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# THE ECCLESIASTICAL AND MISSIONARY RECORD.



For the Presbyterian Church of Canada.

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

VOL. XVI.

TORONTO, FEBRUARY, 1860.

No. 4.

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## PRESBYTERY OF BROCKVILLE.

The next ordinary meeting will be held at North Gower, on first Tuesday of February, at 1 P. M.

J. K. SMITH, *Pres. Clerk.*

## PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the last Tuesday of March, at two o'clock, P. M.

W. DOAK, *Pres Clerk.*

## PRESBYTERY OF COBOURG.

The next ordinary meeting will be held at Cobourg, on the 14th day of February, for ordinary business; and on the following day at Port Hope, for prayer and conference with brethren of the United Presbyterian Church.

JAMES BOWIE *Pres. Clerk.*

## Notices of Recent Publications.

*ARCHAIA; or Studies of the Cosmogony and Natural History of the Hebrew Scriptures.* By J. W. DAWSON, L. L. D., F. G. S., Principal of McGill College; Author of *Acadian Geology*. Montreal: B Dawson & Son; London: Sampson, Low & Co. With an Appendix, pp. 506.

We hail the publication of this book as the beginning of a new period in the Literary History of Canada.

The works, that have hitherto been issued from our press, have almost entirely pertained to historical and other questions of either local or provincial importance. Some of these have undoubtedly been of a high order of merit and have redeemed our country from the charge of literary barrenness. So far as the departments Civil, Geographical and Natural History are concerned, we are not behind the age in which we live. We have added something to the sum of human knowledge in these departments, and our fame has reached the high places of European Science.

The advent of 'Archaiæ' indicates a decided step in literary progress. Here is a work not on any question, for which, irrespective of its merits, a circle of indulgent readers may be secured, but one embracing fields of investigation of universal interest and challenging the attention of both religion and science. We congratulate ourselves that a colonial author has been found capable of grasping with a firm hand questions at once profound and intricate, and of treating them in their multifarious bearings with clearness and force. Whatever opinions may be entertained of this speculation,

which this volume contain, there will, we are persuaded, be but one opinion as to the thoroughness with which its topics have been discussed, the patient labor which has been bestowed on every section, the elegance with which many of its truths are stated, and the wide and accurate knowledge of contemporary science which it manifests. Our author has not given crude and ill-digested speculations to the world, or claimed the attention of his fellows to that which he himself has not completely mastered, or regarding which he has not something new and important to say. The reader may take up this book with confidence that he will find in it truths of vital importance to Christianity, together with the latest and highest inductions of science in its bearings on religious faith, detailed in well conceived and carefully expressed terms.

The preface informs us that "this work is not intended as a treatise on elementary Geology with Theological applications, or as an attempt to establish a scheme of reconciliation between Geology and the Bible. It is the result of a series of exegetical studies of the first chapter of Genesis in connection with numerous incidental references to nature and creation in other parts of the Holy Scriptures." Underaken primarily for the author's private information, these studies "are now published as affording the best answer which he can give to the numerous questions on this subject addressed to him in his capacity as teacher of Geology."

It augurs well for the science of the present day that in its rapid advances toward the conquest of nature, it is not content to detach itself from the revealed writings. There seems to be an underlying conviction in the minds of almost all scientific men that somehow the Book of Nature, whose characters it is their business to decipher, is the counterpart of that manifestation of the Creator which is contained in the Bible. The very general conclusion is, therefore, that there can be no contradiction between the rightly understood facts of the one, and the rightly interpreted statements of the other. This conviction has led men of science to give an unusual attention to the biblical interpretation. We can remember scarcely a name of any note in the several departments of science, which is not also associated with speculations concerning the relation of science to the records of revelation.

It is to be regretted, as our author than more once mentions, that scientific studies have been so much neglected by the great mass of religious teachers and biblical expositors. Still it must be said in defence, that our best divines were fully up to the science of their own day.

If judged of not by modern standards, but by the standards of their time, they will be found by no means despicable in their knowledge of nature. With contemporary Physicians, whose department was physics, they will bear a favorable comparison as to their knowledge of Natural History and general science.

We allow that the science of the present day has gone ahead of the great bulk of christian teachers, and of most of our popular commentators. Literary and Theological studies have in many cases altogether excluded the study of Natural Science. In the regard of some, time is wasted that a student may spend among the objects of nature. And there are good people, who think disparagingly of a minister who is known to cultivate for the enlargement of his mind, a scientific acquaintance with the works of his Creator.

But this state of things is fast passing away. Divines of this generation are treading closely on the heels of the professed cultivators of science. Men are rising up as teachers of religion who can bring to their professional studies all the collateral light of modern science.

Natural Science is after all but modern. In the realms of thought it is yet but an infant of days and has only recently been brought out of the wilderness. Or, to change the figure, its diffused and glimmering rays have only a few years ago been gathered into lights great and small in the firmament of truth. If the conservative religious spirit of the age has not quite been able to keep pace with its progress, this has been, partly, because science has some what broken loose from its natural espousals with religion, and partly because the sagacious spirit of christianity always climbs with a cautious step the airy heights of human knowledge. The princes of science need not therefore chide the more venerable if more tardy priests of the christian faith.

We have been led into these remarks partly in sympathy with many of the wise and truthful statements in the introductory chapters of "Archæia," and partly by the slightest possible objection we have to some sentiments which it contains bearing upon the treatment of science by the teachers of religion. Not that we decidedly object to any statements advanced by our author, but that we would wish to supplement them with kindly apologies for the cautious and it may be unscientific student of theology.

In this book the scriptural views of the physical phenomena of the world, questions that lie within the domain of what in modern times is called Biblical Prolegomena are discussed with much fulness and force. Every point is looked at with the eye of a Christian Naturalist. Topics of weighty importance are introduced to the reader which do not generally come within the range of ordinary reading, and are presented in such relations as to interest and impress the mind. The regions of esoteric debate, which though mainly interesting to scholars and belonging to a kind of third heaven of religious culture, are here opened up in many of their practical bearings upon religious faith. Attentive readers will, we are persuaded, rise from the perusal of "Archæia" with a more profound reverence for the sacred volume, and with minds refreshed and enlarged with farr-reaching and beautiful aspects of its cosmical truths.

On the difficult subject of the inspiration of Scripture, this book gives no uncertain sound. While insisting that science should enter upon its investigations with an untrammelled and fearless freedom, it at the same time bows with submission to the revealed word of God. It shows clearly "that there is no hypothesis short of that of plenary inspiration that will allow us to attach any value whatever to the biblical records." While the primitive civilization was by no means despicable, it yet cannot be said to have attained to such a knowledge of the laws and phenomena of the universe as could constitute a basis for the cosmogony of scripture. Our author justly remarks that the narrative of creation bears no internal evidence of having been the result of inductive enquiry, but appeals at once to faith. "It refers to con-

ditions of our planet respecting which science has even now attained to no conclusions supported by evidence, and is not in a position to make dogmatic assertions." In regard to the mythical hypothesis, the great dream of German infidelity, he combats the views of Prof. Powell, of England, and points out the fallacy of many of that able writer's positions.

Our author is disposed to take a high view of the allusions to nature formed in scripture, while he does not go the length of saying that the representations of nature in the Bible are revelations he yet insists that they have been recorded under the guidance of inspiration. This we conceive is the true position to take. We do not find the Creator revealing that which can be discovered by the faculties he has given us. In all His relations with men he honors, much more than philosophers do, the wonderful organs of perception with which he has endowed the human race. The Creator has faith in human eyes and ears. He knows that they are "very good." In regard to those things, therefore, which lie within their reach, he gives no revelation, but when such things stand related to the spiritual truths which pertain to the moral government of mankind, then he so guides the prophets that no human weakness or prejudice shall mar the perfect action of their perceptive organs.

Taking this view of the question we may expect to find in the Bible allusions to natural phenomena, which in their truthfulness rival the demonstrations of natural science.

The first part of the book discusses the questions involved in the Mosaic account of the creation. Although not much that is new has been said about this difficult matter, our author has yet stated well and favorably the arguments in defence of the view which he adopts. His views are essentially the same as those first broached by Cuvier, and since his time generally adopted by scientific men. We cannot altogether approve of the system of exegesis on which he, along with others attempts to establish the hypothesis of day periods of creation, as the proper interpretation of the creation days. This idea is becoming less tenable every day. The critical enquiry into the text is leading scholars to a more literal acceptance of its words than the day-period hypothesis will admit of. The recent discoveries in Geology are too giving views of the world's ancient history, less reconcilable with this theory than those upon which even Miller founded his opinions. It is not now contended that the Carboniferous period synchronises with the third creative day of scripture. We are now referred back for that period to the region of the crystalline unaltered rocks in which as yet not a vestige of organic remains has been found, but for this conjecture, there is scarcely a vestige of scientific proof. Geology is thus shifting its ground, and professes now only to give us an account of the fifth day of creation, beginning with the Silurian period in which animal life first appears. We apprehend that the ultimate inductions of Geology will lead to the conclusion that the world has been formed and fashioned by a series of creative acts, continued in all the departments of organic life up to the time when man appears. This being the case, the inference will possibly be that the Mosaic records contain a representation of the creation in the form of six literal days in which there is comprehended in epitome all that is necessary for us to know concerning the origin of the physical phenomena of the universe. This view of the case to which the profound speculations of Kurtz in his "Bible and Astronomy," has led, and to which Hugh Miller in his "Testimony of the Rocks" has ascribed great value, releases the text from its supposed figurative signification, and Geology, from the necessity of discovering certain distinctly marked periods of

the creation of the vegetable and animal kingdom.

The second part of Dr. Dawson's book which treats of the unity of the human race, ably discusses the difficult topics which it involves, and is worthy of attentive perusal. In this department our author is in advance of many Naturalists of the present day. His treatment of the whole subject exhibits a ripeness of thought, clearness and acuteness of perception, together with a sobriety of judgment not often to be found in writers upon the discursive questions of Ethnology. To those desirous of becoming acquainted with the present condition of Ethnological researches we can recommend nothing better than Dr. Dawson's book.

We trust that the reading public will show their appreciation of this able book, and of the enterprise of its Canadian publishers by speedily purchasing the entire edition.

## NEW BOOKS.

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

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

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

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

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

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

Haldane Romans, \$2 50.

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

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

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

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

Expository Outlines, Sketches and Outlines of Sermon upon the most important paragraph of the New Testament, by the author of The Faithful Witness, Footsteps of Jesus &c., \$1.

Spurgeon's Gems, \$1.

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

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

Guthrie's Gospel in Ezekiel, \$1.

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

St. Augustine: a Biographical Memoir, by the Rev. John Baillie, Cambridge, 75 cents.

Scotland: Its Faith and Features, by Rev. Francis Trench, 2 vols in one, \$1 25.

J. CAMPBELL,

103 Yonge Street, Toronto.

## REMOVAL OF OFFICE.

The General Office of the Church has been removed to Knox College. Letters and notices may be left at Mr. Bain's, King Street East, immediately under the former office.

## The Record.

Toronto, February, 1860.

### THE PRESENT ASPECT OF THE CHURCH AND THE WORLD.

There is much that cannot but be deeply interesting to the christian at the present time, whether we direct our attention to the state of the Church, or of the world at large. It cannot be denied, yea, it is ground for humble and hearty thanksgiving to the Great Head of the Church, that there has been manifested throughout christendom a revival of true religion. In some places the movement has been more marked than in others. In some parts of the Church there has been something like a pentecostal outpouring of the Spirit. Regions that have been formerly dry and parched, have been refreshed and watered, and even covered as with a spring tide flow of spiritual influences. The tide too seems to be setting in at the same time on various and widely separated lands. Not to speak of the revival which has been so marked in Ireland, and in other parts of the British Isles, we observe that in Australia, India, and in other places, there are symptoms of revival. Christians are drawn together for prayer, and mutual encouragement, and a spirit of earnest inquiry is manifested. Even in our own land there appears at present a spirit of more than ordinary earnestness and christian union. We believe, that in accordance with the invitation of christians in other lands, the second week of January was generally observed as a season of special prayer. We have heard of many such meetings, both in towns and in country places, and we believe that the season has been one of peculiar interest and spiritual enjoyment to christians. We have heard ministers remark that they have never been enabled to preach with such freedom and power. Never, perhaps, has the attention of the Church been more intently fixed on the necessity of more earnest effort for the extension of the Redeemer's kingdom, both at home and abroad.

We earnestly trust that the present impressions and feelings may not pass away as the morning cloud, and the early dew, but that there may be a growing, deepening spirit of earnest prayer, and of christian effort. It may be that the present indications are the heralds of a bright and glorious day of progress.

