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ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. XI.

TORONTO, JUNE, 1855.

No. 8.

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MEETING OF SYNOD AT MONTREAL.

A Committee of arrangements has been formed with a view to provide hospitable accommodation for members of Synod. That there may be no inconvenience occasioned to Ministers or Elders, it is requested that those who expect to be present, would without delay notify the Chairman of the Committee, James Court, Esquire, by letter.—Members of the Committee will endeavour to meet the members of the Synod at the Wharf, or at the Railway Terminus, as they arrive.

Arrangements have been made with the River Line of Boats, for carrying ministers and elders to the Synod, at two-thirds of the usual fare. Presbytery Clerks will please forward lists of members for the Pursers. The Lake Boats carry ministers on similar terms.

FOREIGN MISSION COMMITTEE.

The members of this Committee are hereby requested to meet in the Vestry of the Free Church, Côté Street, Montreal, on Wednesday, 13th June, at 4 o'clock, P. M.

D. FRASER, *Convenor.*

COMMITTEE ON THE STATE OF RELIGION.

The members of this Committee are hereby requested to meet in the Vestry of the Free Church, Côté Street, Montreal, on Wednesday, 13th June, at 3 o'clock, P. M.

D. McLEOD, } *Convenors.*
D. FRASER, }

PRESBYTERY OF BROCKVILLE.

This Presbytery will hold an adjourned meeting at Brockville, on the first Tuesday of June at 11 o'clock, A. M.

JOHN McMURRAY, *Pres. Clerk*

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the usual place, on Tuesday, 12th June, at 10 o'clock, A. M.

T. WRIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will take place at Hamilton, and within Knox's Church there, on Monday, 11th June, at 2 o'clock P. M. Session Records which have not been revised by the Presbytery, will be required. Ministers will be expected to transmit returns of the amount of stipend received during the past year.

M. Y. STARR, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

An adjourned meeting of this Presbytery will be held in the Vestry of the Free Church, Côté Street, Montreal, on Wednesday, 13th June, at 10 o'clock, A. M.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery will meet at Cobourg, on Tuesday, 12th June, at 10 o'clock, A. M.

J. W. SMITH, *Pres. Clerk.*

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of Montreal, and within Côté Street Church, on Thursday, the 14th day of June, 1854, at Eleven o'clock A. M., and will be opened with Sermon as usual.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. REID, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

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

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

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

Next Sessions are reminded that if one of their

own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:—

"At _____, the _____ day of _____, 1855, one thousand, &c., years, which day the Session of _____ having met and been constituted, (*inter alia*);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their representative, willing him to have in view, in all his actings, the best interests of the Church and the glory of God, and they authorise the Moderator or Clerk to subscribe this as his commission as their representative Elder"

(Signed: D. E., Moderator (or Clerk) as the case may be.

Wm. REID, *Synod Clerk.*

MEETING OF HOME MISSION COMMITTEE.

The Synod's Home Mission Committee met in Knox's College, on Wednesday, 2nd May, at 3 o'clock, P. M. Present, Rev. R. Ure, Convenor, Rev. Dr. Burns, Rev. Dr. Wilson, Rev. Messrs. Lowry, Scott, D. Fraser, King, Young, McRuar, Inghs, J. Smith, Reid, ministers, and D. McLellan, Elder.

The meeting having been opened with prayer, the minutes of last meeting were read.

Communications were then read, and statements were made by members of the Committee present, in behalf of various Presbyteries of the church. From the documents before the meeting and the verbal statements which were made, it appeared that the demand for missionary labourers were far more numerous than the committee could meet. This will appear from the following statements:—

1. The Presbytery of Montreal could employ within its bounds, ten missionaries. They applied for 5.

2. The Presbytery of Perth could employ 5, while they applied for 3, in addition to Mr. Wardrope, who is about to be settled at Bristol.

3. The Presbytery of Brockville could employ 4, while they applied for 2.

4. The Presbytery of Kingston applied for 2, being the number they were prepared to employ, in addition to Mr. Chambers about to be settled at Picton.

5. The Presbytery of Cobourg could employ 2, but applied only for 1, in addition to two ministers about to be inducted into settled charges.

6. The Presbytery of Toronto could employ 10 labourers, who they applied for 7.

7. The Presbytery of Hamilton could employ 12, but applied only for 6, in addition to those ministers who have received calls.

8. The Presbytery of London could give employment to 25, but in the well known scarcity of labourers, applied only for 5.

The following was the distribution made by the committee:—

1. To the Presbytery of Montreal, five were assigned, viz., Rev. Mr. Crombie, Messrs. Currie, Young, McDiarmid, and Searth.

2. To the Presbytery of Perth, two, viz., Straith and Duncan.

3. To the Presbytery of Brockville, two, viz., Rev. W. Troup and Mr. A. McDonald.

4. To the Presbytery of Kingston, two, viz., Rev. Mr. McCaughey, and Mr. James Thom.

5. To the Presbytery of Cobourg, one, Mr. N. Paterson.

6. To the Presbytery of Toronto, three, Messrs. Milroy, Clark and Blount.

7. To the Presbytery of Hamilton, four—Messrs. McLean, McMillan, McRobie, and Cuthbertson.

8. To the Presbytery of London, five, viz., Rev. J. McFatrick, Messrs. Ferguson, McMullen, Forest and McKay.

After a lengthened conversation on several points connected with the harmonious working of the Home Mission Scheme, the Committee adjourned.

