser	2 15 0
Hamilton, per D. McLellan	31 15 0
Blenheim and Paris, per Rev. D. McRuar	2 10 0

HOME MISSION FUND.

A statement of contributions, made during the past year to the Home Mission Fund of the Presbytery of Hamilton, will be published in our next number.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Donation from J. Fisher, Esq., Hamilton	£50 0 0
"A widow's mite," Montreal, per Rev. D. Fraser	0 10 0
Rytown, per G. Dyett, Esq.	6 8 0
Harris Fund, front Dr. Whitelaw, Niagara	0 10 0
Melrose	2 14 4½
Zorra, per J. Adams	10 0 0
Pembroke, per Rev. A. Melville	1 1 9
St. Therese de Blainville, per Rev. D. Black	11 10 0
Rev. L. McPherson	2 0 0
Rev. R. Boyd, Prescott	2 0 0
Belleville, per Rev. W. Gregg	10 0 0
Brucefield, per Rev. M. Scott	4 5 0
Cumminsville, Waterdown, Wellington Square	1 6 1½
Pictou, per Rev. W. Reid	5 0 0
Peterboro', per Rev. J. M. Roger	8 0 0
Rev. J. Rogers, subscription	5 0 0
Scarboro', per W. Clarke	2 0 0
Poslinch, per Rev. W. Meldrum	1 10 0
Caledonia, per J. Black	3 1 3
Hamilton, per J. Fisher, (additional)	14 0 0
Orillia, per T. Dallas, (additional)	0 15 0
Woodstock, Gaelic congregation, per Rev. D. McDiarmid, (additional)	0 2 9½
Toronto, Ross, Mitchell & Co.	30 0 0
Do. J. McMurrich, Esq.	12 10 0
Do. Rev. Dr. Burns	12 10 0
Bradford, per Rev. G. D. Mackay	6 8 7
West Gwillimbury, (additional)	7 7 6
Bradford, (additional)	1 10 0
Stratford, per Rev. T. McPherson	1 10 0
Ayr, per Rev. R. Lindsay	1 15 0
Acton, per Rev. J. McLaughlin, (ad.)	0 10 0
Markham, per Rev. J. Boyd	0 15 5
Rev. J. Bayne	2 0 0
S. Gower, Oxford, Kempville, Mountain, per W. P. McDowell	2 14 0
Rev. Dr. Willis	2 0 0
Gananoque, per Rev. H. Gordon	3 0 0
McNab and Horton, per Rev. S. C. Fraser	1 16 5
Osgoode and Gloucester, per do.	0 18 7
Cobourg, per Mr. Morgan	30 0 0
Dunnville, per Mr. Minor	1 2 6
Fergus, per Rev. Mr. Smellie, (add'l)	0 10 0

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Ekfrid and Moss, per J. Allen	£2 0 0
Brock & Reach, per Rev. J. Mitchell	1 15 0
Belleville, per Rev. W. Gregg	2 0 0
Pictou, per Rev. W. Reid	0 10 0
Colborne, per Rev. J. W. Smith	2 6 3
Grafton, per do	1 6 6
Storrington and Ballynahinch, per Rev. R. F. Burns	0 14 6
Kingston, Chalmers' Church, do	2 0 0
Sabbath School Miss. Box, for African Branch	2 5 0
Markham, Brown's Corner, per Rev. J. Boyd	0 15 5
Markham, Melville Church, per do	1 7 1
Per Rev. W. J. McDowell—	
South Gower	£0 14 0
Oxford	0 8 6
Kempville	0 7 6
Mountain	0 16 0
Cornwall, per R. Craig	2 6 0
Gananoque, per Hon. J. McDonald	1 5 0
	4 0 0

FRENCH CANADIAN MISSION.