In respect to the advancement of the kingdom of Christ, there is much to encourage and to stimulate. We do not perhaps dwell sufficiently on what has been done already, either to plant christianity in

distant lands, or to prepare the way for its rapid dissemination. A paper on our table, the *Christian Instructor*, in adverting to this subject says:

"Although the difficulties that lie in the way of the final and complete success of the church are greater than our readers are accustomed to suppose, yet it is our belief that there is much more to encourage than is generally understood. Without attempting at all to do justice to a subject, so great in its importance and so vast in its range, let us direct attention to three or four considerations touching the present state of the world and the church.

The first thing that strikes the lover of Zion, is the fact that the world is now generally open to the missionaries of Christ. The herald of salvation can go even further than the merchant. While commerce is bidden to stand outside at the door of China, the missionary is welcomed, at least by solemn treaty, to the very heart of the empire. No doubt the prejudice against foreigners will, to some extent, render the provisions of the treaty null and void, but we are greatly deceived, if wise and brave preachers cannot soon, if not now, travel over that populous land. English and American ships are found in almost every seaport from pole to pole. So certain and so rapid are the means of communication, that one can in a few months make the tour of the world. We feel that we are beginning to know the world, and that if we desire it, can have speedy access to nearly any portion of its inhabitants. Even central Africa can scarcely be considered any longer a sealed book. If the opportunities to preach Christ continue to increase as they have done for the last fifty years, only a few years will roll round, before the missionary will be perfectly safe in any city on the globe. If we consider China and Japan open to the gospel, there is not any considerable nation on the earth from which we are now entirely excluded. Surely this is a cheering fact. If the great highways of travel and commerce that connected all parts of the Roman Empire, contributed to the rapid spread and early triumphs of the gospel, the present condition of the world, in this particular, unparalleled as it is in all former history, is a ground of strong hope.

"Another fact, one that we think is not enough dwelt upon, is, that the Bible is translated into all the chief languages of the world. It has not yet been translated into many of the smaller dialects, and many years may elapse before every remote and barbarous tribe can have it in its own speech. But the great majority of mankind have the Word in their vernacular tongues. Glance at the map of the world. It is found in the principal language of our own continent. Every European nation has it. It has been rendered into Arabic, the spoken language of some 80,000,000. It can be read to-day by the teeming millions of China. In a word, it is now found in 166 languages—ten times as many as were heard spoken on the day of Pentecost. More than one hundred of these translations have been made since 1800. Of course we cannot say positively how many, but after carefully considering all the statistics within our reach, we believe we are safe in saying that not less than 800,000,000,

or four-fifths of the whole human family, might, on the first of January 1860, have heard the word read "in their own tongue, wherein they were born." We do not say they so heard it, but so far as translations are necessary, there was nothing to hinder it. This fact is one of vast significance. The Bible has had a powerful on every people where it has been enjoyed in the native tongue."

The writer specifies also the wealth of the Church, and its ability to supply the requisite number of labourers. It appears then, as if everything were in readiness, and all that was wanting was the outpouring of the Spirit from on high. This alone can advance the work either at home or abroad, either in christian lands, or in heathen countries. The most liberal appliances, the most brilliant talents, the best organization will not avail without this. But with the effusion of the Spirit, weak things would be made strong, difficulties would disappear like snow before the genial gales of spring, and pure and undefiled religion would be mightily advanced. How loud the call, then, to all to plead earnestly and perseveringly that the Lord would arise in His power, and work gloriously as in days of old, and as in former years.

### THE CARDROSS CASE.

#### *The Spiritual Independence of the Church.*

We referred to this case some time ago at considerable length. A decision has now been given, not indeed on the merits of the case, but on the preliminary defences given in by the Free Church. In these defences the ground taken was that the civil courts had no right to demand production of the documents in the case, inasmuch as the church courts were spiritual and independent. The church, therefore declined to produce the documents, and these defences have been repelled by the unanimous decree of the first division of the Court of Session. The decision has been given on the preliminary defences, and did not refer at all to the merits of the case. But in reality, it involves the entire question of the independence of the ecclesiastical courts. For it is difficult to see how the church could comply with the order for the production of the documents, without admitting the right of the civil courts to sit in judgment on ecclesiastical decisions. If the civil courts can call for the sentence pronounced against Mr. McMillan, and the terms of the contract between him and the Free Church, of which he was a member, it is difficult to see on what ground they may not judge of the sentences themselves, and reverse them, if not approved of. The Edinburgh *Witness*, in announcing the decision, says:—

"We regard this decision, with astonishment, not unmingled with alarm; and both our surprise and our apprehension are increased by a consideration of the grounds assigned by their Lordships for their judgment. There is no reason why we should not say distinctly that the question was not discussed in a broad, and statesmanlike, but rather in a narrow and merely technical manner. We appeal to any one who has dipped into the law literature of the Disruption controversy, whether the tone and compass of the speeches delivered yesterday, do not contrast with the tone and compass of those spoken from the Scottish Bench, on whatever side of the argument, sixteen years ago. There is a grand difference between a statesman sitting as judge, and a pleader elevated to the Bench. The one looks beyond the circle of mere professional words and interests, recognizes the various wants of human society, is alive to the facts of history; the other is blind to everything of the sort, and knows only the words and things he has learned in practice. Not one of their Lordships who spoke yesterday indicated any adequate appreciation of the nature and meaning of spiritual jurisdiction, as claimed by the Non-conformist Churches of Great Britain. They can recognise no power competent to institute a Church but the State. The non-established Churches of the island are to them so many mutual instruction societies, or Christian associations. They should at least have indicated a knowledge of the fact, that the Churches in question claim to exercise authority by the same right as that which has appointed the ordinance of the civil power; and not only claim this right, but to be bound most sacredly to maintain it. They virtually make out that there is no Church of Christ in the land, The Established Church they regard as the creature of the State, and the non established churches as voluntary societies.

In another article the *Witness* says:—

"Every Presbyterian Church in Scotland, nay, every Christian denomination calling itself a Church in Scotland, is concerned in opposing this flagrant invasion of the rights conferred by Christ upon his Church. We cannot believe that the Scottish Establishment is prepared to accept the place and part assigned it by the Court of Session. While not hesitating to maintain that the Disruption controversy found it unfaithful to the Crown rights of the Redeemer, we own that there were certain circumstances fitted at that period to throw dust in the eyes of pious men, and that a large proportion of those who continued their connection with the State did not consciously adopt Erastianism. They believed that the State could do no more than acknowledge as already existing the divinely appointed jurisdiction of the Church,—that the civil courts neither created nor conferred it, but merely formed an alliance with it. They argued that the Church had not exhibited a sufficiently cautious or pacific spirit in the maintenance of this alliance, and that this circumstance, irritating and agitating the civil authorities, led them for a time to overstep the limits of their sphere, and to encroach upon spiritual jurisdiction. Peace, they concluded, having been restored between the Church and the Court, the ancient alliance was renewed on the old conditions; the Church had once more a real spiritual jurisdiction; and the authorities regarded it as co-ordinate with the civil power, emanating from the common King of Church and State. We ask them, with solemn and most friendly earnestness, whether they can maintain this theory any longer. We ask them whether it is impossible for any divine in Christendom to doubt that the Established Church of Scotland has publicly and

consciously ceased to maintain the great Bible doctrine of the headship of Christ."

The next step in this case will be looked for with intense interest. We trust that wisdom and grace may be given to those called upon to guide at this important juncture the counsels of the Church, and that the result may be made subservient to the advancement of His own cause, by Him who maketh all things to work together for good to his people and Church. A special meeting of Commission was to take place on 18th ult. In the meantime, it is one comfort to know that the non-established churches are at one with the Free Church in this matter. The Rev. Dr. Alexander, of Edinburgh, one of the ablest of the Congregational Body, has expressed himself most decidedly on the matter in question.

#### EDUCATIONAL REPORT.

We have not had time to examine very fully the report lately received from the Superintendent of Education for Canada West. We have, however, looked into it, and rejoice to find that, notwithstanding the general stagnation of business which has prevailed throughout the country, and affected every part of the public and social system, the progress of our Common Schools has not been sensibly retarded. It is true, there is a comparatively slight decrease in the gross amount raised for common schools, the decrease being mainly in relation to moneys raised for sites and buildings, but then there is an increase in the number of schools open, and an increase of 21,046 in the attendance of pupils, the aggregate number being 293,683,—160,633 boys, and 133,050 girls, the number of Schools open being 3,866. It appears too that there is progress in regard to the qualifications of teachers employed, there being a decrease in the number of female teachers employed, and an increase in the number of first and second class teachers. There is also an increase in the number of free schools, and of those partly free. It is gratifying too, to find that in 1708 schools the daily exercises are opened and closed with prayer, being an increase of 159, and that in 2510 the Bible or Testament is read, being an increase of 95. The number of Roman Catholic Separate Schools is 94, being a decrease of 6. The number of Grammar Schools is 75 with 4,159 pupils, the total receipts for Grammar Schools being \$75,617, \$7,839 being for rents, repairs. Since its institution in 1817, the Normal School has had under training 2,464 students. It is stated that the Normal and Model Schools

were never more efficient than at present. The Model Grammar School promises to be most useful and influential in raising the standard of education.

On the whole then there is ground for satisfaction with reference to the state of educational matters. We have not seen the report for Canada East, and do not know what progress is being made there. One thing there has created much dissatisfaction, viz., the constitution of the Council of Public Instruction. There are fifteen members of Council, only four being Protestants. Of these four Protestant members, three are Episcopalians, viz. Dr. Fulford, Bishop of Montreal, Messrs. Terrill and Dunkin, Members of Parliament, the remaining member of Council being Dr. Cook of Quebec. We do not wonder that there is dissatisfaction with the constitution of this Board, since, not to speak of the very great preponderance of Roman Catholics, several influential churches are entirely ignored.

We are not quite sure that there is no room for improvement in the constitution of the Council of Public Instruction for Canada West. At least our own church has no representative in the Council, and, without any thing like selfishness, we think we are entitled to have at least one member. We are aware that in the Report one is stated as belonging to the Presbyterian Church of Canada, but in point of fact our church is altogether unrepresented. Of the ten members of Council four are Episcopalians, two are connected with the Church of Scotland, while the U. P. the Congregational, the Wesleyan and the Roman Catholic Churches have each one representative. As the principle of recognizing the several churches is professedly adopted in Upper Canada, it should be carried out as impartially as possible.

Before closing we cannot but express our dissent from the course pursued by the Wesleyans in regard to University College. We do not say that either our common school system, or our university system is what we would abstractly desire as the best. But all that we can reasonably expect is the best in the circumstances of the country. And we certainly should regard one well equipped college as superior to a dozen inferior institutions. Besides, if denominational Colleges are necessary, denominational schools should be still more necessary. Indeed if the demands of the Wesleyans should be granted, and the endowment of University College divided among a number of denominational institutions, we should regard our common school system as already doomed. We trust however the present agitation will fail of its intended effect.

**SABBATH SCHOOL CELEBRATIONS, TORONTO.**—On the 12th January, the annual Sabbath School Soiree, in connection with Knox's Church, took place. The Report will be found in another column. The attendance was large, the children present numbering about 350, and the parents and others mustering in scarcely smaller numbers. After the refreshments were over, an adjournment took place from the basement to the body of the Church. The pastor having taken the chair, several addresses were delivered, and appropriate hymns sung. The evening was spent most pleasantly, and altogether the meeting was an excellent one. The children contributed for missionary objects upwards of \$92, which sum was voted in equal proportions to the Buxton Mission and to the Presbytery.

The annual celebration in Cooke's Church took place on the 5th January, and was well attended. A most encouraging report was presented, and a testimonial presented to Mr. Hunter, the Superintendent. From the report presented, it appears that the number of children attending the School was 180.

#### PRESBYTERIAN CHURCH FARNHAM CENTRE, C. E.

A meeting of the children attending the sabbath school in connection with the church was held on the morning of Monday, 2nd, January. After a few verses had been sung, and a portion of the Scriptures read, the meeting was led in prayer by Mr. Burnett, a lay gentleman of the Methodist Church. "There is a happy land" was next sung, after which, a liberal supply of cakes, &c., provided by a few of the ladies of the congregation, was handed round to the young people, and the friends present. After the desire of eating had been taken away, (as Homer says) a few remarks were made by the Chairman, Mr. D. Morrison. A short address was next given by Mr. Burnett. This was followed by the singing of a hymn, after which an address was delivered by the missionary at present supplying the station, and several drawings and engravings of heaven gods exhibited. The favorite hymn, "From Greenland's icy mountains," was then sung, which was followed by what was not the least important part of the exercises—a collection in aid of S. S. Library. Refreshments were again handed round, after which the meeting was closed with a short devotional exercise. The young people and visitors then retired, much gratified with the first sabbath school New Year's treat at Farnham Centre.—*Com.*

**PRESENTS TO MINISTERS—A WORD OF EXPLANATION.**—A word of explanation is necessary to several esteemed friends, who

have recently sent us intelligence of presents received by ministers from their congregations. Sometime ago we thought it best to discontinue the insertion of such notices. Indeed we received several communications, both from ministers and others, suggesting such a course, for various reasons, which we need not specify, but which will, no doubt, suggest themselves to many on reflection. We rejoice to hear of all such testimonials of esteem, and we do not think it wrong to notice publicly any marked instance of generosity and liberality. But we do not think that it answers any good or useful purpose to publish indiscriminately all such gifts.