PRESBYTERY OF TORONTO.

The Presbytery met on the 1st and 2nd of May, and transacted a considerable amount of business. Without noticing several items not of sufficient interest to appear in the *Record*, the following sketch is given of the principal matters before the court:—

The proposed Marriage law was brought under the notice of the Presbytery, and a Committee was appointed to draw up, and transmit to the Provincial Parliament, a petition against the passing of the bill.

Certificates were read from Mr. Gilbert Ferguson, Student of Divinity, recently from Scotland, now residing within the bounds of this Presbytery, which were considered satisfactory. The case was referred to the Committee on the examination of students.

The subject of the examination of Students was taken into consideration, and the following overture thereon was agreed to, viz:—

Whereas it is most important and desirable, that there should be exercised a thorough system of examination, in reference to the attainments and progress of the students of Knox's College; and whereas, in the system now in operation, there are inconveniences and difficulties not easily obviated, it is respectfully overtured to the venerable the Synod of the Presbyterian Church of Canada, by the Presbytery of Toronto, that some more efficient means may be devised, and put into operation, to attain the object contemplated.

Two of the students of Knox's College, Messrs. Alexander McLean and John Milroy, having finished their curriculum, were taken on preliminary trials previous to application being made to the Synod. The Synod were satisfied with the result of the examination, and accordingly agreed to apply to the Synod for leave to take these students on trials for license.

The Home Mission Report of Presbytery,

drawn up by Dr Burns, was submitted and approved of.

Mr. Nisbet, appointed at a former meeting to proceed on a missionary tour through the north-western district of the Presbytery, gave in his report, which was received, and the thanks of the Presbytery were given to him, for the very satisfactory manner in which he had fulfilled this appointment.

A Committee of Presbytery was appointed some time ago to look out for a suitable person to act as a missionary within the bounds, with more special reference to the north-western district, and had given in a report, recommending that Mr. Nisbet, of Oakville, be appointed to that office. The consideration of this important matter, in the absence of the Convener of Committee, was delayed till next meeting.

The missionary labours that have been allocated to this Presbytery by the Synod's Committee, were distributed as follows, viz:—

Mr. D. Clark was appointed to labour in St. Vincent, Lufra-sia, &c. Mr. John Milroy was appointed to labour in Brock and Reach. Mr. J. Blount was appointed to supply Melville church, and the mission station in the south-east of Markham, till the end of May, and Boston church during the month of June.

The Rev. D. Clark was appointed to supply Caledon West and Erin during the month of May, and Caledon East and Mono during the month of June.

It was resolved, that Rev. Mr. Boyd, of Richmond Hill Grammar School, be requested to dispense the Communion at Brown's Corners, in Markham, and also to supply the congregation there during the summer.

THOS. WIGHTMAN, *Pres. Clerk*

PRESBYTERY OF LONDON.

The Presbytery of London met on the 9th of May, and continued in session two full days, and part of the third.

The following is a statement of the principal business performed by the court:—

The Rev. Lachlan McPherson of Williams, was elected moderator for the year.

The minutes were received and sustained, of two special meetings of Presbytery—the one of which was held at Port Stanley, for the purpose of ordaining the Rev. W. Doak, and inducting him over the congregation there; and the other at Saugeen, for the ordination of the Rev. J. P. McNaughton, and his induction over the congregation of that place.

Reports were received of two committees of Presbytery—the one of which was appointed to induct the Rev. David Walker over the congregation of Sarina, and the other to moderate in a call from the congregation of Port Burwell.—The latter committee reported that they had not proceeded with the business for which they had been appointed, having received intimation from the people at Port Burwell, that the person for for whom the call had been appointed, had distinctly stated his purpose of rejecting it.

The deputation, appointed to visit Williams and consult and advise with the members of the church there, respecting the impropriety of selling in perpetuity the pews of their church, reported, that according to the direction of Presbytery, they had met with the congregation of Williams, and that after a lengthened period of consultation, in which the matter of selling the pews was familiarly discussed, all the members present, with one exception, had agreed to abandon their original plan, and retain the pews as the common property of the congregation.

Verbal reports were also heard of the fulfilment of special missionary appointments given to members of Presbytery at last ordinary meeting, and of the annual missionary meetings held throughout the bounds of the Presbytery in the months of January and February. Respecting the special appointments it was ascertained that they

had all been met; of the missionary meetings, very favourable accounts were received from the western and middle sections of the Presbytery, but in the eastern section these meetings had, in several instances, proved comparative failures. The collections made on behalf of the Presbytery's Home Mission Fund, at all the meetings held throughout the bounds, amounted to £122.

Quarterly Financial Reports were received and read from all the congregations of the Presbytery, with the exception of Aldborough.

The Rev. John McFatrick, probationer, intimated to the Presbytery, his intention of leaving this country for Australia, and requested to be furnished with his credential; in which the clerk was instructed to supply Mr. McFatrick with a certificate of status and character.