Belleville, per Rev. W. Gregg	£1 10 0
Pictou, per Rev. W. Reid	2 0 0
Winchester, per Rev. J. C. Quin	0 11 1
Colborne, per Rev. J. W. Smith	1 0 0
Stratford, per Rev. T. McPherson	1 10 0

BUXTON MISSION AND SYNOD FUND

Melrose and Roslin	£3 16 3
Paris, per J. Davidson	3 0 0
Ekfrid and Moss, per Rev. J. Allen	5 4 2
Belleville, per Rev. W. Gregg	2 0 0
Pictou, per Rev. W. Reid	0 10 0
Peterboro', per Rev. J. M. Roger	5 11 5
Bradford, per G. D. Mackay	1 13 1½
Colborne, per Rev. J. W. Smith	1 0 0
Peterboro', per Rev. J. M. Roger	0 1 3
S. Gower, Oxford, Kempville, Mountain, per Rev. W. J. McDowell	2 16 0
Collec. in Knox's Church, Hamilton	9 15 0
Mrs. Ferguson, Woodhill	0 10 0
Hon. J. McDonald, Gananoque	4 0 0

RED RIVER MISSION.

Bytown, per G. Hay	£1 5 0
--------------------	--------

RECEIPTS FOR THE RECORD.

VOL. IV.—T McConkey, Bradford.
 VOL. V.—J McLeod, Kenyon; T McConkey, Bradford.
 VOL. VI.—J McLeod, Kenyon; T McKinney, Melrose; T McConkey, Bradford.
 VOL. VII.—J McLeod, Kenyon; C McCuag, Eldon; D McAdie, Belleville, 3d; J Bell, Innerkip; T McConkey, Bradford; J Davison, J Auld, Montreal; Dun. McCoig, W P McDonald, J Robertson, Chatham; D McKay, Ingersoll.
 VOL. VIII.—J McLeod, Kenyon; J McFarlane, Otonabee; C McCuag, Eldon; J Ross, Brucefield, 1s 3d; S McAdie, Belleville; A M Gowan, Montreal; H McMillan, Beaverton; J Bell, Innerkip; J Rambough, Dickinson's Landing; T McConkey, Bradford; Rev T Lowry, Ireland; G Stewart, W Gordon, A Carlyle, N. Williamsburgh; J Davison, J Auld, Montreal; J McLean, D McCoig, Dun. McCoig, J Robertson, Chatham; J Oswald, M Martin, Tilbury.
 VOL. IX.—Rev J Thorburn, Rev A Reid, Scotland; G Blain, R Ball, J Munro, W Little, Niagara; J McLeod, Kenyon, 2s 3d; J McDiarmid, Williams; A Wallace, Scarborough; J Reid, Prescott; D Drummond, Otonabee; 1s 9d; C McCuag, Eldon, 1s; J Mack, F McEwan, R Allan, Oranstown, C. E.; J Muir, English River; J Tolmie, Toronto; D McAdie, Belleville; Mrs Morrison, Halifax; Capt. Stace, Quebec; A McGowan, Montreal; Dr Richmond, A Auchinval; T Haig, A Brown, A Cochrane, Gananoque; J McMillan, Beaverton; J Bell, Rev A Tolmie, Innerkip; D McDiarmid, Woodstock; J Gow, Orillia; R Atcheson, J Smart, A Billsland, A Hunter, Cornwall, 13s 6d; J Rambough, Dickinson's Landing; J Kyle, Winchester; J Creaser, Barrie; W Fraser, sen'r, Rev T Lowry, T McConkey, Bradford; Rev T Lowry, Ireland; D Johnston, G Stewart, W Gordon, N Williamsburgh; Miss Forsyth, J Tait, P Tait, Moulinette; R Murray, J Douglas, J Simpson, W Murray, A Mackay, Woodstock; E Thompson, Kingston; J Hislop, Oakville; J Meltae, Renfrew; J Sommerville, J Dryden, St. Louis de Gonzague; Rev D McLeod, Cobourg; W Clarke, London; L Casement, Peterboro'; J Johnson, Brantford; W Allan, Brockville; J G Playter, Toronto; J Davison, J Auld, Montreal; J McLean, J McKerral, D McCoig, P. Cameron, J Buiet, J Grant, C Stewart, W Coltard, R Adam, D Cumming, J Robertson, 1s, Chatham; A Grant, Tilbury; G Mosley, Bell's Corner; J Loughridge, Winchester.

DONATION TO THE LIBRARY OF KNOX'S COLLEGE.

A very large and valuable addition to the Library of Knox's College has been received, in the gift of more than four hundred volumes, from the library of the late Professor Esson. The number is too great to admit of the insertion of the titles, and embraces many standard Classic, Philosophical, and Theological Works.

JOHN LAING, Librarian.

KNOX'S COLLEGE—BURSARIES FOR SESSION 1853-4.