**THE REV. R. WALLACE.**—In our last number we noticed the appointment of Mr. Wallace to the office of General Secretary and Agent for the French Canadian Missionary Society. Mr. Wallace has now been released by the Presbytery of London from the pastoral charge of Ingersoll. His people deeply regretted the separation, but in consequence of the state of Mr. Wallace's health could throw no obstacle in the way of his removal. Several addresses and tokens of esteem have been presented to Mr. Wallace on the occasion of his resigning his pastoral charge, both by those connected with his own congregation and the christian community generally. Mr. Wallace labored eleven years in Ingersoll, and has done much to advance the cause of God in the town and neighborhood. He leaves his congregation in a state of prosperity and harmony. We trust a suitable pastor may soon be sent them, and we earnestly trust that Mr. Wallace may be strengthened for the arduous and important duties on the discharge of which he has now to enter.

**SUPPORT OF COLLEGE—PRESBYTERY OF LONDON.**—We have received a circular addressed by the Presbytery of London to all the congregations and stations, on the subject of the College. The Presbytery proceeded in a very business-like way, presenting a scale according to which all the congregations are expected to contribute. Of course this is simply intended for the guidance or direction of the congregations, and to give them an idea of the amount required. Two rates are mentioned in the circular, viz.: one at 35 cents per family, giving for the Presbytery of London \$1085 29c., exclusive of the mission stations, the other at 20 cents per family, which would give \$1252. The larger rate is mentioned with the view of bringing up the contributions, in the course of a short time, to the amount necessary to carry on the college

without the difficulties which are at present experienced.

We trust that all the Presbyteries of the Church will go about this business in the same systematic way as that adopted by the Presbytery of London.

**MARKHAM.**—The Rev. J. Straus has received a call from the congregations at Melville Church and Brown's Corners.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**THE REV. DR. CHEEVER AND SLAVERY.**—A large and influential meeting was lately held in Edinburgh, for the purpose of expressing sympathy with Dr. Cheever. The Lord Provost presided, and stated the object of the meeting. Eloquent addresses were delivered by Dr. Candlish, Dr. Alexander, Dr. Guthrie, and others. Dr. Candlish's speech was a most powerful and telling one.

**THE CRYSTAL PALACE COMPANY AND THE LORD'S DAY.**—At a late meeting of the Company a proposal to close the Palace on the Lord's Day, was rejected by a large majority. The sabbath opponents were most outrageous in their conduct.

**RELIGIOUS REVIVAL IN NORWAY AND SWEDEN.**—Dr. Baud states that since his visit in 1836, a most remarkable moral and spiritual change has taken place, and that in no part of the world has religion made so much progress as in these northern kingdoms.

**RELIGIOUS REVIVAL.**—The good work continues to advance in Ireland. The *Banner of Ulster* says:—"The great festival of the year, so far from interfering with the progress of the spiritual work, has, so far as we have been able to discover, actually promoted it. The time and means which would formerly have been given to dissipation and foolish pastime, by many of the young, have this year, been given to God. The sanctuary has been filled, and the streets have been empty." Cheering accounts are also received from Scotland. In Edinburgh University a general prayer meeting, open to all students, is held every Saturday morning.

**RELIGIOUS DAILY NEWSPAPERS.**—It is proposed to establish in London a daily religious newspaper, named "The Dial" to dispute the supremacy of the press with the *Times*. It is said that the present Editor of the *Edinburgh Witness* is to be principal Editor.

**THE UNITED PRESBYTERIAN SYNOD OF SCOTLAND ON INTEMPERANCE.**—At its last meeting, the U. P. Synod appointed an address

to be written on intemperance, for circulation among the members of the Church. It has now been issued by Dr. Harper, the Convener of the Committee. It speaks very strongly on the dangers arising from the use of intoxicating liquors.

**DEATH OF LORD MACAULAY.**—Another eminent author has been removed by death. Lord Macaulay died of disease of the heart, after a fortnight's illness. It is believed that two additional volumes of his History of England will soon appear.

**AUSTRALIA.**—In last number of *Home and Foreign Record* there is an interesting and encouraging letter from Rev. Mr. Campbell, formerly of Melrose. After referring to his own prospects, he mentions that the religious feeling in the community is deepening. Sabbath evening lectures had been delivered in the Mechanics' Hall, at Geelong, by ministers of various evangelical denominations. He says that so far as the union has gone it is most satisfactory.

**LORD ABERDEEN'S ACT.**—In the established Presbytery of Edinburgh a motion was made by Dr. R. Lee, to petition Parliament to alter the present law and pass some new law whereby existing evils may be remedied, and the rights of the people, in regard to the settlement of ministers, ascertained, and (if need be) extended. After discussion, the motion was lost by a vote of 11 to 14.

#### THE LATE DR. BAYNE.

The following is a copy of the minute entered in their Record by the Presbytery of Hamilton. Had our space allowed, we should have willingly inserted extracts from various notices which appeared soon after the lamented death of Dr. Bayne, and from sermons preached by Ministers in various localities.

"The Presbytery, stricken under the sudden and weighty calamity sustained in the death of their late highly esteemed and now lamented Father and Brother, Dr. Bayne of Galt, feel that they can only bow with humble resignation to the will of their heavenly Father in this mournful event, saying that, while He is infinitely wise and righteous, and gracious in all His acts, His dispensations are to them often dark and unsearchable. They deeply sympathize both with the attached congregation of Knox's Church, Galt, in the sore chastisement with which the Lord has seen meet to visit them, and with the afflicted relatives of the deceased, in a distant country, under their heavy bereavement. They are also afresh and most affectingly reminded by this event of the necessity of being always personally prepared for their coming changes, and diligent in the great work assigned them by their Master. And while they rejoice in the consoling and sustaining confidence that their departed brother has been removed from a world of sin, sorrow, and toil, to one of perfect purity, rest, and glory, where he

is numbered with those who shall shine "as the brightness of the firmament and as the stars for ever and ever," they are utterly incapable of adequately expressing the loss,—humanly speaking, the *irreparable* loss, which they have individually and collectively sustained, in the removal from among them of a faithful friend, and wise counsellor,—of one whose varied and surpassing gifts were manifest in every department to which he turned his attention, and whose eminent graces rendered him the object of veneration and affection to his brethren. Yet, as scripture sanctions grateful acknowledgment of the goodness of the Great Head of the Church in all the gifts and graces bestowed upon his servants, and teaches us, while guarding against all idolatry of the creature, duly to honour the memory of the just, the Presbytery regard it as a sacred duty in this case, to pay a tribute of deserved respect, and therefore embrace the opportunity of unannouncedly recording their sincere though feeble testimony to the greatness and worth of him, who long, and even at last regular meeting, took a prominent part in the business of this court, but whom it is now no more their privilege to behold among them,—and that, in the following terms:

Dr. John Bayne of Galt, who for well nigh a quarter of a century ministered in the gospel with unusual acceptance and success among his people in that place, and who was a member of this Presbytery from its earliest organization, was a man richly endowed with all those qualities of mind and heart which, when sanctified by grace, as they were in him, render one's life peculiarly valuable to the world and to the Church. His Christianity was simple and unostentatious, yet deep, unquestionable, and experimental. As a friend he was warm, generous, and faithful; and his intercourse with his brethren was always characterized by integrity, dignity, and courteousness. As a preacher, he was mighty in the Scriptures, and clear, comprehensive, spiritual, practical, and powerful. And as a member of the various judicatories of the Church, he was invaluable for the extent of his knowledge and experience, the correctness of his views, the sagacity and profundity of his judgment, and the zeal which he ever manifested for truth and principle,—in consequence of which he legitimately, though apparently almost unconsciously, wielded a powerful influence wherever he appeared. The Presbytery at the same time feel that they have been laid under the greatest obligations to their late brother, and through him to the author of all their mercies, for the upright and noble stand which he ever made, while among them, in behalf of truth and justice, the honour of Christ and the salvation of sinners,—for the zeal which he uniformly displayed in endeavouring to make the portion of the Church under their jurisdiction fulfil the high design of the Church's living Head,—and for the care which he took, and the talent which he put forth in directing its deliberations and decisions—frequently by his clear-sightedness delivering the brethren from difficulties and entanglements from which others saw no escape. And they think there is no presumptuous stepping beyond their province, nor invidious distinction made, in expressing their conviction that the Supreme Court of the Church has been in a similar way more

indebted to him than to any other, for the able manner in which he often guided her counsels, and the efficient part he took in maintaining her purity and independence,—and that the Presbyterian Church of Canada at large, which must acknowledge him to have been in a certain sense her founder, has been deprived of her chief ornament and pillar. In view of all these things, it is with a feeling of unfeigned grief and yet of genuine gratitude that the Presbytery reflect on their fellowship with the subject of this minute during the time that is past; and not without sadness and anxiety they address themselves to present duty, or look forward to the exigencies of the future. But they remember that the Lord reigns, and bearing in mind that, if any lesson he taught them by the present dispensation, it is, "cease from man," they would, with renewed solemnity, diligence, and faithfulness, set themselves to the fulfilment of their several important duties, during the remainder of their brief and uncertain term of service in the Church below,—seeking the grace of God to direct and support them while here, and anticipating the glorious reward which is laid up above for all such as shall be "followers of those who through faith and patience inherit the promises."

#### Communications, &c.

#### A CHAPTER OF THE HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA.

In the course of investigations arising out of the suit now pending for the possession of the Manse and Church property of St. Gabriel's Street Congregation, Montreal, the following interesting facts and documents have been brought to light.

About the year 1791 several inhabitants of Montreal connected with Presbyterian denominations then existing, associated themselves together for the purpose of religious worship, and the administration of ordinances according to the universal Presbyterian form. They had then no prospect of a Minister, but obtained such preaching as came within their reach.

While in this situation, it happened that the Rev. John Young came to Montreal from Schenectady, U. S. and preached to them with much acceptance. This Mr. Young appears from authentic documents to have at first been connected with the Presbytery of New York, and by them ordained over the united Congregations of Schenectady and Currie's Bush, on the 14th August, 1788, on which occasion he "publicly adopted the Confession of Faith of this Church, and declared his assent to the form of Government, Worship, and Discipline." It further appears that in Oct., 1790, the Presbytery of Albany was by an Act of the Synod of New York and New Jersey, formed out of a section of the Presbytery of New York, and among others Mr. Young and his congregations were placed under its jurisdiction. His name appears also on the first sederunt of the Presbytery of Albany. At Albany Nov. 9th, 1790, a fama of a disagreeable kind having arisen about Mr. Young, he, to avoid the odium, seems to have fled suddenly to Montreal. On investigation by the Presbytery, Mr. Young was fully acquitted, and having returned, he acknowledged the offence and scandal of having left his

charge without the advise or consent of the Presbytery, or his people, and after censure and admonition he was reponed into his former standing.

Subsequently, on account of pecuniary difficulties, he was relieved from the pastorate of the churches under his care and appointed stated supply to Currie's Bush. At this time he seems again to have visited Montreal, and preached with much acceptance to the people there, the result of which was a valuable and very interesting series of letters, together with the action of the Presbytery of Albany upon them.

The first letter is a petition from the congregation which is signed by Adam Scott, who, from this documents and from the Minute Books of the Congregation, appears to have been the first Chairman of their temporal committee; he was also one of the original Trustees to whom the property, on which the Church now stands, was conveyed. The names attached to the other petitions from the congregation are those of the Elders who appear to have been ordained by Mr. Young. Their names too, occur frequently in the early minutes of the Church. Near relatives of the first and second are yet alive and resident in Montreal, and a nephew of the latter is still an adherent of St. Gabriel Street Church.

What the "Presbytery of Montreal" referred to in the last letter, was or, who composed it, is, as yet quite unknown. So far as is known, it has left no records behind it, and no one living has any distinct knowledge of its ever having existed. By whomsoever formed, they had not thought of affixing to their designation "in connection with the Church of Scotland."

The documents are as follows:—

MONTREAL, 5th Aug. 1791.