A paper was laid on the table by the Rev. William Porterfield, in which he signified to the Presbytery his resignation of the pastoral charge of the congregation of Plympton, and assigned several reasons for taking this step,—the chief of which reasons was the inadequacy of his strength to supply with preaching, four separate stations. Two papers were also read from the people of his charge—one from a conjunct meeting of the people belonging to three stations, proposing that the pastor's labours should be confined to them, and the fourth given into the hands of the Presbytery for missionary supply—the other paper from the members residing at this fourth station, praying that they might not be separated from the general charge, and proposing that a certain one of the other three stations should be so separated. The Presbytery delayed coming to a decision on the matter, and agreed to cite the members of the Plympton congregation to appear for their own interest, at the next ordinary meeting of the court.

The subject of the desecration of the holy Sabbath by the running of cars on the Great Western Railway on that day, was brought before the court; when after consultation respecting the matter, a committee was appointed, consisting of the Rev. Donald McKenzie, W. S. Ball, and Thomas McPherson, to prepare a memorial on the subject, and send it to the Directors of the railway; and also to send a notice to the different congregations belonging to the Presbytery, calling on them to petition against the unlawfulness and profanity of the conduct alluded to.

A motion to petition the Synod for a division of the Presbytery was brought forward, when on the vote being taken, it was decided by eight against four, that the Presbytery should remain entire for another year, in the prospect of a division being more advantageously made then than now.

A deputation appeared before the Presbytery, from a conjunct meeting held in London between the members of the United Presbyterian Church and the Presbyterian Church of Canada, ancient Union, and laid on the table a series of resolutions, and a petition founded on said resolutions both for transmission to the Synod. Resolutions of a similar nature were also presented from the Townships of London and Westminster. All of these the Presbytery agreed to transmit to the Synod, at the same time expressing their earnest wish for a union between the Churches referred to, provided such union can be obtained without compromise of scripture principle.

The draft of an overture to be presented to the Synod, on the importance of establishing a scheme of Publication and Colportage, was read and adopted, and committed to the clerk for transmission to Synod. The Rev. Mr. King, and Rev. Mr. McLaren, were appointed to support the overture in the Supreme Court.

Mr James Ferguson, student of Divinity, appeared with his trials for license, when the Presbytery having heard the prescribed trials, and gone over the usual course of examination, agreed, on a conjunct view of the whole, to sustain the same, and in the usual manner solemnly set

apart Mr. Ferguson to the holy work of preaching the gospel.

An application was made by the Session of Fingal, for the moderation of a call from the congregation there; on which the Presbytery appointed the Rev. Duncan McMillan, and the Rev. William Doak, to attend to this business, on Wednesday, the 30th of May, at 11 o'clock, A. M.

The business of missionary supplies having been taken up, letters by which application for missionary service was made were read, from Bruce, Kincardine, Kinloss, Wawanosh, Bear Creek, Port Burwell, Mornington, and East Zorra. The number of stations within the bounds of the Presbytery requiring supply, was 26.

The number of labourers assigned to the Presbytery by the Synod's mission committee was 5, which by the circumstance of Mr. McIlpatrick's removal from the country, was reduced to 4. The Presbytery, however, was able to make appointments for the original number, in the prospect of the Rev. Neil Bethune, from Prince Edward's Island, being within their bounds as a missionary labourer.

The following is the manner in which the missionaries and catechists were located:—

The Rev. Neil Bethune had appointments assigned for him to Thamesford, Dunwich, Bear Creek, Kincardine, and other stations in the northern section of the Presbytery.

The Rev. James Ferguson was appointed to Carradoc and Bosanquet, and for two Sabbaths to Fingal.

Mr. Forrest to Wallaceburgh, Howard, and other stations in the west.

Mr. McMullen to Port Burwell, Mornington, and Mitchell, and for two Sabbaths to Maryborough.

Mr. McKay to Bruce, Kincardine, and Huron. By way of supplying in some degree the deficiency of missionaries, the following appointments were given to members of Presbytery:—

The Rev. Daniel Allan was appointed to visit Grey and Morris, and preach there on the second and third Sabbaths of June.

The Rev. Thomas McPherson to preach at Mornington, and organize the congregation there on the 5th of June.

The Rev. William Doak to preach at Fingal, on the third Sabbath of May, and the Rev. Duncan McMillan to preach at the same place on the last Sabbath of June.

The Rev. William Porterfield to give one Sabbath to Bosanquet, same time, during July.

The holy ordinance of the Lord's supper was appointed to be dispensed at the following places, and by the following persons:—

At Kincardine by the Rev. Donald McKenzie, and the Rev. Neil Bethune, on the 15th of July.

At Asnfield by the same persons, on the 22nd of July.

At Wawanosh by the Rev. John Ross, and the Rev. Neil Bethune, on the 5th of August.

At Bear Creek, by the Rev. David Walker, and the Rev. Neil Bethune, on the 8th of July.—Mr. Walker was also appointed moderator of the Session, at Bear Creek.

At Dunwich, East, by the Rev. William R. Sutherland, and the Rev. Neil Bethune, on the 2nd Sabbath of June.