- BURSARIES** will be awarded at the opening of the next Session of Knox's College, according to the following Scheme:—
- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
 - 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
 - 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
 - 4.—For the best examination in the Grammar of the French Language, open to all entrants, £2 10s.
 - 5.—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—in Cicero's Orations against Catiline, II. and III.—Virgil, Aeneid, Lib. IX.—Georgics, Lib. IV.—Horace, Odes, Lib. III.—in Lucian's Timon—Homer, Iliad, Lib. VI.—Xenophon, Anab. Lib. II.—Roman Antiquities—with an exercise in Latin Composition.
 - 6.—For the best examination in the Hebrew and Septuagint of Proverbs, and Psalms 2, 16, 22, 24, 68, 72, 89, 110—£5.
- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 7.—For the best examination on the Grammar of the Gaelic Language, with Readings and Shorter Catechism, £4.
 - 8.—For the best written exposition, in Gaelic, of the Lord's Prayer, £6.
 - 9.—For the best Essay on the Characteristic Principle of Paley's Ethical Philosophy, with its Defects, making particular reference to the Fourth Commandment—£5.
 - 10.—For the best Analysis of Butler's Analogy, Part first—£5.
 - 11.—For the best Statement of Hume's Sophisms on Theism and Christianity, with a brief synopsis of the answers of Campbell and Chalmers—£5.
 - 12.—The John Knox Bursary of £10 (founded by Isaac Buchanan, Esq.) for the best Essay on the Covenants of Works and Grace; their Points of Agreement and Distinction—with a brief Exegetical Analysis of Rom. v. 12—21.
 - 13.—For the best account of the Manuscripts and Ancient Versions of the New Testament; with instances of Mistranslation from the Greek in the Latin Vulgate, (New Testament)—£5. Originality in instances quoted, will be deemed an additional excellence.
 - 14.—A Bursary of £5, (by Mrs. Dr. Willis) for the best two specimens by the same Student, of a Morning Public Prayer—not exceeding fifteen minutes. The test of excellence to be in the happy combination of fulness of suitable matter, with minuteness or variety of reference to special objects; and of devotional sentiment, with appropriate and varied expression.
 - 15.—For the best Essay on the History of the Pelagian Heresy—£5.
 - 16.—Bursary (by the Second Presbyterian Congregation, Toronto,) of £5, for the best Examination in the first Six and the Eleventh Books of Euclid—in Algebra, embracing Simple and Quadratic Equations, Arithmetical, Geometrical and Harmonical Proportions, and Surds.

REMARKS.

1. The Essays to be given into the Secretary of the Professors' Court, on or before the first day of November.
2. The days of Examination to be specified at the opening of the College in October.
3. The Essays must be correctly and legibly written, with mottoes on the title pages, instead of the names of the authors.
4. Brevity, when consistent with completeness in the particular treatise, perspicuity of style

and appropriateness of illustration, will be esteemed an additional excellence. No Essay to occupy more than forty minutes in reading.

5. A Student who may have obtained Bursaries Nos. 5, 7, 12, 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 Professors' Court.
May 16, 1853.

COLPORTEUR WANTED.

WANTED IMMEDIATELY, a person to act as Colporteur to the Bible and Religious Tract Societies of Kingston.

Qualifications.—He must be a man of honest report, sound evangelical views, and tried piety. His duties will consist chiefly in carrying the Scriptures, and the publications of the London Tract Society on sale, from house to house in country districts.

An annual allowance will be made for the use of a horse and waggon, sleigh, &c., which the Colporteur will provide for the conveyance of books.

Applications to contain a short sketch of the religious life of applicant—his motives for seeking the employment—his present occupation—number of family, if any—together with testimonials from ministers and others, as to piety and general fitness for the duties.

Inquiries and applications to be addressed, post-paid, to

NEIL McLEOD,
Kingston.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON.

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of
E. BRADBURNE, Agent, Albany Chambers

In the Press, and will shortly be published:
THE AMERICAN SLAVE CODE,
IN THEORY AND PRACTICE:

ITS DISTINCTIVE FEATURES shown by its Statutes, Judicial Decisions and Illustrative Facts. By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48, Beckman-st.