VERY REVEREND SIR,

"We beg leave to inform the very Reverend Presbytery, that there are in this place a number of inhabitants from different parts who have been brought up in the Presbyterian Church, and wish still to adhere thereto; but have been for a considerable time without public ordinances dispensed according to the order of that Church; not only without its doctrines, but also its discipline and Government, except some occasional supplies by the Reverend Mr. Young, one of your members, and being well informed of your steady attention to the interests of religion and care of vacant congregations, we hope, if agreeable to the Reverend Presbytery, they will consider our situation, take us under their care, and appoint the Reverend John Young our stated supply, and to perform among us all the ministerial functions until next stated meeting of Presbytery, and that the Good Shepherd who gave his life for the sheep may ever direct their deliberations and feed the people under their inspection, shall be the constant prayer of,

Very Reverend Sir,

Your obedient humble servant,

in name of the congregation,

ADAM SCOTT,  
President of the Committee.

The very Reverend Moderator of }  
the Presbytery of Albany." }

Along with this petition there is a letter from Mr. Young himself, to the following effect.

MONTREAL, August 1st, 1791.

REV. SIR,

"I must request you to inform the Presbytery that such has been the state of my health during the whole summer, that it was impossible for me to visit Niagara as the Presbytery appointed—and such is the present state of my health that I cannot attend the Presbytery—I have during the summer resided in this place, and at the earnest request of the people have occasionally preached to them. The congregation have ordered their committee to apply to the Presbytery that I may be appointed their stated supply for the ensuing six months. If the Presbytery think proper to appoint me, I shall endeavour by the Divine blessing to serve them as faithfully as possible. They are a respectable people. The subscribers, in number, about a hundred, seem very desirous of establishing the Gospel among them. They are ignorant of forms, but hope the Presbytery will excuse any defect in this respect. Should my health permit, I will endeavour to attend your next stated meeting, and it is probable some of the people here will accompany me who will explain more fully their situation, but in the present state of my health, all things are to me extremely uncertain. That the God of unerring wisdom may direct the Presbytery in every matter that may come before them and bless abundantly their own souls and the souls of those under their care, shall ever be the earnest prayer of, Rev. Sir.

Your very humble servant,

Jo. YOUNG.

Rev. Moderator of the }  
Presbytery of Albany." }

On the back this letter is directed to the care of "the Rev. John McDonald, Minister of the Gospel, Albany."

In the minutes of the Presbytery of Albany, which met at "Salem, Sept. 6th, 2 o'clock afternoon, 1791," we find the following reference to these letters, and the decision of the Presbytery regarding their prayer, viz:

"Mr. Young informed the Presbytery by letter that on account of the bad state of his health he had been prevented from visiting the congregation at Niagara, according to their appointment, and that for the same reason he could not attend the present meeting. He also informed the Presbytery that he had supplied with preaching the congregation in Montreal, and had no objections, on the request of that society, to receive a stated appointment among them till next spring Presbytery."

Thursday, 3 o'clock afternoon.

"A petition from a Presbyterian Congregation at Montreal, in Canada, was also laid before Presbytery requesting to be taken under their care, and to have Mr. Young appointed a stated supply till the next meeting of Presbytery in March. The Presbytery agreeable to their request did enrol them among the congregations under their inspection.

"The Presbytery appointed for Montreal, Mr. Young a stated supply."

The next letter is a petition from the elders of the Church to the Presbytery of Albany, to the following effect.

MONTREAL, Feb. 1st, 1792.

VERY REV. SIR,

"We beg leave, in this manner, in the

name of the congregation, to thank the very Reverend Presbytery for their attention to our former request in taking us under their care, and appointing the Rev. John Young to minister among us in holy things.

"We hope that his labours among us are blessed of the Great Lord of the Vineyard, this appears from that ready cheerfulness with which our people contribute to every thing that is necessary for the decent establishment of religion.

"We are uncertain whether Mr. Young's state of health will permit him to attend the Presbytery this season; if he attends, some of our number will accompany him, and explain more fully our situation; should he not be able to attend, it is our earnest request that he may be continued our stated supply for the ensuing six months.

"That the Good Shepherd, who laid down his life for the sheep, may direct the Presbytery in this and every matter that may come before them, and enrich with His heavenly blessing the various congregations under their inspection, shall ever be the fervent prayer of,

Very Reverend Sir,

Your most obt. servts.

JAMES LOGAN,  
WM. ENGLAND,  
DUNCAN FISHER,

Elders.

Very Reverend Moderator  
of the Presbytery of Albany."

This letter is directed on the back to the "care of the Rev. John McDonald, Minister of the Gospel, Albany."

The next communication is from the same parties:

"MONTREAL, 20th Aug. 1793.

Very Reverend Sir,

"While we humbly thank the very Revd. Presbytery for their former care and attention to us in taking us under their care and appointing the Rev. John Young, our stated supply, we must inform you, that from our distant situation, we feel it inconvenient, either for us or our Minister, to attend upon the Presbytery as often as might be necessary; and we understand that the Presbyterian Ministers who were in the Province before Mr. Young, are about to form themselves into a Presbytery, with whom it will be more convenient for us to be connected, we must for these reasons, request our dismission from the Presbytery of Albany, that we may put ourselves under the care of the Presbytery in Canada as soon as said Presbytery shall meet.

"We have thought it prudent to advise Mr. Young to apply for a dismission from you, that he may have it in his power to sit in said Presbytery.

"That the Spirit of wisdom and discernment may ever be with the very Revd. Presbytery, and direct them in this and every matter that may come before them shall ever be, very Revd. Sir, the prayer of your humble servants.

In name of congregation,

JAMES LOGAN,  
WM. ENGLAND,  
DUNCAN FISHER.

Elders,

Very Rev. Moderator,  
of the Presbytery of Albany."



This letter is addressed on the back to the care of Mr. McDonald, of Albany, as the others.

The next is a letter on the same subject, from the Rev. Mr. Young:

"MONTREAL, Aug. 21, 1792.

"Very Revd. Sir,

"I beg leave to inform the Presbytery that such is my situation that I find it necessary to apply for a dismission from the Presbytery of Albany. The Presbyterian Ministers of Canada have long wished to form themselves into a Presbytery, and I understand soon expect to accomplish their wish. Should this happen, this congregation think it will be better for them to be in connection with said Presbytery, and with this view wish me to apply for a dismission. I have been rather complied with their desire, because from my distant situation and bad state of health, I cannot attend my duty with you. I meant to have made this request in person, but a sore in my leg, which for some months hath baffled every attempt to cure it, and a severe attack of the rheumatism renders it impossible to attempt the journey.

"I hope the Presbytery will grant my request, and send my dismission with the first convenient opportunity. And that the Good Shepherd, who laid down His life for the sheep, may bless the Presbytery of Albany, take all its members under His holy keeping, and guide and feed the various congregations under their inspection, and in their connection, shall ever be the prayer of, very Revd. Sir,

Your affectionate Brother in the Lord,  
JOHN YOUNG.

Very Revd. Moderator  
of the Presbytery of Albany."

To these communications we find a reference made in the following Minute of the Presbytery, six months after date:

"BALLSTON WEST, 3 o'clock, P.M.  
19th February, 1793.

"A letter from Mr. Young, their stated supply at Montreal, and also another from the Presbyterian Congregation in which he preached, were laid before the Presbytery, in which each of them requested a dismission from the Presbytery in order to join a Presbytery about to be formed in Canada.

"The Presbytery, however, willing to grant their request, judged that a dismission to join a body not in existence was irregular.

"They therefore ordered Mr. McDonald to write a letter to Mr. Young, and another to the congregation, informing them that the Presbytery would with cheerfulness dismiss them as soon as they should name the body to which they desired to be connected, and that he send to them an extract of this Minute."

In answer to this Minute, two other letters seem to have been sent to the Presbytery, one from the congregation at Montreal, and another from Mr. Young; these communications have not been found, but their purport may be gathered from the following Minute and decision of the Presbytery:

TROR, June 25, 1793.  
11 o'clock, A. M.

"A letter from Mr. Young, dated at Montreal, was read, in which he informed the Presbytery that a Presbytery had been lately erected in that country, under the name of the 'Presbytery of Montreal,' and he

requested a dismission from them to join that body. The Presbytery having taken under consideration the remote and local situation at which Mr. Young was placed, agreed to grant his request, and they did, and hereby do dismiss Mr. Young from his connection and subordination to the Presbytery of Albany to join the Presbytery of Montreal, and they hereby recommend him to their friendly attention as a Minister of the Gospel in regular standing with them, and ordered the Clerk of the Presbytery to furnish Mr. Young with a certified copy of their decision.

"A petition from the vacant congregation of Montreal under the inspection of the Presbytery, was laid before them stating that a Presbytery under the title of the Presbytery of Montreal, had lately been established in Canada, that they found it would be peculiarly convenient for them in their situation to be under their care, and requested a dismission, that they might be regularly received by the Presbytery of Montreal. The Presbytery sensible of the justice of the observations contained in their petition, agreed to grant their request, and they did and hereby do dismiss the congregation of Montreal from their inspection, and do hereby recommend them to the care and kind patronage of the Presbytery of Montreal, as a society of regular and reputable standing in the Presbytery, and they ordered their stated Clerk to transmit a certified copy of their decision to that congregation."

It is a curious and interesting circumstance, that a Presbytery in the United States should have had under its fostering care the old Presbyterian Church of St. Gabriel Street. At that time they worshipped in the Roman Catholic Church of the Recollets which was granted for their use by the priests of that order. In 1792 the congregation purchased the land and erected the Church which now stands upon it. The deed of purchase is dated April, 1792, and was drawn up at the very time they were in connection with the Presbytery of Albany, and the Presbyterian Church of the United States. The value of these documents is that they show very clearly what was the original design and intention of the parties who first instituted St. Gabriel Street Presbyterian Church, and also explain, without the possibility of a doubt, the meaning of the terms found in the original deed of purchase.

According to their first letter it was the desire of the congregation to have public ordinances dispensed according to the order of the Presbyterian Church—its doctrine, discipline and government. To secure this was their aim. For this purpose they joined the Presbytery of Albany, and received a Minister at their hands. For the same purpose they inserted in the deed of conveyance of the original property, the clause that it was for a "Presbyterian congregation, and the Worship of God according, and conformable to the usage of the Church of Scotland, as by law established in Scotland." So long as this usage was observed, the object and intention of the founders were effectually carried out. The particular ecclesiastical connection under which this should be done, was not to them a matter of concern. At that time the usage of all Presbyterian Churches on this continent was identical with that of the "Church of Scotland as by law established

in Scotland." It seems a strange assumption on the part of a section of the Presbyterians of this Province, that the usage of the Church of our revered fathers cannot be purely and completely carried out unless in connection with them. We claim now to be more completely identified with the Church of that age than the Church in this Province except "in connection with the Church of Scotland," and we are even more tenacious of the ancient usages than they are. As it evidently was not the intention of the original founders of St. Gabriel Street Church to limit by the deed of conveyance, their own choice of ecclesiastical connection, but simply to provide that the great religious and christian objects of a Presbyterian Church should be secured; so it seems to the congregation now a hard matter that although maintaining in all their integrity the ancient usages of the Church in doctrine, discipline, worship and government, they should be harassed, and threatened with the loss of their property, by parties whose right to be regarded as the true representatives of the ancient Church of Scotland is, to say the least, very questionable.

#### KNOX'S CHURCH TORONTO,

##### ANNUAL REPORT OF SABBATH SCHOOL.

After the lapse of another year, we are permitted in the providence of God, to assemble together this evening to celebrate our Anniversary, and to report the operations and state of the Sabbath School for the past year, as well as what has been done for the missionary cause.

It has been usual to allude to any changes which may have occurred from death in the ranks of the young during the year past. As at our last Anniversary, under this head we had to report no loss of either teachers or scholars, so again we have cause to record our gratitude for sparing mercies; so far as is known, we have suffered no loss from the removal, by death, of any of the young attending the Sabbath School, and the same remark holds good in regard to their teachers. It is extremely rare for a Sabbath school to report no losses, sustained either in teachers or scholars where the number in attendance is large, but for two years in succession, to be able to report that the angel of death has not visited either teachers or taught, furnishes abundant cause of gratitude to Him, from whom all our mercies flow, and whose long suffering patience reminds us that mercies so marked, demand at our hands, greater devotion to his service, and the right improvement of precious opportunities.

The attendance during the past year, differs little from the preceding—the average attendance is 140. The teachers number 20 with a Superintendent and Librarian; three additional teachers have been added during the past year. In last year's report it was stated that a Sabbath School had been opened at the West end preaching station, where a number formerly connected with this School were in the habit of attending. It affords us much pleasure to state that this School still continues in successful operation, being attended by about 60 children, with a staff of teachers under the Superintendence of Mr. McMurrich.