At Port Burwell by the Rev. William Doak, and the Rev. John Scott, on the 8th of July.

At Titbury by the Rev. William King, and the Rev. William McLaren, at any time which may be most convenient to them, before next ordinary meeting of Presbytery.

The dispensation of the ordinance at St. Thomas, Fingal, Yarmouth, Dorchester, Thamesford, and other stations, was delayed till after next meeting of Presbytery.

The stations of Wardsville, Wallacetown, Zorra East, and others, omitted in the distribution of missionary supply, will also be attended to at next ordinary meeting.

The next ordinary meeting of Presbytery was

appointed to be held at London, on the second Wednesday of August, at 10 o'clock, A. M.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF PERTH.

One of the ordinary meetings of this Presbytery was held in Ottawa, instead of Carlton Place, on the 8th and 9th of May. A considerable amount of routine business was transacted; but the following are the only items of any public interest:—

Mr. Duncan was appointed Moderator for next year.

Mr. James Geggie, lately minister of Spencerville, in the Presbytery of Brockville, produced his credentials, which were sustained. Thereafter, a call from Dalhousie, in favor of Mr. Geggie, was sustained by the Presbytery, and accepted by Mr. Geggie. His induction was appointed for Thursday, the 21st May, on which occasion Mr. Smith was appointed to preach and preside; Mr. Duncan to address the people, and Mr. Gray the pastor.

Dalhousie has been vacant for about five years, and it is cause of thankfulness that the vacancy is now about to be filled up so auspiciously. The Presbytery and the people alike rejoiced at this settlement. May it be overruled for much spiritual good.

There was a reference from the Session of Perth of some interest. A member of the church there had married the niece of his deceased wife—he was cited to appear before the session, and the session, "in consequence of the peculiarity, as well as difficulty of the case, thought it expedient to refer the matter to the Presbytery, with a view to obtain the benefit of their counsel." No action was taken in this matter, in the meantime, as the individual referred to, made a statement that needed further explanation from the Session of Perth, the subject is to be taken up in September.

Some difficulties that have occurred between parties connected with the congregation of Osgoode, took up much time. The Presbytery resolved to hold a special meeting in Osgoode, on 12th June, and to cite all parties to appear.

An interesting communication from the townships of Mansfield and Westmeath—the former in the Lower, and the latter in the Upper Province—was read by the clerk. The people in these townships were favored with a monthly service by Mr. Melville, but they now express their desire to have a minister for themselves.—They make the most liberal offers, and no doubt is entertained, that, in a short time, that beautiful section of country will be blessed with the regular preaching of the word. Mr. P. Duncan, missionary catechist, was appointed to labor in this station for the summer.

Mr. D. Wardrope, on producing a Presbyterial certificate from Hamilton, was received as a probationer within the bounds. The call from Bristol was put into his hands, and accepted by him. The subjects for trial discourses were prescribed, and it was agreed that, in the event of these discourses being sustained, his ordination should take place on Wednesday, 6th June.—Mr. T. Wardrope to preach and preside, Mr. Fraser to address the pastor, and Mr. Gourlay the people.

The following contributions to the Presbytery's Home Mission Fund were acknowledged:

Ottawa	£S 10 0
Aylmer	2 6 7½
Nepean	0 14 0
Pembroke	0 15 0

Mr. Smith reported that he and the brethren associated with him, had organized a church, consisting of twenty-one members, in Cumberland, and that these members had subsequently elected three elders. Mr. Smith and Mr. Wardrope were instructed to see to the ordination of these elders.

On the motion of Mr. Wardrope, the Presbytery agreed to hold four regular meetings in the course of each year, viz: on the first Tuesday of September, December, March and June. The next ordinary meeting is to be held in Perth, in September.

Mr. Smith, the other missionary allocated to the Presbytery by the Synod's Home Mission Committee, was appointed to North Gower for two Sabbaths, and thereafter to Ottawa.

Mr. Melville gave notice of his intention to demit his charge at next ordinary meeting, for reasons then to be given in. Arrangements were made for notifying the Pembroke congregation of this intention.

The Committee on the Agency, Colportage, &c., recommended Mr. Melville as one eminently qualified to take charge of this important business. The offer was accordingly made by the Presbytery. Mr. Melville craved time for consideration.

S. C. FRASER, Pres. Clerk

PRESBYTERY OF BROCKVILLE.

The regular meeting of this Presbytery was held at Spencerville, on the 1st inst. In the absence of Mr. Smart, who had been appointed to preach on the occasion, Mr. McMurray preached from Eph. i. 22. In addition to the usual routine business, the following were the principal items of importance:—

Mr. Macdowell was appointed Moderator of the Session at Spencerville, and the adjunct portions of the charges, until the people shall have been provided with a fixed pastor. Commissioners from the Log and Front Churches appeared before the Presbytery, requesting a regular supply of preaching, so far as the Presbytery could afford. The request was cordially responded to by the Presbytery.

Mr. Boyd was appointed to dispense the Lord's Supper in these portions of the charge, so soon as he and the people may see fit to arrange for that purpose.