The work will contain above 400 pages, 12mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, \$6 per dozen, and \$45 per hundred; also, in paper covers, at a deduction of 10 cents per copy from the above prices. Orders may be forwarded to
LEWIS TAPPAN,
48 Beekman-street, New York.

TO KIRK SESSIONS, &c.

THE Subscriber has just received, direct from Birmingham, a choice assortment of Communion Vessels and Tokens at various prices; also from Robertson of Glasgow, a fresh supply of Kirk Session and Presbytery Minute Books, Communicants' Roll Book, and Baptismal Registers; likewise, a fresh supply of the Records of the Kirk of Scotland, containing the Acts and Proceedings of the General Assembly, with Notes and Historical Illustrations.

D. McLELLAN,
Hamilton, May 25, 1853. Bookseller.

GREAT ATTRACTION!

CHRISTMAS AND NEW YEAR'S GIFT BOOKS.

CHARLES FLETCHER announces that he has received a choice selection of BOOKS, suitable for CHRISTMAS and NEW YEAR'S PRESENTS, among which are

REYNARD THE FOX,

Most beautifully and profusely illustrated.

THE EARLY REFORMERS,

A Collection of Exquisite Portraits, with accompanying Letter-press. Also, illustrated ANNUALS, and a large assortment of

JUVENILE BOOKS.

54 Yonge Street, Toronto, }
December 23, 1852. }

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Bonar's Stranger Here. A new Book.

The Gospel Glass, by Stuckley.

Memoirs of Mrs. H. N. Cooke.

Tyng's Christian Titles.

Ryle's Startling Questions.

Wardlaw on Miracles.

Memoirs of W. A. B. Johnston.

Letters and Diaries of P. Sapphir.

James' Female Piety.

Kitt's Life and Death of Christ.

Whately's Historic Doubts.

D'Aubigne's History, 5th vol.

Hengstenberg's Revelations, vol. 2..... 10 0

James' Course of Faith.

Gilfillan's Martyrs, Heroes, and Bards, of the Scottish Covenant.

The Daughters of China, by Mrs. Brideman.

Charnock on the Attributes..... 15 0

The Seventh Vial..... 10 0

Cheever's Sacred Streams, with plates... 8 6

Stuart on Old Testament Canon..... 7 6

Haldane on the Romans..... 13 9

Dr. Chalmers' Life, 3th vol..... 6 3

Daily Commentary by 180 Clergymen of Scotland, being a Companion to Family Worship..... 17 6

Cheever's Reel in the Bottle..... 3 9

Dr. Williams' Religious Progress..... 3 9

Cheever's Island World of the Pacific... 3 9

Hutchcock's Religion of Geology..... 3 9

Dr. Dill's Ireland's Miseries and Cure... 3 9

Dr. McCrie's Pascal's Provincial Letters. 3 9

Tweedie's Calvin and Servetus..... 4 4 1/2

Dr. Davidson's Biblical Criticism, 2 vols. 27 6

The Bulwark, vol. 1, many plates..... 5 0

Dr. Candlish's Scripture Characters..... 15 0

Conder's Literary History of the New Testament..... 15 0

Owen's Person and Glory of Christ..... 10 0

Howie's Scots Worthies, with plates.... 8 9

Memoirs of Robert and James Haldane. 11 3

Patterson on the Shorter Catechism.

McCrie's Scottish Church History..... 5 0

TERMS OF THE RECORD:—

If paid strictly in advance..... 3s. 9d.

" before the issue of 4th No..... 4s. 6d.

" after that date..... 4s. 6d.

To such as order the Record for gratuitous distribution, among such as are unable to pay for it themselves, or to those who order a number of copies to send to friends at a distance, the rate will be,

Three copies for 10s.; Five copies for 15s., and all additional copies 2s. 6d. each.

SUPPLEMENT TO THE RECORD, JULY, 1853.

At Hamilton, the 9th day of June, one thousand eight hundred and fifty three, the Synod of the Presbyterian Church of Canada met and was constituted. *Inter alia*, the Synod then took up a Reference from the Presbytery of Toronto, in regard to a Memorial from members of the Congregation of Knox's Church, Toronto, relating to evidence given by Rev. Dr. Willis before the Police Court in Toronto, affecting the character of their Pastor, Dr. Burns. The Synod agreed, in the peculiar circumstances of the Church, to sustain the Reference, refer it to a Committee to consider the whole matter, confer with the individuals interested, if they shall see cause, and report at a future diet—the Committee to consist of Mr. Bayne, convener, Mr. Young, Mr. Gregg, Mr. Roger, Mr. Dickson, Mr. Duncan, Mr. Scott, Mr. McMurray, and Mr. Inglis, ministers; and Mr. Redpath, Mr. Court, Mr. Morgan, Mr. Stewart, Mr. Hay, Mr. Clarke, Mr. Young, Mr. Matthews, and Mr. Breakenridge, elders.