Last summer a school was opened on Glou-

ester Street, to supply the wants of the Northern part of the city. It is under the care of Mr. James Brown, who not only devotes his time, but furnishes the accommodation necessary, until premises more suitable are secured. It is attended by about 40 children, and a sufficient number of teachers. In addition the School which has met on Bishop Street, at the extreme west of the city for the last three years on the Union principle, is now a branch of Knox's Church Sabbath School, and presided over by Mr. Fraser, who has devoted much time to the West end, as a wide field for planting Sabbath Schools, and assisted by members of this Congregation. It is now located in Lumley Street and under God may be the means of doing much good, it is attended by about 10 children. It is desirable that a school should be opened in proximity to the new Iron Works at the East end of the City, as a number of Presbyterian families are likely to settle there, and nothing tends more to form the nucleus of a church, than a Sabbath School, where the lesson of bye-gone days are taught, and that noble system of divine truth, which begins with the question "What is Man's chief end?"

The total attendance at the different Schools is 200 with 35 teachers and 4 Superintendents.

During the past year little or no addition has been made to the library, but from the wear and tear to which books are exposed, large additions every year are necessary to supply current wants. The amount necessary for this work is greater than formerly, from our having to provide for the wants of two at least of the branch Schools, in addition to our own. It is to be hoped that the appeals which may be made from time to time on behalf of this object, will meet with a liberal response.

The children's paper, published by Nelson & Sons, continues to be taken, and some two hundred copies are distributed among the different Schools. This little work is anticipated with much pleasure by the children, and from its beautiful illustrations and valuable matter, must exert a favorable influence on their minds.

The course of lessons taught is that prepared by the Pastor of the Congregation, a copy of which is placed in the hands of such of the children. The lessons being taken from the old and new Testament alternately, a variety of the most striking incidents and truths is presented to the youthful mind. As in our fatherland, so here, the Shorter Catechism holds an important place in our exercises, with its beautiful and concise summary of divine truth, but this compendium, valuable though it be, is not permitted to stand in the place of that record which unfolds to man's view, all that is needed to guide him through time, and which alone unfolds to his mind the glories of the heavenly home.

In regard to missionary efforts, it is pleasing to report a slight increase. It was supposed from the general dulness in business and scarcity of money that this fund would have suffered materially, but at the close of the year on counting the money contained in the missionary boxes, it was discovered that the zeal of the young people on behalf of this object had suffered no abatement, the amounts realized from missionary boxes and collections, amounted to \$92.57 to be devoted to the same cause as last year, viz.

one half to the Buxton Mission, the other to the Home Mission. It is hoped that the contributions during the ensuing year may shew a further increase. As to the interest shown by parents and others in visiting the Sabbath School, there is pleasure, this year, in reporting an improved state of matters in this respect, the hearts of the teachers have been cheered by many visits of parents and others who feel a deep interest in the spiritual interests of the young, and not a few visits have been paid by superintendents and teachers of Sabbath Schools in the neighbouring States and our own Province; a continuation of such visits will be favorably regarded.

In closing this report the question may be asked, has the work of God been prospering during the past year? To this question the teachers feel that although the amount of success may not have been realized which they would desire, yet they believe that good has been done. Conversion is not man's work, God's, but yet human instrumentalities form a part of the divine plan. God works by means, and teachers are raised up to feed the lambs of Christ's fold, to lead little ones to Him who is the Good Shepherd, and by their instructions guide them into the way of life. They believe that the fruit of their labour is even now seen by the marked seriousness of many of those who have been receiving instruction for a course of years, and it is their prayer that many of the young may, by their instrumentality, be led into the narrow way, and that all may form a portion of the ransomed in their Father's house.

G. A. PYPER,  
Superintendent.

OBITUARY.

MARY ANNE McQUEEN, the subject of the following sketch, died in the Township of Louisa, C. W., in July last, at the early age of twenty-two years. From her infancy she enjoyed the privilege of family religion. She was remarkable for her obedience to her parents, and kindliness of disposition towards her brothers and sisters, and all her friends. Her mind was early stored with the truths of God's Word, and with psalms and hymns in which she took great delight. Her attention to the means of grace, and her demeanor at all times showed how much she respected religion. All her life she was remarkably healthy, and none seemed to give fairer promise of a long life, until within a few months before she died.

For some time after she grew ill, hopes were entertained of her recovery to wonted health and strength, but alas! these hopes were soon blasted. Very soon after she grew ill, her mother asked her a question which she frequently put to her children, "Do you pray?" Her reply was, "I do when I can, and as I can." About two weeks before she died her mother said to her, "If this will be your death it will be a hard death for me." She replied, "O do not say so, dear mother." When alone, she was known to be constantly engaged in secret prayer. At one time her mother heard her unusually earnest as she uttered the petition, "O Lord, who dwellest in the heavens send down upon me thy Holy Spirit this night." A few mornings after, she thus addressed her mother, "Do you know what has come

on me last night? What has become on me?" she exclaimed with a burst of joy. "The Lord has been with me last night, and He sent down the Lord's Holy Spirit upon me. I used to pray mother," she added, "and I did not like that anybody should hear me, but to-day I care not though the whole world should hear me pray. Who would not seek the Lord's Holy Spirit rather than be in the flames." Then she began to pray for the whole world that the whole world should seek the Lord's Holy Spirit. She expressed her desire to partake of the emblems of her Saviour's broken body, and shed blood, should she be spared till the usual season for the communion in the congregation should come round. Early in the morning of her last Sabbath on earth, she said, "I must get up early this day, for I have much to do, very much to do to-day." She again said, "This is the Lord's Holy Day, and I must rise. I have a great deal to do this day." "It is the Holy Sabbath Day," said her mother, "and they that honor the Lord's Holy Day will honor the Lord." That evening she was evidently suffering much, and manifesting some impatience. Her mother said to her, "you must have patience, for Christ has suffered much for you." She replied, "I know that." She would often repeat the lines:

"Oh happy, happy day,  
That Jesus washed my sins away."

A day or two afterwards, she said to her younger sister, "I go away," but she did not understand what she meant. The elder sister, conscious that death was near, bade her farewell; saying "I hope we shall meet in a better place," to which she replied, "I hope we shall."

A short time after, she appeared much strengthened, and called to her bedside all who were in the house, and advised them to seek the Lord's Holy Spirit, and she warned them to avoid such habits and customs as were not consistent with the Word of God, but which too frequently find place under the head of innocent amusement. She then paused, and said, "I cannot say more at present." Some time after she asked if any of them would engage in prayer, and as no one engaged immediately, she repeated the question, saying, "Hasten, hasten." Her father then engaged in prayer, during which her eyes were closed. When prayer was over, she said "that was a beautiful prayer." She then called them again, and addressed them individually, as before, bidding them an eternal farewell. She was asked if she was happy in parting with them, "Oh yes," she replied. She grew fainter, and her voice began to falter, and become indistinct. Her last words were either "I shall be with the Lord this night," or "Lord be with me this night." She lived in a state of unconsciousness for about two hours after. Then the spirit gently took its flight, as we believe, to be for ever with the Lord.

How blest the righteous, when they die,  
When sinks a weary soul to rest;  
How mildly beam the closing eyes,  
How gently heaves the expiring breast,

So fades a summer cloud away,  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day,  
So dies the wave along the shore.

### Missionary Intelligence.

**FREE CHURCH, INDIA.**—The intelligence from India is not without interest. At Bombay the native church had received an increase of two members, by the admission of two pupils of the Female Boarding School. At Puna, three had been admitted into the church by baptism. At this station, Mr. Mitchell says, there are pleasing indications both material and spiritual. Prayer meetings have been commenced as in other places of India, to supplicate the descent of the Holy Spirit.

At most of the stations the missionaries are weak-handed, in consequence of the numbers suffering from enfeebled health. At Madras, there is at present only one ordained European, at Bombay there are two, at Puna two, but neither of them robust; at Calcutta, there are only three—viz: Dr. Duff, Dr. Ewart, and Mr. Thomson; at Nagpore there is only one and at Chinsurah there are two. Altogether there are three European labourers fewer in the Bengal Mission than formerly. Three labourers have, however, been appointed to India, and will sail by the earliest steamer.

**CAFFRARIA.**—The Missions in Caffraria, have for some time been greatly blessed. By the latest accounts eight adult converts had been baptized, one of them being the eldest son of a chief. The membership at the Burnshill station is now 119.

**JEWISH MISSION AT BRESLAU.**—Mr. Edward, of Breslau, writes to the Convener, that the work is proceeding amid many tokens of divine presence and blessing.

**ENCOURAGING FROM SIAM.**—Under date of August 4th., Dr Bradley, a missionary of the American Missionary Association, in Siam, says:

The religious interest, about which I before wrote, I am happy to say, still continues among the people at our place, and is, we hope, extending to our sister missions. Our daily morning, noon, and evening meetings are quite solemn, and our sabbath day preaching services full of interest. The noon-day meeting is strictly a prayer meeting, when liberty is given to all to pray who may have a desire to so. No one is called upon to lead in prayer; but every one is left to pray when he may have a desire for it. Five of our young men lead in prayer at these meetings almost daily; so that the half hour devoted to this exercise is almost entirely occupied by their praying. Their prayers are short, and often much to the point. We always feel cheered and greatly strengthened by hearing them pray, as they seem taught by the Spirit how to pray.

**MISSIONS IN WESTERN AFRICA.**—The *Colonization Herald* says:

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity, is the principal seat of the Eng-

lish Episcopal operations, we find that that church has fifteen stations, twelve European and ten native missionaries, ten Europeans and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty six local preachers, upwards of seven thousand communicants, thirty day schools and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

**OLD CALABAR.**—For some years the United Presbyterian Church in Scotland have had a very successful mission at this place, on the West Coast of Africa. The *Presbyterian Witness*, of Nova Scotia, says;

Under the influence of United Presbyterian missionaries this little African Kingdom has made great progress in the arts of life as well as in morality. A law has been lately promulgated forbidding Sabbath markets. A good trade is carried on with Great Britain, and everything seems to indicate that Old Calabar is to be a centre of civilization and spiritual blessing to the adjacent regions. A disgraceful piece of conduct on the part of a Captain Hearne, towards this community is related in the *Scottish Press*. A large sum of money was owing to a Liverpool house Captain Hearne represented, and to compel payment, Captain Hearne decoyed a chief on board the ship, and kept him there till the community should pay all the debt! This of course raised an ill-feeling against Europeans in general. The Presbyterian missionaries, and the captains of other vessels have memorialized Lord John Russell on the subject. Captain Hearne is a Roman Catholic, and is said to contemplate the destruction of the Presbyterian Mission, and the establishment of a Romish one in its stead.

### RESULTS OF MISSIONARY EFFORT IN THE SANDWICH ISLANDS.

The Rev. Mr. Taylor, who has resided ten or twelve years in the Sandwich Islands, lately delivered an address in New York on the result of Missionary effort in these Islands. His address was simply a statement of facts, and is reported at some length in the *Journal of Missions*. Among other things Mr. Taylor stated:

1. "That when the Missionaries first went to those islands, no one could read, neither the chiefs nor people. But now schools are established on all the islands and in all parts of them, and as large a proportion of the people can read as with us. They have quite a number of books, including the Sacred Scriptures, in the Hawaiian or native language, and the progress of the people in this respect is really astonishing.

2. "Forty years ago the chiefs possessed all the land, and almost everything else that might be called property, and the people nothing. No common man was secure in the possession of a pig or any other animal he might raise, or any vegetable or fruit, if the chief or the king should take it into his head to demand it for his use. But now the people are protected by laws sufficient and suitable which are enforced. All are protected in their persons, property, and avails of their industry.

The wrong-doer and oppressor is sure to be punished as with us. In this respect the change has been wonderful.

3. "When the Missionaries first went to those islands, the inhabitants knew nothing of marriage and its sacred duties. It was customary for a man to take a woman and live with her till she had a child, then he would turn her off and get another. The state of society in this respect was inconceivably deplorable. It is far otherwise now, for thousands of families live in the enjoyment of the blessings and happiness of legitimate marriage as with us.

4. "The government, forty years ago, was arbitrary, despotic and careless. It is far otherwise now. Mr. Taylor gave some instances of the certainty and vigor with which the laws against the introduction and sale of ardent spirits without a license are enforced, which might well be held up for imitation to the conceited fathers of more than one great city in our "model republic."