Mr. Chambers reported favorably of the progress of the stations at Westport, &c. The people are taking steps to have their contemplated church erected at Westport; and they presented a request, through Mr. Chambers, that the Presbytery would give them supply of preaching according to the measure of its capacity. The Presbytery promised to do every thing in its power to encourage and strengthen these interesting stations.

A call, in favor of Mr. Chambers, from the congregation of Picton, in the Presbytery of Kingston, was laid on the table. It was presented to Mr. Chambers in the usual form. He signified his readiness to accept of it. In the meantime, he was appointed to officiate at Spencerville and the front churches for the two following Sabbaths.

The Clerk read a letter from the Clerk of the Presbytery of Perth, in reference to the station at Merrickville. The Presbytery declared its readiness to allow the Perth Presbytery to assume the station, when all claims due to the Presbytery of Brockville, for missionary labour, shall have been settled; and the Clerk was instructed to notify the Presbytery of Perth and the people at Merrickville accordingly.

The Presbytery adjourned to meet at Brockville, on the first Tuesday of June, at 11 o'clock.

JOHN McMURRAY, Clerk.

PRESBYTERY OF MONTREAL.

A *pro re nata* meeting of this court was held on the 26th April, when the case of the translation of Mr. Inglis, from St. Gabriel Street Church, Montreal, to McNab Street Church, Hamilton, was brought to a decision, with consent of all parties concerned. It was agreed to grant the translation, at the same time placing on record

The high esteem entertained by the Presbytery for Mr. Inglis, and the regret with which they have consented to his departure.

Arrangements were made for the supply of the St. Gabriel Street pulpit.

The ordinary meeting of the Presbytery was held on the 16th May. The following were the principal items of business:—

In compliance with a petition from Laguerre, it was agreed to moderate in a call from the congregation there, to Mr. John Crombie, preacher of the Gospel. Mr. McArthur was appointed to attend to this duty. A call from the congregation of Winchester, to Mr. Quin of Osnabrock, desiring to be made a part of his pastoral charge, was laid on the table, duly moderated in, with certain papers in reference to the suspend of the minister from these congregations. The call was sustained, and all the papers ordered to lie on the table till next meeting.

A paper, purporting to be a call from the congregation at Winslow, to Mr. E. McLean, ordained missionary, very numerously signed, was submitted to the Presbytery. It was resolved, that inasmuch as the present paper is not a call duly moderated in, Mr. Swinton be appointed to visit the congregation, and, after sermon, verify this invitation as a due and regular call, and lay it on the table of the Presbytery at next meeting.

There was submitted and read, a report of the proceedings of the Commission, appointed to visit Langwick, and investigate certain charges brought against the Kirk Session there. The charges were found to be substantially correct, and the evils complained of were rectified. It was resolved to sustain the report, and approve the diligence of the Commissioners.

A petition was read from the office bearers at Langwick, expressing the desire of the congregation to have the services of a Gaelic speaking preacher or minister, apart from the congregation at Winslow. It was agreed to grant this request, so soon as the Presbytery have it in their power.

The following distribution of preachers and students was made:—

Rev. J. Crombie—St. Gabriel Street Church, Montreal.

Rev. James T. — rnham.

Mr. P. Currie—Vankleek Hill, three months, and Lingwick, three months.

Mr. A. Young—Port Neuf, to 1st August, and Inverness, 1st August to 1st November.

Mr. A. McDiarmid—Martintown and Williamtown.

Mr. Scarth—Longuen and Chateauguay Basin.

D FRASER, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The late meeting of Presbytery was principally occupied with calls. The minutes of the special meeting for the ordination of Mr. Pirie, to the charge at Niagara, was read and sustained, and his name ordered to be added to the Roll of the Presbytery.

A call from the Congregation at Wellesley, in favor of Mr. McKay, was sustained, as also his ordination trials, and his ordination was appointed to take place on the 6th June, at Wellesley.

A call from Nairn Church and Cumminsville in favor of Mr. Alexander McLean of Wellington Square, and Waterdown was sustained, and induction was appointed to take place the 23rd of May.

A Call from Paris, in favor of the Revd. W. Stevens, was sustained, and appointments were provisionally made for his induction, in the event of his being able to be forward in time. His induction, is to take place at Paris, on the 21th May.

Mr. Inglis's induction to the 2nd Congregation, at Hamilton, took place on the 9th inst. Mr. Black preached, Mr. Inglis presided, Mr. Stark

addressed the Minister, and Mr. McLean, the people. The attendance was good, and Mr. Inglis's reception appeared most cordial.

A Call was appointed to be moderated in, at Denoville, on the 23rd inst, by Mr. Black.

A call from the Congregation, at St. Catharines, was given in, and duly certified, in favor of Mr. Robert E. Burns, of Kingston—which waits the action of the King-ton Presbytery and his own reply.

M. Y. STARR, Pres. Clerk.

CHALMERS' CHURCH, KINGSTON.