WILLIAM REID,
Clerk of Synod.

At Hamilton, 10th June, 1853, the Synod of the Presbyterian Church of Canada met and was constituted. *Inter alia*, the Committee appointed to consider the Reference from the Presbytery of Toronto, presented a Report, which was read by Mr. Young. On motion made and seconded, it was unanimously agreed to sustain the Report, and a laudatory deliverance recommended by the Committee in their Report, as the deliverance of Synod.

WILLIAM REID,
Clerk of Synod.

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE REFERENCE FROM THE PRESBYTERY OF TORONTO.

Published by Authority of the Synod.

At Hamilton, the 9th day of June, 1853, the Committee appointed to consider the Reference from the Presbytery of Toronto met, and was constituted with religious exercises. Sederunt—Rev. John Bayne in the Chair. Rev. Messrs. Young, Gregg, McKenzie, Zorra, Duncan, Roger, Scott (London), McMurray, Inglis; with Messrs. Redpath, Morgan, Court, Stewart, Clarke, Young, Breakenridge, Mathews, elders.

The Chairman called upon the Moderator of the Toronto Presbytery to explain the Reference; whereupon he read the Reference and offered to answer any questions which the Committee might put. On being asked as to the ground of the Reference, he replied that he was not prepared to give a definite answer; and on the members of Presbytery present being appealed to, they acquiesced in his reply. The Committee therefore found themselves under the necessity of beginning *de novo*, and taking up the case as it came before the Presbytery. The document from Knox's Congregation, along with the report in the *North American* of April 22nd, which was given into the Presbytery and on which the action of the Presbytery was taken, was read. It was moved and seconded that Dr. Willis be asked whether the Report from the *North American* was correct. It was moved in amendment and seconded, that the investigation be delayed till the arrival of the Commissioners from Knox's congregation, who happened not to have yet arrived. The former motion was carried by a majority. Upon this Dr. Willis mentioned that the Report was very incorrect, and that he disowned it altogether. In particular, as to his evidence "that Dr. Burns would make statements which to his certain knowledge were incapable of proof," Dr. Willis mentioned that the pronoun "his" referred not to Dr. Burns, but to himself; "Dr. Burns

would make statements which to his (Dr. Willis's) certain knowledge were incorrect. Moreover, Dr. Willis stated that the matters he had in view when he spoke of Dr. Burns making such statements, were not matters of fact generally, (but as he hinted at the time) judgments hastily pronounced by Dr. Burns in regard to character, or rehearsals of things bearing on character. Still further, Dr. Willis stated that, in using the term "falsify," he introduced qualifying clauses: viz., "that he did not suppose that Dr. Burns would utter a falsehood" and also that he did not say that Dr. Burns would falsify himself; but "that in certain circumstances, goaded by impulse, and forgetting what he said before, he might do so"—moreover in regard to the word falsify, he stated that it might not be the best word, but his intention was to express, not the case of a man swearing what he knew to be false, but the case of a man stating on oath rashly, that he was positive about a thing which he had too hastily made up his mind upon, or which experience of a treacherous memory should have prevented him from affirming.

Mr. McMeekin, one of the commissioners from Knox's congregation, being now present, was asked if he had made any enquiry as to the correctness of the Report in the *North American*, before giving it in to the Presbytery. He answered in the negative, and explained that the Report had remained for a length of time unchallenged, and that almost up to the time of the meeting of Presbytery, he believed the Report to be substantially true.

Query—Did the Commissioners any other evidence than the *North American's* Report to ground upon in their application to the Presbytery?

Answer—B. M. McMeekin—Many of the congregation were present when the evidence was given, and the general impression was, that the Report was correct.

A question was then put from the Chair, whether the Committee would be satisfied with Dr. Willis's statement as to the correctness of the evidence, or whether other evidence should be sought? but the hour of adjournment having arrived, it was a *travail* to a *journa*.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.