5. "And lastly, Mr. Taylor stated that out of 75,000, or at most 80,000, inhabitants in the Sandwich Islands, in these days more than 22,000 are members of Evangelical Protestant Churches. This is as large a proportion as among us, if not larger. Some of their churches are self-sustaining, or nearly so, and in all of them there is a spirit of benevolence and Christian Missions which is highly creditable. Their Missionary Society has sent several Missionaries to the Mieronesian, and we believe some other islands. For years, one of their largest churches sent annually quite a handsome contribution to aid the Protestants in France in the work of spreading the Bible and a true Christianity in that empire. Mr. Taylor stated that he was compelled to believe that there are truly pious and conscientious people in the Churches in the Sandwich Islands, who are striving to live a godly life, and to adorn the Christian profession which they make.

### Miscellaneous Articles.

#### A SONG OF PRAISE FOR CHRIST. WRITTEN—1633.

I've found the Pearl of greatest price,  
My heart doth sing for joy;  
And sing I must, a Christ I have,  
Oh what a Christ have I!  
Christ is the way, the truth, the life,  
The way to God and glory;  
Life to the dead, the truth of types,  
The truth of ancient story

Christ is a Prophet, Priest and King,  
A Prophet full of light;  
A Priest that stands 'twixt God and man,  
A King that rules with might,  
Christ's manhood is a temple, where,  
The Altar God doth rest;  
My Christ he is the sacrifice,  
My Christ, He is the Priest,

My Christ, He is the Lord of lords,  
He is the King of kings;  
He is the Son of Righteousness,  
With healing in His wings,  
My Christ he is the Tree of Life,  
Which in God's garden grows;  
Whose fruits do feed, whose leaves do heal,  
My Christ is Sharon's Rose.

Christ is my meat, Christ is my drink,  
My physic and my health,  
My peace, my strength, my joy, my crown,  
My glory and my wealth,  
Christ is my father and my friend,  
My brother and my love,  
My head, my hope, my Counsellor,  
My Advocate above.

My Christ, He is the heaven of heaven,  
My Christ, what shall I call?  
My Christ is first, my Christ is last,  
My Christ is all in all

## I WILL NOT LET THEE GO.

I will not let thee go, thou help in time of need,  
Heap ill on ill,  
I trust thee still,  
E'en when it seems as thou woulst slay indeed!  
Do as thou wilt with me,  
I yet will cling to thee;  
Hide thou thy face, yet, help in time of need,  
I will not let thee go.

I will not let thee go, should I forsake my bliss?  
No Lord, thou'rt mine,  
And I am thine,  
Thee will I hold, when all things else I miss:  
Though dark and sad the night,  
Joy cometh with the light,  
O thou my sun! should I forsake my bliss?  
I will not let thee go.

I will not let thee go, my God, my Life, my Lord  
Nor death can tear  
Me from his care,  
Who for my sake, His soul in death outpoured,  
Thou didst die for love to me,  
I say in love to thee,  
E'en when my heart shall break, my God, my  
Light my Lord,  
I will not let thee go.

From Sacred Lyrics from the German.

## THE THEOLOGY OF THE REV. HENRY WARD BEECHER.

In our last number we briefly adverted to the published views of the Rev. Henry Ward Beecher, on the subject of the human nature of Christ. The following is an article on the subject, published in the *Presbyterian Magazine*, under the title of "THE APOLLINARIAN HERESY REVIVED!"

"It would seem as if the inventive power of Satanic intellect had exhausted itself in its efforts to mar and subvert the Gospel of Christ, during the first seven centuries of the Christian era. Few indeed are the errors, respecting either the work or the person of the Redeemer, which have not had their origin within that period. Knowing full well that the work of Christ depended upon His person, the gates of hell sent forth their mightiest champions against this corner-stone of the temple of truth. The wisdom of this world which is foolishness with God, endeavoured to retain its seat of power by effecting a union with 'the mystery of godliness;' and, as the fruits of such unhallowed nuptials, there came forth a vast progeny of Gnostic, Manichean, Sabellian, Arian, Monophysite, and Monothelitic heresies, all conflicting among themselves and all united against the integrity of Christ's person. Some of these denied both the proper divinity and proper humanity of Christ. Some admitted the one and denied the other. The Monophysites recognized but one nature, whilst the Monothelites held that there were two natures, and but one will. Differing from all these, yet enemies of the true doctrine, were the Nestorians, who separated the two natures of Christ, so as to make two distinct persons. In fact, every possible theory that could be framed out of the two elements of Christ's person was

framed and promulgated, with a zeal that kept the church, throughout the entire limits, in an almost perpetual blaze. Disappearing almost entirely in one century, a friendly hand would re-open its sepulchre, and deck anew its ghastly sepulchre and lead it forth for the admiration of men.

Such was the way in which "the mystery of iniquity" worked until the gathering darkness, driven by the four winds of the earth, inclosed and curtained as with a pall, the entire horizon of Christendom. Nor did this mystery, in this very form, cease its efforts even when the shades of that long mediæval night were parted and dispersed by the sun of the Reformation. The gates of hell master their legions afresh for the conflict, and their commission is against the person as well as the work of Christ. What is the history of Socinianism and modern Arianism but a narrative of attempts on the part of the enemies of the Gospel to overthrow the deity of our Redeemer, and thus, by subverting the foundation, to destroy the super-structure of saving truth? The blighting influence of these kindred heresies in Europe and America is too well to require any portrayal in the pages of this Magazine. It is our purpose at present to turn the attention of our readers, and of the Church generally, to the resuscitation of an old heresy, effected within the last two months, here upon our own continent, and before our own eyes.

"In a sermon on Heb. 2: 14, published in 'The Independent' of the 17th November last, the Rev. HENRY WARD BEECHER advances the following views respecting the Incarnation: "There have been revived from the mystic speculations and legendary lore of the Romish Church, impressions the most unwarrantable in Scripture, in respect to the complex nature of Christ. The Bible teaches just this: that the Divine Mind was pleased to take on itself a human body. We have no warrant in Scripture for attributing to Christ any other part of human nature than simply a body—nothing more." The declaration (in the text) is clear and unequivocal, that it pleased Christ to take on him flesh and blood. He wore them. That is all there was."

We have said that this is an old heresy resuscitated. It is indeed a resuscitation without a modification. It differs from both the Eutychean and Monophysite heresies in that, whilst they admit of a real human nature, which, according to the former, was absorbed by the divine, and according to the latter was submitted to it as to constitute but one nature, it acknowledges nothing of humanity but the mere body. The ancient heresy with which it is to be identified is that of Apollinaris, bishop of Laodicea: "He believed that Christ had no need of a rational soul, because the divine nature was competent to all the rational and free acts which Saviour performed; and he could see no reason why Christ must have two intelligent natures, and two free wills. He supposed further, that a rational human soul, as it was the seat of sinful acts, was liable to changes; and, therefore Christ, if he had possessed a rational human soul, could not have had an unchangeable, that is a sinless human nature. And he supported his opinion by the many passages of Scripture which speak of Christ's becoming man, in which the word *flesh* is used for the human nature; e. g. John

1: 14." See Murdock's *Mosheim*, Vol. I, p. 359, note 52.

How true it is that even in heresy there is but little that can be called progress! To the Bishop of Laodicea, and not the Bishop of Brooklyn—to the younger Apollinaris, and not to the younger Beecher belongs the credit or the sin of originating this dangerous heresy. So complete, indeed, is the docility of the pupil, that he copies not only the dogma, but even the fallacy whereby his Laodicean master would support it. He argues, as the Bishop did, from the fact that the scriptures teach that Christ had a body, that therefore he had no soul! It was this principle which controlled him in the selection of his text. Had Apollinaris occupied the pulpit of the Plymouth Church on the occasion which gave birth to the sermon in question, he might, perhaps have taken for his text John: 14, instead of the one selected by his imitator, but beyond this, the Laodicean would have felt neither the necessity nor the desire of a change. What could Apollinaris ask from any of his pupils more than this, "that Christ had no other part of human nature than a simple body—nothing more!" Had he entered the Church in Brooklyn on the occasion referred to, and heard the text announced, and this dogma deduced from it, and the ordinary doctrine denounced as a mystic speculation, or a Romish legend, he might well have consoled himself, and felt, in some measure, avenged of his adversaries, who, in the day of their power, had clothed his name with dishonor, and sent it down to posterity with all the infamy of heresy upon its head.

Having ascertained the paternity of this doctrine, let us examine its claim and its consequences. Mr. Beecher tells his congregation, from the pulpit, and the Church at large, through the medium of the press, that the Bible, in its teachings on the subject of Christ's humanity, ascribes to him no other part of human nature than a simple body. This position removes the subject at once from the region of human philosophy altogether, and submits the controversy to the decision of scripture. It is, therefore, simply a question of fact. Let the scriptures answer for themselves.

1. And in the first place we shall cite some passages which expressly ascribe a soul to Christ. "When thou shalt make his soul an offering for sin," Isa. 53: 10 "O Lord, I beseech thee, deliver my soul." "My soul is exceeding sorrowful even unto death." Matt. 26: 38. "Now is my soul troubled." John 12: 27. "When Jesus had said thus he was troubled in spirit." John 13: 21. "Thou wilt not leave my soul in hell." Acts 2: 27.

2. We would refer, without citation, to those passages in which He is called man and the Son of man. These passages are numerous, and are, of course, conclusive. Except Mr. Beecher will take the position, that the possession of the form of humanity entitles the being who wears it, to the name of man, he must admit, that the application of the title implies the possession of all that belongs to humanity. And surely that existence cannot be called man, which is destitute of man's noblest part, the soul! It will not do as an answer to this, to say that in Christ, the divine nature well supplied the place of a human soul, for where man's soul is excluded, and a different spiritual being

substituted, there man is not; and to call such a being man, or the Son of man, is nothing but perversion of language.

3. Without delaying to summon the whole array of witnesses furnished in the Word of God on this subject, we would close the testimony with this one, which must certainly be final with any man who is in full possession of his rational powers. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52. Of what does the Holy Spirit affirm this increase of wisdom, is of course the decisive question here. If Mr. Beecher's doctrine be true, it must be either of the Divine mind, or the human body; for in "the complex nature of Christ," as he terms it, he admits no other elements. He is therefore driven to the necessity of ascribing to the Omnipotent Logos an increase in knowledge, or of holding that the body can increase in wisdom, as well as in stature! What was it, we ask again, which made progress in wisdom? Whether was it the Divine mind, or the human body? Which members of the alternative will this modern Apollinarian take: the former, and divest Christ of his deity, or the latter, and invest the human body with the attribute of intelligence?

But this doctrine respecting the constitution of Christ's person is worse than absurd. As already intimated, it assails the very foundation of the temple of saving truth. It aims a fatal blow at the Redemption work of our Saviour, through the medium of his person. He who will take man's place in respect to God's law, must wear man's nature—his nature, not a part of that nature, but the whole of it. He, the substitute, must have a nature, for the ordering of which that law was made. And will any man say, that a law requiring us to love the Lord our God with all our hearts, and with all our soul, and with all our strength, and with all our mind, has found an ample subject for the sweep of its authority when it has found a human body? Will any societies of being serve as a subject for such a law, who has, as Mr. Beecher affirms, nor heart, nor soul, nor mind? The being who is to stand in the presence of that law must be man, truly man, as well as very God. Man he must be to take the place of men, and God he must be to bear the weighty load of our transgressions. God's broken law required a sacrifice, and that sacrifice must be man. Therefore it was, as Mr. Beecher might have seen in the context, that Christ took upon him, not the nature of angels but the seed of Abraham. "It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He must be like them in all things;—like them not only in the possession of a human body, but like them too in a soul that could feel, and be troubled, and be exceeding sorrowful, and be capable of those tender emotions that found vent in groans and tears at the tomb of Lazarus. Ah, what a blight it would cast upon the minds of God's people here on earth, and during their militant career, were they informed by a messenger from heaven, that the human sympathies of their Divine Redeemer, were no longer to have a place in the bosom of his compassions! Would the reflection, that he had still a glorified human body with him on the throne—a body

beyond conception glorious, but yet a body without a heart, or soul, be a solace, or a recompense for such a bereavement? Ah, no! And though an Apostle, or an angel from heaven, made the announcement, we would reject from us, both the message and the messenger. Without a perfect humanity in the person of the Redeemer, there is no atonement, no remission of sins, and no comfort or peace.