This Church has of late undergone very considerable improvements. It has been thoroughly cleaned and beautifully painted. The basement story has been newly lathed and plastered, so as to render it extremely comfortable for the Sabbath school, and weekly meetings. Alterations have been made in the hot-air apparatus, with the view of securing its better working. If once the spire were erected, the whole would present quite an imposing appearance. The vacant lot adjoining the property of the congregation, will suit admirably for a nunnery, which will doubtless be put up so soon as they feel in a position to do so. The collections at the re-opening and the beginning of the year, realized over sixty pounds—and the annual soiree in February, cleared about forty-five pounds.

Female agency has lately been enlisted to supplement the provision made by the seat rents and collections. The congregation is divided into sections, and two appointed to each, who make their rounds and report monthly. Several of the ladies, married and single, have entered into the plan with much spirit, and are prosecuting it with success. They will likely add £150 or more to the yearly revenue.

The Senior Bible Class meets in the Church on Sabbath afternoons. Various subjects have at different periods been taken up, such as the Confession of Faith, the Evidences of Christianity, and prescribed portions of Scripture. At present we are going through the Acts of the Apostles. Topics for short Essays are also given out—which form habits of thought, foster a spirit of inquiry, and assist in acquiring the Art of composition. The Quarterly Addresses from the Pulpit to the Young, are continued and found increasingly useful. On the first Sabbaths of January, April, July and October, the youth of the Congregation are collected and addressed on subjects and in terms adapted to their capacities. Parents and teachers are thereby led more forcibly to feel their responsibility, and the interest in the practical efforts made for the benefit of the young is strengthened. The Junior Bible Class meet in the Pastor's House on Wednesday afternoons, and a Female Prayer Meeting on Fridays. The Teacher's Meeting is on Sabbath Morning. The Sabbath School meets at a quarter past two, public services being morning and evening. We have never had so many on the Roll as during the past six months.

The usual Examination came off in March—the children were questioned closely on the Catechism and Scripture Lessons, and acquitted themselves very creditably. The doctrine of Justification was also satisfactorily proved by about 30 of the more advanced. During the past year we have adopted the Prize system—giving a prize to all children who have got a certain number of Tickets. It has had an enlivening effect—securing a larger attendance—greater attention to the lessons and better behaviour. During the current year we propose giving a prize to the one, or more in each class (according to the size) who can shew the largest number of Tickets by next Examination.

We have adopted a new plan of increasing our Sabbath School Library. Printed Cards, with a brief statement and blank subscription list, have been circulated amongst the children

that they may gather small sums among their friends. The cards will be returned next Sabbath. We were calculating on about a quarter of a dollar from each—but already one little boy has paid in nearly three dollars, and all have gone into it so heartily, that our anticipations will be realized. The children are likely to take a warmer interest in the books, when they have had a hand in getting them; we are purposing a change in the mode of distribution—also allowing a single book to each family represented in the school, instead of, as hitherto, to each individual child. This will make the books go much further, and secure their being more generally read; when several in a family get books at the same time a library is speedily exhausted, and the books are but skimmed instead of studied.

Two missionary publications are in circulation—the one presented to the children—the other paid for by those who choose. Of course a missionary box is kept, and deposits made weekly. Some children have separate Boxes of their own. Two who collected ten dollars between them last year, have collected the same sum this. It is of the utmost consequence to encourage a missionary spirit in our Sabbath Schools; who knows but that from within their pale some future Morrisons, or Milnes, or Duffs may spring up.—*Cont.*

KINGSTON—CHALMERS' CHURCH MISSIONARY ANNIVERSARY.

The above anniversary came off on the evening of Wednesday, the 2nd inst., and proved an occasion of more than ordinary interest. The chair was occupied by Andrew Shaw, Esq., and the meeting opened with devotional exercises, conducted by the pastor of the congregation. On the platform were the ministerial representatives of five religious denominations. The addresses were marked by variety in substance and style, but were all clear, cogent and convincing. The Rev. Mr. Crompton furnished a plea for missions, advancing some powerful arguments in their favor.

The Rev. Mr. Gregg, of Belleville, gave a bird's-eye view of the missionary field, circumnavigating the globe, and showing, that even now, from the rising of the sun to the going down of the same, incense and a pure offering are being presented to God.

The Rev. Mr. Douglas, in eloquent and forcible terms, exhibited the remarkable change in public opinion with reference to missions, which the last quarter of a century has witnessed, and how, in the great Missionary enterprise, all the elements of genuine philosophy and philanthropy find a fitting embodiment.

The Rev. Mr. Facer dwelt on the harmony between the home and foreign fields, showing distinctly that missions at home and abroad do not conflict but co-operate, and that those who embrace in their wide-warm sympathies the world at large, will not lose sight of the section where their lot is cast.

The Rev. Mr. Fenwick found a congenial theme in the magnitude and grandeur of the missionary enterprise. The elements of moral dignity which enter in it, and the vast range of objects and subjects which it embraces, were appropriately touched upon.

Before the collection was taken up, the Rev. Mr. Burns furnished a verbal report of the principal Missions of the Church, showing them to be at present in a healthy and powerful state. In regard to this Province, it is plain that the Free Church is remarkably lengthening her cords. Although, since her organization in 1844, her sealed ministers have multiplied from twenty-two to considerably over one hundred, fifty missionaries would barely meet the applications for supply which are not being made. A Presbytery might now be formed, where six years since scarcely a tree was cut down. It is pleas-

ing to reflect that she acts not alone but is linked with other sections of Christendom throughout our rising Province, in endeavoring to mould her forming character, and to rest her future prosperity on the broad and solid basis of that righteousness which exalteth a nation.