6 O'CLOCK, P.M., SAME DAY.

The Committee resumed according to adjournment. Sederunt as above. When the question put at the close of the last Sederunt was again put.

Mr. Young, Mr. Irvine, and Mr. Boyd, who were present when the evidence was given, were asked whether Dr. Willis's statements as to the language he used in Court, at Toronto, were correct: when these parties confirmed substantially the statements of Dr. Willis and especially his corrections of the Reports in the *North American Newspaper*. Dr. Burns was then asked if he also admitted the correctness of Dr. Willis's statement, as to the words he had employed;—when he denied that Dr. Willis accompanied that clause in which reference is made to his [Dr. Burns] having made statements, which he must have known at the time incapable of proof, without any limitation to matters of opinion.

The Committee having considered the evidence thus given, agreed to receive the statements of Dr. Willis, as far as they relate to the terms employed by him, as substantially correct.

The Committee resolved at their next meeting, to take up the question as to the charges which Dr. Willis intended to bring against Dr. Burns, on the occasion referred to.—Adjourned.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.

SAME EVENING, 9 P.M.

The Committee resumed according to adjournment.

Dr. Burns requested permission to bring forward witnesses at a subsequent period, to substantiate his views as to what Dr. Willis had said. Permission was granted. Dr. Willis was at the same time permitted to adduce such further evidence as he thought necessary.

The question mentioned at the close of last meeting was taken up. The following extract from the *North American* was read:—

"Mr. FREELAND—In statements such as those made in this case, do you suppose that Dr. Burns could be entirely and implicitly depended upon even on oath?"

Dr. WILLIS—So far as the general subject of the accuracy of memory is concerned, he had not the least hesitation in saying that he would place very little reliance upon his statements, even made in the most solemn manner. He could not possibly credit any thing that came from him in reference to personal character, even upon oath. He would be slow to credit anything unfavorable to any person which comes through this medium.

On this, Dr. Willis explained that he not intended to state his opinion that Dr. Burns would make oath to anything that he did not believe to be true, but simply that he would be ready to swear to a belief very rashly and unwarrantably formed, and which might be in contradiction even to something which he had already said, but which contradiction he [Dr. Willis] was willing to impute to forgetfulness.

Another extract was read:—"Is not Dr. Burns in the habit of making statements not correct, even in regard to matters that occurred only a few minutes previous? Dr. Willis—Could not say as to minutes, but he could speak to days or weeks, for he had felt it to be the case. He did not believe that such was his manner, either from lubricity or defect of memory, that statements were made by him, that, to his certain knowledge, were not only entirely incorrect, but which he must have known at the time incapable of proof."—On this, Dr. Willis explained that he employed the term "lubricity," not at all in a moral sense, but simply as equivalent to forgetfulness. Likewise, that he used the clause, "which he (Dr. B.) must have known at the time incapable of proof," not because he thought Dr. Burns would utter a deliberate untruth, but because he (Dr. Willis) was aware that Dr. Burns was in the habit of making statements in regard to personal character, the certainty of which, from the nature of the case, he could not possibly know.

Another extract.—"He would say, that such was Dr. Burns's facility for taking up all reports, and rashly circulating them, that whether through lubricity of memory, or the desire to circulate these reports—that such is his facility—that he (witness) believed, that under such circumstances—he was very sorry to say it—but under such circumstances he believed Dr. Burns would swear himself." Dr. Willis stated that his intention here was simply to express, as strongly as possible, his opinion that Dr. Burns's habit of forming rash conclusions about character, might lead him to the belief of facts without due investigation, and in circumstances where he ought to have known that he could not substantiate them.

In answer to an enquiry from a member of Committee—Dr. Willis stated that he did not go to the Court with any previous understanding with any party, as to the evidence he would be called to give.

The question was then taken up, whether Dr. Willis's explanation as to his meaning be in harmony with, or warranted by, the evidence as corrected by himself. The Committee recorded their unanimous opinion, with the exception of Mr. McMurray, that the language of Dr. Willis was fitted to convey a very different impression.

from what, according to his explanation, he intended; partly by Dr. Willis apparently not referring to the purpose of the lawyer in the questions to which his answers were given; partly by his using terms naturally applicable to facts, when he had opinions in view; and partly by his employing the words "perjure" and "forswear" in an uncommon sense.