R. W.

#### AUGUSTUS TOPLADY.

In the pleasant county of Devon, and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn where an illiterate layman was preaching, but preaching reconciliation to God through the death of his Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in Fathers and Reformers than most academic dignitaries can boast when their heads are hoary. His chief publications are controversial, and in some respects bear painfully the impress of his over-ardent spirit. In the pulpit's milder urgency, nothing flowed but balm. In his tones there was a commanding solemnity, and in his words there was such simplicity, that to hear was to understand. And both at Broad Hembury and afterwards in Orange Street, London, the happiest results attended his ministry. Many sinners were converted. And the doctrines which God blessed to the accomplishment of these results, may be learned from the hymns which Toplady has bequeathed to the Church; "When languor and disease invade," "A debt to mercy alone," "Rock of ages cleft for me," hymns in which it would seem as if the finished work were embalmed, and the lively hope exulting in every stanza; whilst each person of the glorious Godhead radiates mercy, grace, and holiness through each successive line. During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry he answered, with sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." And within an hour of dying, he called his friends, and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul."—*The Divine Life*.—Tract Society.

#### CHRISTIANS AND JESUITS—A CONTRAST.

"Is not the title (Christians) appropriate still? He was Christ, the anointed one; they too have "an unction from the Holy one." O that those who bear it verified it in every thing—so living, speaking, and acting in the spirit of Christ, as to compel the world still to "take knowledge of them," and to name them after Him whom they so strikingly resemble—Christians, because of their avowed and visible connection with Christ. Are they not rightly called Christians whose life springs from their being in Christ, whose ambition it is to be like Christ, whose work is for Christ, and whose hope is to be with Christ forever? Who then, of those who "call on this name" would say "I am of Paul, or "I of Apollus," or "I of Cephas?"

Let every one say "I am of Christ," and never forget that he has said it. Let the courage of other titles cease,

"Let names, and sects, and parties fall,  
And Jesus Christ be all in all."

May we not anticipate the time when names assumed from leaders, or taken from forms of government and ritual, or drawn from points of history or from local origin and predominance, shall merge in this grand catholic designation?

Yet strange it is that the other name of the Redeemer should give little to a class of men whose history has been notorious for audacious intrigue and vitality, that those who have named themselves from Jesus, should have been distinguished by unparalleled chicanery, and the most subtle and delusive casuistry, so that Christians called after Christ, shrink from Jesuits who have so vilely appropriated the name of Jesus—nay who style themselves the Society of Jesus, as if they were bound to Him by a closer tie, or were self-devoted by a deeper consecration. Strange it is to use this pure and living name as identified with men whose arts and ambition have so often troubled Europe; who have wielded the highest and most dangerous power without being suspected; whose versatile genius has had innumerable modes of action and forms of diplomacy; sometimes editing learned tomes, and sometimes compiling disgusting and proud directories; equally at home in drawing a will and penning an erudite and ponderous preface; as well skilled in negotiating an expedient marriage as in contriving an opportune death; holding the royal star upon their brows, and grasping and giving away the crown, creeping when they dare not walk; now the wriggle of the snake, and now the spring of the panther; ready at all moments to obey orders to betake themselves to any region no matter how distant, and carry out any policy no matter what peril and labour it involve; drudging in the kitchen when they may not discourse in the library; assuming the livery of a menial if it is not convenient to wear the robe of a confessor; making a wife their tool, or a concubine their decoy; controlling education with a witching devotedness to youth; outwitting the sharpest, and defeating the boldest; spreading a net whose invisible meshes catch and hold the stoutest and most wary; most charming when they are most malignant; smiling the most serenely when their purpose is most deadly, "which devour widows, houses, and for a pretence make long prayers," banished from every country, and yet found at home in each of them, persecuted, and still thriving when to all appearance extinct; detected, but never disconcerted; often counter-worked, though always in the end unbailed; permitting a defeat in one quarter, to secure a greater triumph in another; furnished with a hundred eyes, and putting forth a hundred hands; all things to all men; possessed in short of a craft and might which kings could not cope with, and before which Popes themselves have helplessly trembled. Luther and Loyola represent progress and check, action and reaction, in the same epoch of the ecclesiastical world.

DEFAE J.

#### Proceedings of Presbyteries, &c.

##### PRESBYTERY OF LONDON.

The last ordinary meeting of this Presbytery was held at London on the *third, fourth and fifth* days of January.

The Rev. Andrew Tolmie was Moderator.

The following is an abstract of the proceedings of the court.

Petitions were received and read from Southampton, North Bruce, Port Elgin, Dunblane, Riversdale, Goderich and Chalmer's Church,

Danwich, praying for Missionary supply.

A call from the United Congregations of South Bruce and Greenock, to Mr. Alex. McKay, probationer, was read and sustained. Mr. McKay, being present, accepted the call and subjects were prescribed for his ordination trials.

A petition was received from the Kirk Session of Knox's Church, Woodstock, praying for a call, and the Presbyter, agreed to meet with in Knox's Church, Woodstock, to moderate in a call on the 19th inst., at 2 o'clock, P. M.

The trial discourses of Messrs. Bremner and Currie were heard and sustained, and the Presbytery agreed that the remaining part of their ordination trials be heard at Woodstock on the 19th inst., and in the event of their trials being sustained, that the Presbytery meet at Blyth on the 7th of Feb. at 11 o'clock A. M. for the ordination and induction of Mr. Currie, and at Paisley on the 15th Feb. at 11 o'clock, A. M. for the ordination and induction of Mr. Bremner. Messrs. Duncan McMillan and James Ferguson having at a former meeting resigned the pastoral charge of their respective congregations, the Presbytery agreed to cite the congregation of Aldborough and the united congregations of Lobo and Carradoc to appear for their interests at a special meeting to be held at Lobo, on the 18th Jan'y. inst.

Messrs Robert Wallace and John Rennie, resigned the pastoral charge of their congregations, and the Presbytery agreed to meet with in Knox's Church, Ingersoll, on the 17th Jan'y, and to cite the congregation of Ingersoll and Beachville, to appear for their interests.

Mr. Andrew Tolmie resigned the pastoral charge of his congregation, and the Presbytery agreed that a special meeting be held at Innerkip on the 16th Feb. at 11 o'clock, A. M. for a visitation of the united congregations of Blandford and Innerkip, and, should they see cause, to cite the said congregations to appear for their interests at the next ordinary meeting.

The Session Records of the following congregations were appointed to be given in at the next ordinary meeting, viz., North East Hope, Harrington, Blandford, Innerkip, Williams and Thamesford.

Mr. William Cowan, entrant on the first year of the literary course was examined, and his examination was sustained with approbation.

A conference was held ament the concert for prayer proposed to be held during the second week of Jan'y. inst., and it was agreed to recommend that prayer meetings be kept at a suitable time during the days or evenings of that week, by all the congregations within the bounds of the Presbytery.

The annual contributions for the College fund was taken into consideration and it was agreed that a circular be sent to each congregation, shewing the amount required to meet the annual expenditure in connexion with the College.

The Annual Missionary Meetings were appointed, the Presbytery having been divided into four sections, and deputations arranged for each of these sections.

The following missionary appointments were made, viz., Mr. Alex. Fraser to Southampton, and Port Elgin until next meeting, and to give an occasional afternoon service to West Arran.

Mr. Alex. McKay, to Riversdale until next meeting.

Messrs Ross and Blount, to visit Ashfield, Kincardine, Bruce, Port Elgin, Southampton, Paisley, Culross, Curriek, Kinloss and Wawanosh, to hold missionary meetings at each of those places, appointed by the missionaries there, beginning at Ashfield on the eighth of Feb.

Messrs. John Stewart and Alex. McKay to hold a missionary meeting at Huron on the eighth of Feb. and to join Messrs. Ross and Blount at the missionary meetings north of that place.

Mr. Ross to preach at Bruce on the second

Sabbath of Feb. and at Culross on the third Sabbath of Feb.

Mr. Blount to dispense the ordinance of the Lord's Supper at Port Elgin on the 12th Feb. and to preach at Carrick on the 19th Feb.

Messrs. John Fraser and David Beattie to dispense the ordinance of the Lord's Supper at Grey on the 5th Feb. and immediately thereafter to hold missionary meetings at Grey, Wallace and Elma.

Messrs. Angus McColl and John McMillan to dispense the ordinance of the Lord's Supper at Wardsville on the 22nd Jan. Mr. A. Currie to preach at Clinton on the 22nd Jan. and at Ashfield on the 26th Feb. Mr. John Stewart to preach at Huron on the 19th Feb. Mr. Tolmie to preach at Vienna and Port Burwell on the 5th Feb.; Mr. Rennie on the 12th, Mr. Doak on the 26th, and Mr. Young on the 4th March. Mr. Bremner to preach at Woodstock on the 2nd, 3rd and 4th Sabbaths of Jan.—Mr. Allan on the first Sabbath of Feb.—Mr. Graham on the third and fourth Sabbath of Feb.—Mr. Tolmie on the first Sabbath of March.—Mr. Scott on the second Sabbath, and Mr. Gauld on the fourth Sabbath of March.

Mr. A. McDiarmid to preach at Yarmouth on the third Sabbath of Jan. and at Belmont on the following Monday. Mr. D. McMillan at Yarmouth on the last Sabbath of Jan. and at Belmont on the following Monday. Mr. Meldrum at Belmont on the second Sabbath of Feb. and at Yarmouth on the following Monday. Mr. Sutherland at Yarmouth on the first Sabbath of March, and at Belmont on the following Monday.

Mr. Jas. Ferguson to preach at Frampton on the 22nd Jan. Mr. D. McDiarmid in the forenoon of the 5th Feb. and at Watmister in the evening. Mr. McKenzie on the last Sabbath of Feb. and Mr. John Fraser to give an afternoon service before the next meeting.

Mr. Rennie to preach at Wardsville and Newbury on the 15th Jan. Mr. Troup on the 29th Jan. and Mr. Forrest on the 26th Feb.

Messrs. Walker and Chesnut to give each a Sabbath to Wallaceburgh before next ordinary meeting.

Mr. Findlay to give one Sabbath to Elma. Mr. McDonald one Sabbath to Gray, and Mr. W. T. McMullen one Sabbath to Elma and Wallace before next ordinary meeting.

Mr. McDonald to preach at Blythe on the 22nd Jan.

Mr. L. McPherson to preach at Chalmers Church, Danwich, on the last Sabbath of Jan.

The Presbytery adjourned to meet at London on the 27th March, (Tuesday) at 2 o'clock, P. M.

WILLIAM DOAK.

Presby. Clerk.

### PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held on the 10th and 11th of January, twenty-two ministers and seven elders being present.

Mr. Geikie was appointed to supply the pulpit at Galt, and to act as moderator of the Kirk Session till next ordinary meeting in April. In the altered circumstances of the case the Presbytery agreed to fail from their reference to the Synod in relation to the recognition of Mr. Geikie as a member of Presbytery.

After full consideration, the Presbytery agreed to accept of Mr. Jamieson's resignation of his charge at Dunnville, their deliverance on the subject being recorded in the following terms:—In accepting Mr. Jamieson's resignation of his charge of the congregation at Dunnville, on the ground of ill-health, the Presbytery desire to record

their sympathy with him, and the congregation, and regret that he has found such a step necessary for the cause assigned; and they regret his resignation the more especially because his ministry has been so remarkably blessed and prospered, and because he has engaged to so remarkable a degree the confidence and affection of his people, who, while on account of the state of his health, they have not interposed any obstacle in the way of his release, have expressed their deep regret at parting with him. And further, the Presbytery record their high respect for, and confidence in Mr. Jamieson, and hope that God in His providence, may open up some field of labour within their own bounds, in which his health may be restored and confirmed, and where his labours may be blessed and owned by God.

Mr. Black, of Caledonia, was appointed to declare the Church at Dunnville vacant; and Mr. Jamieson, having been afterwards appointed to continue his labours at Dunnville for three months, was also appointed to act as *interim* Moderator of the Kirk Session.

The Presbytery having resumed consideration of the Mount Forest case, referred to in a former number of the *Record*, it was agreed to approve of the action of the Committee in not moderating in a call, and to express disapprobation of the want of previous consideration on the part of the petitioners for a moderation.

A report was given in on behalf of Messrs. Cameron and Park, that they had organized a new congregation at the Rocky Saugeen Church, near Durham. The communion roll, containing the names of 33 members was also laid on the table with the explanation that the state of the roads had prevented the attendance of females to such an extent that the roll contained only one. On petition presented from the new congregation, Messrs. Cameron and Park were appointed to moderate in a call on the 8th of February.

The Clerk was instructed to issue a Presbyterial certificate in favor of Mr. Steven, late of Paris, accompanied with the expression of the Presbytery's sympathy with him, and of their hope that he may soon be restored to health and usefulness.

Mr. Cuthbertson's motion to the effect that congregations be required to give in to the Presbytery stated financial returns, was, after discussion, ordered to lie on the table till next ordinary meeting.

The Presbytery having again resumed consideration of the application for leave to seel the Church at Lawrenceville, it was agreed that such application be dismissed.