STUDENTS' MISSIONARY SOCIETY—
LETTER FROM STUDENTS OF NEW
COLLEGE, EDINBURGH.

NEW COLLEGE, EDINBURGH,
March 26, 1855.

DEAR BRETHREN,—

We received your welcome letter, which, along with some others, was read at our last meeting. That was a refreshing morning, when we heard words of sympathy and encouragement from many lands—from India, Africa and America—from Switzerland and Sweden.

Great interest certainly attaches to correspondence with these countries, especially with those parts of Europe, where, amid much darkness, a faint but reviving light shines. But, indeed, nothing is more calculated to refresh and strengthen, than words spoken from a region such as yours. Apart from *what you say*, there is something salutious in the very fact of your saying which has a revivifying influence.

Looking upon us—our numbers, influences, appliances and energies, you contrast our condition with your own, and are prone to complain of weakness. But, brethren, this may arise from your looking merely, at the surface,—as to us in part; and especially as to ourselves. In your apparent weakness there seem elements of real strength, and this it is that makes a letter from you refreshing. Here we are in the very vortex of the great world, with its never-ceasing whirl and excitement, where all tends to produce a too rapid growth and a premature development.—Without imagining you to be anything like recluses, even by contrast—it is true nevertheless, that from the character of your society which manifests a perennial growing instead of an abiding maturity, you are in some respects, most favourably situated for the development of that hale strength and healthy life—the product of slow growth.

Our lot is cast in what is emphatically the "Old Country," hoar with age, yet we trust not with decay, where the matured institutions, habits of life, action, &c, have certain advantages—but there is something invigorating in the contemplation of your position in a young nation with its growing energies and exuberant life.—Your weakness is of that kind which in its nature is ever progressing towards strength, not that of decay. Consider, then, dear brethren, your situation in this light, take courage, but realize also your responsibilities and seek to fulfil the expectations which may be legitimately indulged. From a nation and church in your condition we look in the nature of things for men—*real thorough men*. Your neighbour, New England, last century gave birth to Jonathan Edwards. To fulfil your high mission you need such men, children of your soil, set apart from the womb to the work of the Lord. That mission is to rear a Presbyterian church, and especially to advance the kingdom of our Lord and Saviour in Canada, in the vast continent of America.

Think of it, brethren; now is the time of sowing and planning in your spring soil—but a reaping season hastens on apace. With the advance of ages, the tide of the world's life, business and activity, has ever rolled westward. Still onward it passes, and America is rapidly becoming as much the acting world as Europe.

May you all be prepared by the Great Master for your holy work—may He fill you with the spirit—with wisdom and prudence even as He

filled His chosen servants at the time of the first planting of the Christian Church.

It gratifies us to hear that your numbers are increasing. Surely they will still increase as your church grows in strength.

We are glad to think that some members of our College are about to join you. They are soon to leave their native land, and we trust, may be greatly blessed in Canada. We accompany them with our prayers, commending them also to you.

This year also we had amongst us a student in our college, one formerly of your number—Mr. John Rennie, who has won the esteem and regard of all who know him. These things are very pleasing. We are thus connected otherwise than by sympathy and communion of spirit—even by living, personal bonds. We hope that there will be many such ties between Knox's College and ours.

We rejoice to find that you still prosecute missionary labours with energy. Such are indeed "twice blessed"—The enclose I report will give you some idea of our operations.

Our interest has been peculiarly awakened of late in behalf of a new field—China—to which mighty land the first missionary directly from Scotland went out from among ourselves a few weeks ago. Mr. Carstairs Douglas, President of our Society, a student universally beloved, and remarkably qualified naturally, we trust also, thro' the effectual in-working of the Holy Spirit, for his special task. He is now, along with his colleague, Mr. Burns, your old friend, on the great sea. Pray with us for them, and especially for the young missionary, that the Lord may strengthen and acknowledge him.

You speak of the death of some servants of Christ connected with your society. We do heartily sympathize with you under these dispensations. We are able to do so, for we have had much solemn experience of this kind during the current session—some students dead, and others—three members of our society struck down with severe and dangerous illness, and wholly laid aside from duty—But He doeth it—it is well.

We desire to be warned by these providences to work for the Lord while it is called to-day, and to live in habitual preparation for death.

Most truly do you say that the war brings with it lessons to the Christian. O that we who are Christ's soldiers might indeed emulate our noble countrymen in their indomitable perseverance, enduring firmness and manly valour, that, self-dedicated and devoted, we might be willing in difficulty and danger, in good report and bad report, with readiest self-denial to serve our Lord until His coming.

Grace and Peace be with you.

Yours, Dear Brethren,

In the bonds of Christ,

In the name of the New College Missionary Soc.
JAS. CRUIKSHANK, Secretary.

UNION MEETING AT LACHUTE, C. E.