Dr. Willis was then asked why he delayed so long after the publication of the evidence in the *North American*, to contradict it. His answer was—I did not see the *North American*, till sometime after its publication. I failed to get a copy when I sent for it, and getting the copy a day or two afterwards, I did not allow above three days to elapse before shipping a letter similar to that published in the *Globe*; and the reason of the delay of its insertion for a few days longer was, that parties advising on the one hand, thought it needless, the thing being so clear to them previously; and others held, that if writing were multiplied on the subject, it would not satisfy the prejudiced; and also that being on oath, and acting in obedience to the call of the proper authority, as a citizen, it did not belong to me to guide the press in these respects, especially as I had been accustomed to associate with the *North American* something of a disparaging idea, as a paper not of much authority, and likely to give prejudiced statements where clergymen were concerned. (2.) My own conscious rectitude, and innocence of any sinister intention in having performed a disagreeable, but as I thought, faithful part. (3.) Moreover I saw in other papers the qualifications which the *North American* had omitted, and judged, by the general rule, that one paper would be corrected by another. (4.) I was at pains to parties of influence in the city to explain my meaning from the earliest, even before I saw the *North American*, or heard of the sensation.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.

HAMILTON, 10th June.

The Committee met and was constituted with prayer. Sederunt—Rev. Messrs. Bayne (convener) Young, Gregg, McKenzie, Duncan, Roger, Scott, McMurray, and Inglis, with Messrs. Redpath, Morgan, Court, Stewart, Clarke, Young, Breakenridge, Matthews, and Hay, elders.

Query from the chair:—Why did Dr. Willis, as soon as he understood the misapprehension that prevailed as to his meaning, and the injury done to his brother, and the scandal caused by his testimony, not give a more particular, distinct, and friendly explanation of his meaning such as occurs in the previous part of this record? Answer by Dr. Willis:—If the letter in the *Globe* appears general, it was at least designed to be, and seemed to myself to be, sufficiently explicit to meet and remedy the existing misapprehension of my evidence, according to all my knowledge, at the date of the letter, of the mistakes that had gone abroad. Besides, while sincerely desirous to counteract for Dr. Burns's sake and my own, any unjust impression founded on an exaggerated construction or defective report of my evidence, I was desirous, at the same time, to avoid such attenuating of my statements made on oath, as might prevent the effect on Dr. Burns's mind of this solemn testimony I had borne, which was only consistent with frequent previous dealings with Dr. Burns in private, on this very fault of rashness, in asserting or pronouncing on character. Moreover Dr. Burns having avoided a private conference offered by his brethren, the Clergymen and Professors in Toronto, who had been much hurt by his spirit and manner in conducting this business, and who had desired to express to him their sense of his grave error, and he having pleaded, in avoiding such conference, the advice of his lawyer, Dr. Willis naturally

became more reserved in any written explanation which emanated from himself, that according to all his knowledge of the erroneous impressions of his evidence, he repeats that he aimed to be as explicit as was required. The *Leader* was the first paper in which he saw a report of the Police proceedings, and the version given by that paper appearing to be very nearly in accordance with his remembrance of what he had actually said, he was naturally less impressed with the possible misconceptions attending erroneous reports given through other channels. Finally, it must be remembered that at the date of his circular as well as letter, he had not discovered the mistake or omission in the *North American* report itself as regards the parenthetical interpretation of the word "his." I delay or supposed generality, in short, of the letter and the circular was not caused by any animus against Dr. Burns. If an error at all, it was an error in judgment, and even as such, so far as Dr. Burns might be injured by it, Dr. Willis cordially regrets it.

At this stage it was reckoned desirable to consider the action of Dr. Burns in the Lublin case, which had led to the evidence of Dr. Willis being given. Dr. Burns being absent, a printed statement, known by the Committee to have been issued by Dr. Burns himself, and detailing very particularly the grounds he had gone upon in arresting Lublin, was read, and the Committee resolved to hold it to be a full and correct account of the grounds in question.

Dr. Burns being still absent, and the Committee having delayed a considerable time, they proceeded to consider what judgments they should come to upon the whole case, as now upon the records of their minutes. The parties principally interested were requested to withdraw.