The following missionary appointments were made:—Mr. Donald McLean, to labour, in Minto and Maryborough; and Mr. Mathieson, at Rocky Saugeen till next ordinary meeting. Mr. McMechan to visit Maryborough in the middle of February, and Messrs. Geikie and Cameron to visit Mount Forest, and dispense the communion there on the 19th of February.

The Presbytery having taken up consideration of the ordinary Fund of Knox College, it was unanimously agreed that the attention of ministers within the bounds be directed, through the *Record*, to the circular recently issued by the Board of Management, and that they be instructed to use

all diligence to obtain an early and liberal collection.

The resbytery ordered that all Session records not laid on their table since April last, should be produced at next ordinary meeting. It was also agreed to takeup, at next ordinary meeting the consideration of of overtures sent down by the Synod, and that the Presbytery should hold a conference on the state of religion, in the evening on the day of their meeting.

In accordance with their resolution at a previous sederunt, the Presbytery spent the early part of the sederunt of the 10th of January, in prayer for the outpouring of the Spirit on all lands.

JAS. MIDDLEMISS,  
*Pres. Clerk.*

PRESBYTERY OF TORONTO.

At a special meeting, held on the 13th December, 1859, at Barric, a call from Medonte and Flos, to Mr. G. Craw, Probationer, was sustained, presented to him and accepted. After submitting to the usual trials, Mr Craw was ordained at Medonte, at an adjourned special meeting on the 27th December, 1859.

The regular meeting of Presbytery was held in Toronto, on the 10th January, 1860.

In compliance with a memorial from Cedar Grove, asking to be united with Highland Creek, a committee, consisting of Messrs. Gregg, Nisbet and Heron, was appointed to consult with the various parties interested.

Dr. Burns gave a verbal report of a missionary tour through Osprey, Artemesia, Nottawasaga, and Collingwood.

Mr. Lowry stated, that in consequence of the reduced state of the congregation in Whitby, caused by the withdrawal of those who belonged to the established Church of Scotland, he felt it his duty to tender his resignation of the charge.

Mr. Brebner appeared as commissioner from the congregation of Whitby, and submitted Resolutions adopted by the congregation to the effect that in the circumstances they joined with Mr. Lowry in asking the Presbytery to dissolve the pastoral tie.

Mr. Brebner stated, as a reason for this decision, that in the altered state of the congregation they would not be able to raise the stipend of the pastor.

After due consideration the Presbytery agreed to accept the resignation of Mr. Lowry, the resolution to take effect at the end of February. Mr. Topp was appointed to preach in Whitby, on the first sabbath in March, and to intimate this decision of Presbytery.

A long time was spent in considering a protest and appeal from a decision of the Session of Ashburn and Utica, suspending Mr. Peter Anderson from the office of the eldership. The judgment of the Session was reversed.

Mr. McTavish gave a verbal report of his mission to the Red River settlement, where he had spent four weeks. He recommended the sending of another missionary as soon as possible, to labour with Mr. Black, with a view to establish a mission among the Indians.

The Presbytery agreed to record their gratitude to Mr. McTavish for his valuable services, and deferred the consideration of his recommendation till a future meeting.

Mr. Harris was appointed, in compliance with a requisition from Brown's Corners and Melville Church, Markham, to moderate in a call there.

Messrs. McTavish, Topp, Alexander, Reid, Holmes, Mitchell, Thompson, and McMurrich were appointed a committee to visit Acton, with a view to remove difficulties arising from the present arrangement of services in

English and Gaelic. The committee were to meet on the 24th.

Mr. Nisbet gave in a report of the Home Mission Committee, which was received and approved of. In accordance with one of its recommendations, Mr. Thompson was appointed to moderate in a call in St. Vincent, when he may see reason to do so.

Mr. McTavish made a statement respecting the new settlements lying near his new congregation, and was authorized to correspond with Cobourg Presbytery, regarding some of the places referred to within the bounds of that Presbytery.

A memorial was read from Carluke Mills, for supply of ordinances, and Mr. Wightman was requested to visit this place and report at next meeting.

Mr. Joseph Alexander was appointed to act as Moderator, during the current year.

The next regular meeting was appointed to be held in Toronto, on the first Tuesday of April at 11 o'clock, A.M.

WM. GREGG, *Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 10th of January. The Rev. John W. Smith, was chosen Moderator for the next six months.

Financial reports were received from Cartwright, Bowmanville, Norwood and Cobourg.

A call from Bethesda Church and Alnwick, to Mr. Peter McDermid was sustained.

Messrs. J. W. Smith, McKenzie, Douglas, and Windel, with Mr. Wood, Elder, were appointed a Committee to deal with Mr. Andrews. The Committee gave in a written report which was ordered to be engrossed in full in the Minutes.

It was agreed that Messrs. J. W. Smith, McKenzie, John Smith, Roger, and Laing, with Messrs. Jeffrey and Fraser, elders, be a committee to mature a decision on the whole case of Mr. Andrews, and to present it for the consideration of the Presbytery at its next meeting.

JAMES BOWIE,  
*Pres. Clerk.*

Corner for the Donug.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. John 8, 31; Ephesians 5, 1; Ps. 16, 3; 2 Cor. 3, 3; Col. 3, 12; 2 Chron. 20, 7; Psalm 12, 1; 101, 6; Eph. 2, 19; 3, 6; Col. 1, 2; Rev. 6, 11.
2. Jeremiah 8, 7.
3. Psalm 41, 9; Zechariah xi, 12, 13; Isaiah 53, 2, 3; Mat. 5, 20; 6, 14; 16, 25; 27, 3-10; Luke 2, 12; 8, 3; Luke 22, 47, 48; John 13, 18-30.
4. Hosea 6, 7; Genesis 2, 13; 3, 3.
5. Genesis 3, 6, 19, 26; 1, Samuel 6, 19-21; Exodus 19, 21.

QUESTIONS FOR FEBRUARY, 1860.

1. What is meant by the expression, "the brim of a cup," and where is it found?
2. Name 13 titles of saints that begin with G. II.
3. Give prophecies of the mocking, smiting and scourging of Christ, and relate their fulfilment in the New Testament.
4. Shew to what our first parents were left when placed in Eden, and how did they fall?

CONTRIBUTIONS TO THE STUDENTS MISSIONARY SOCIETY.

Moore and Inniskillen per Mr. H. Gracey, Student.....\$ 8 00

Warsaw, per Mr. K. McDonald.....	12 66
Per Mr. A. Matheson,	
Osnabruck Congregation.....	\$10 09
Colquhoun's Settlement.....	4 75 14 84
Williamstown, per Mr. J. Ferguson.....	4 60
Farnham Centre, C. E. per W. Coulthard	3 50
West Gwillimbury, per Mr. R. Campbell	10 00
Fifth line St. Vincent, per Rev. T. Fenwick.....	3 50
Harrington, Greenville, C. E. per Mr. J. Morrison, Student.....	5 00
Puslinch, per do.....	3 70
Per L. Cameron from Mariposa & Eldon	15 50
" N. McKinnon from Mariposa and Eldon.....	14 25
" T. McGuire, Student from Brown's Corner.....	5 50
" T. McGuire, Student, from Melville church.....	5 77
	11 27
" J. Ferguson from Dorchester.....	1 00
" A friend from Flos.....	1 00
" J. Hislop, student, from Wellesly....	8 25
" G. McLennan " from Osprey.....	8 22
" A. Stewart " from Wardsville 4 60	
" " " from Euphemia 2 78.	
	7 38
" E. Graham, Student, from Scarborough.....	23 60
" E. Graham, student, from Highland Creek.....	17 00
" E. Graham, Student, from Valley Field, C. E.....	15 00
	55 60
" S. Young, Student, from Innisfil....	13 36
	J. K. Hislop, <i>Treasurer.</i>

MONEYS RECEIVED UP TO 20TH JAN.

FRENCH CANADIAN MISSIONARY SOCIETY.	
Cote St., Montreal.....	\$80 00
Fingal.....	8 00
Simcoe.....	\$2 95
Port Dover.....	3 05
	6 00
Culross.....	3 40
Carriek.....	3 50
South Bruce.....	2 35
North Bruce.....	3 52
Greenock.....	1 50
Ramsay.....	26 50
Zorra.....	24 00
Mrs. Marshall, Owen Sound.....	50
A friend do.....	50

FOREIGN MISSION.

A friend at Fisherville.....	4 00
Madoc S. School.....	1 50
Forgus.....	22 00
Cold Springs.....	5 00

KNOX COLLEGE.

Egmondville.....	11 00
Lingwick.....	7 00
Calvin Church Laguerre.....	7 00
Harrington.....	7 00
Fergus, Female Association.....	40 00
Ramsay.....	24 00
Chalmers Church, Kingston.....	22 00
Mitchell.....	7 00
Ottawa.....	34 00
Ridgecrown.....	11 50
East Oro bal.....	1 50
Waterdown and Well Squ re.....	11 00
Norwood \$4.50, Hastings \$5.....	9 00
Durham.....	5 00
Madoc.....	7 20
Lobo.....	\$13 50
Caradoc.....	1 76
	15 26

Knex's Church, Toronto adl.....198 65  
Member of Union and Moral Congregations..... 3 00

WIDOWS' FUND.

Cold Springs	2 00
Rates from Rev. A. Allan, Rev W. C. Windell, Rev. D. Gordon, Rev. J. Ross, Rev. W. Gregg, Rev. J. Ferguson, Rev. W. Craigie, Rev. R. C. Swinton, Rev. W. McKenzie, Rev. W. Smart, Rev. J. Adams, Rev. Jas. Black, Rev. J. Smith, Rev. John Anderson, Rev. G. Smellie, Rev. J. Gillespie.	

UNION MISSION AND SYNOD FUND.

Wakefield	6 00
Kemptville	4 00
Ingersoll	6 00
Union and Norval	15 48
Indian Lands	10 00
Roxboro	2 00

Brucefield	5 00
Simcoe \$2.50, Port Dover \$1.	6 50
Ramsay	10 50
Madoc	2 00
Cold Springs	4 00
Orillia	\$4 00
East Oro	3 22

King	11 00
Garafraxa	5 00
Knox's Church, Toronto, Sabbath School	46 28
Zorra	21 00
Waterdown and Wellington Square	4 00
Tilbury	4 00
Thamesford	5 75
Blenheim	8 50
Grimby	\$5 76
Clinton	1 04

Caradoc	76
Kinloss	5 00
St. Helens	3 00
Exfrid	13 00

FOR MISSIONS OF FREE CHURCH.  
 \*Members of Union and Norval Congregation

MISSION TO AMERICAN INDIANS.

S School in section No. 5, Mariposa	8 00
A Friend	5 00

\*The above sum, together with \$6 otherwise appropriated have been sent from a member of the Church, being the amount of the Lord's portion of his increase after the ordinary contributions to the Schemes of the Church. If members of the Church generally set apart a portion for the Lord, our missionary objects would not languish for want of support.

RECEIPTS FOR RECORD UP TO 21st JAN.

VOL. XVI.—Jas Fyfe, John Fyfe, Westwood; J Crocker, R Orok, Barrie; per Mr. J Bartlett, Amherstburgh, \$7; A Sutherland, Owen Sound; A Wilson, T Wilson, Richmond, E. C.; R Bingham, A Dodds, J Reid, J Foster, Clinton; per Rev. Jos. Alexander, Norval, \$1 50, per Rev T Fenwick, Farnham Centre, \$2.50; per Rev J Cameron, Sullivan, \$3.50; W Allan, Mrs Bowman, Palermo; D McKay, Oakville; J Allan, Mornington; W Moore, Seneca; J Baird, Indiana; J Bell, Innerkip; J Walker, Esq, Hamilton, \$5; D Cameron, D McLennan, Lancaster; D Marchbank, A Linn, Spencer-ville; D Cameron, Palsuch, \$6.50; A McNaughton, Port Huron; Mr. Gair, Oxford Mills, \$5; per Rev D McMillan, Aldboro, \$8; J Kouth, J Kennedy, Rev W McLaren, Belleville; Rev J Thomson, Dollar; per A Stewart, Carlton Place, \$10 75; per N McMillan, Mount Forrest, \$3; John McBain, sen., S Topley, Teeswater; Murdoch McLennan, Granby; D Morrison, W Watt, Farnham Centre; per Rev A Allan, St Eustache, \$4; C Cross, G Allan, Lefroy; J McKay, Richview; T McLennan, Aberfoyle; Rev J White, Osgoode, A Stewart, Kenmore; per R Donaldson, Stratford, \$6; Dr Holden, Belleville; Mrs. Taylor, Stirling; per J T Bastedo, Wel Square, \$4; Mrs Fisk, W Owens Wilton; per Rev. J Middlemiss, Elora, \$9 Rev R Jamieson, Dunville, \$7 75; J Kirk-

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