Dr. Burns having now entered, requested to make a remark on the evidence of Dr. Willis given this day. Dr. Willis was called in. Dr. Burns made a statement, from which it appeared that his reason for declining the conference to which Dr. Willis referred was, that he was informed by Dr. Pyper who came to invite him, that the meeting had been called not to settle the difficulty between him and Dr. Willis, but to deal with Lublin and to advise him in his course in regard to Dr. Burns.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.

THREE O'CLOCK, P. M.

The Committee met—all the members present. The Committee proceeded to deliberate on the judgment to which they should come on the case as thus brought before them; and after a full expression of the mind of each member, it appeared that there was a substantial agreement as to the course that ought to be recommended to the Synod. It was agreed that the following members be appointed a sub-committee to prepare a deliverance, and to report to the Committee at the next meeting—Mr. Bayne, Mr. Young, and Mr. Court.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.

NINE O'CLOCK, P. M.

The Committee met and was constituted with religious exercises. Mr. Bayne in the Chair. The members of Committee all present. The Report of the sub-Committee was read and unanimously approved of;—and in accordance therewith the following was recommended as the deliverance of Synod.

The Committee having conferred with the Presbytery of Toronto and with Drs. Burns and Willis, and ascertained definitely all the facts of the case brought before them in the Reference, viz:

1. What were the words actually used by Dr. Willis in the evidence to which the memorial from Knox's congregation related.

2. What was the meaning Dr. Willis actually wished to express in giving that evidence.

3. Why Dr. Willis delayed so long to explain his meaning, after he found that misapprehension regarding it prevailed.

4. Why his explanation, when given, was so defective, and

5. What had been the action of Dr. Burns which led to the evidence given by Dr. Willis

(All which particulars will be found fully brought out in the minutes of the Committee here-with given in.)

And having considered what seemed best fitted to do justice to the individual parties concerned, and to purge the Church of the scandal which had been caused by the whole case, agreed to recommend the following deliverance for the adoption of the Synod:—

I. In the first place, the Synod rejoice to find that Dr. Willis distinctly disclaims ever having meant to charge Dr. Burns with wilful falsehood or perjury in the sense of swearing to a known untruth, as appears by the Minutes of Committee.

II. Secondly, while the Synod rejoice that the evidence of Dr. Willis as explained by himself, relieves Dr. Burns from the heavy charge, under which it must have been so painful for him to appear to lie even for a short time, of falsehood and perjury, (in the ordinary sense of the term), they feel constrained to express their deep regret, that Dr. Willis appears to have been not only unfortunate but very unguarded in the selection of the language he employed to express his ideas on a subject so delicate as the character of a brother; and moreover, that without sufficient reason, he delayed to make the explanation which was plainly due both to Dr. Burns and to the cause of religion, after he knew, or had reason to suspect the misinterpretation which had been put upon his testimony; and still further, that when he did profess to explain, his explanation was not of that frank, distinct, and friendly nature which the circumstances of the case called for.

But further, the Synod in pronouncing this opinion about the action of Dr. Willis, feel called upon to put on record their sense of the imprudence of Dr. Burns in the case which led to the evidence given by Dr. Willis, viz: his bringing an individual before the Police Court on insufficient legal evidence: though they cannot regard this as furnishing an excuse for the conduct of Dr. Willis.

III. Thirdly, That the Synod do not feel called upon to enter upon the consideration of the question, how far Dr. Willis's charges against Dr. Burns, as explained by himself, are well or ill founded: inasmuch as they do not charge any particular act of moral delinquency against Dr. Burns, and are such that the satisfactory investigation of them is from the very nature of the case impossible.

IV. Fourthly, That the explanations given by Dr. Willis having certainly lessened the breach which the naked language of Dr. Willis was fitted to produce, the Synod trust that Dr. Burns and Dr. Willis will be enabled to consider the causes of difference still existing between them, in a Christian spirit, and will endeavour, as far as possible, to come to a mutual good understanding in regard to these.

In conclusion, the Committee looking upon the scandal caused by the occurrences, which have led to this investigation, as fitted to shake the confidence of their people in the College, on the efficiency of which, the prosperity of our Church so much depends, would respectfully recommend to the Synod, to have special regard to this in all their action about the College.

(Signed) JOHN BAYNE,
Chairman,
GEORGE P. YOUNG,
Clerk.