According to previous intimation from the respective pulpits, the two Presbyterian congregations of Lachute met in the Free Presbyterian Church there, on Wednesday the 10th day of April, (being the general Fast,) in order to consult together on the great question of Union, now being agitated by a great portion of the Presbyterian population throughout this Province.

After divine service, the Rev. Thomas Henry, requested the elders and members of the two congregations to remain, in order to express their views on that important subject.

The Rev. Mr. Scott of the United Presbyterian Church, addressed the meeting in a short but

very appropriate speech, on the subject of Union, shewing its desirableness and the advantages that were likely to result from it, both to pastors and people throughout this great and growing country, by relieving congregations from unnecessary burdens, and placing ministers at the disposal of Synod, to be sent to localities destitute of gospel ordinances.

The Rev. Thomas Henry read a copy of the resolutions passed at a similar meeting held at English Settlement, London, C. W., on the 26th March, and then called on the elders, one from each congregation alternately, to express their views on the subject before the meeting, when there appeared to be but one feeling, even a longing desire to see such a measure consummated. The members and heads of families were next called on, and manifested the same spirit.

It was then proposed that the resolutions referred to, should be adopted as representing the sentiments of the meeting. The proposal met with the unanimous concurrence of the meeting, and a Committee was appointed to draw up petitions to the Synods of the respective Churches, praying that they adopt such measures as in their wisdom they may deem best calculated to effect the object aimed at—the Committee to be composed of the two ministers, and two elders, and one member from each congregation.

The meeting was then closed with prayer by the Rev. Thomas Henry, who acted as Chairman on the occasion. It may be truly said of this meeting, that it was one harmonious to a degree seldom witnessed.

JOHN HAY.

UNION MEETING—DARLINGTON.

According to previous arrangement and public intimation a public meeting was held this day in the Free Church, Enniskillen, composed of the Free and United Presbyterian congregations, Darlington; for the purpose of taking into consideration some steps toward facilitating a union between these two bodies. After public worship, conducted by the Rev. W. Young, U. P. Church Newton, Robert Squair, Esq. having been called to the Chair, and John McLaughlin, Esq. appointed Secretary, the following resolutions were unanimously adopted:—

I. Resolved, That it is the duty of all Christians, not only to love one another, but also to manifest that love in co-operating with each other in the promotion of the cause of Christ in the world; and also in uniting in one Ecclesiastical body when this can be done without the sacrifice of any important principle.

II. Resolved, That as the Free and United Presbyterian churches adhere to the same standard of doctrine and church government, the questions now separating them—if the views of both churches on these questions were properly understood, and mutual forbearance exercised—are not such as should keep them apart; nor are they of more importance than other questions, such as temperance, and Millenarianism, upon which at present there is a difference of opinion amongst both the Ministers and Members of these two churches respectively.

III. Resolved, This meeting is unanimously of opinion that the union of these two churches, in presenting a strong barrier to the progress of Popery, Infidelity, and Irreligion, would be to the glory of God, and would do much to advance the Kingdom of Christ in this rapidly rising country.

IV. That these resolutions, embodying the sentiments and feelings of this meeting, be sent for insertion in the *United Presbyterian Magazine*, and the *Free Church Record*, and also the *Toronto Globe* and *Montreal Witness*.

(Signed)

ROBT. SQAIR,

Chairman.

JOHN McLAUGHLIN,
Secretary.

UNION AMONG PRESBYTERIANS.

To the Editor of the Record.

DEAR SIR:—The discussion which, for some time, has been going forward in reference to Union between the U. P. and the Presbyterian Church of Canada, in the pages of the *Record* and the *Canadian United Presbyterian Magazine*, I have noticed with much interest. Being deeply anxious to see all Presbyterians united on Scriptural principles, I have been much pained to see the pertinacity with which some writers, in the *Canadian U. P. Magazine*, continue, I hope unintentionally, to misrepresent the real question at issue between the Churches, and the actual difficulties which lie in the way of Union. Until these writers take the trouble to inform themselves, what is the true position of our Church, and what is the proper bearing of our public documents, they will do anything rather than advance the cause which they seek apparently to promote. All this misunderstanding might easily have been prevented had the Committee of the U. P. Church agreed to meet with the Committee, which our Church on the invitation of their Synod, appointed. Had that meeting taken place, it is to be hoped that it would have enabled us to understand each other better. And if we cannot unite it is surely proper that the Churches, and the world should know what keeps us apart. As no good can ever come out of misrepresenting each others, views or acts, we must now employ the Press as the only way open to us, of removing the misconceptions into which our U. P. brethren have not only fallen themselves, but seem determined to force upon the public.

One writer, to whom Mr. Ure has been paying some attention, has put a construction upon our Synodical Deed on Union, which I am sure has taken the authors of that document quite by surprise. In a part of his first article of which I have seen no notice taken, referring to our Deed in which the Synod declare "their willingness to consider opinions on the lawfulness of state endowments . . . as a matter of forbearance," he says:—"This may seem to some a great stretch of Christian forbearance.—To us it appears to be no forbearance at all."—On what ground does he come to this wonderful conclusion? He discovers it in a clause, inserted with no reference to our U. P. brethren at all. Let us explain.

Being desirous of showing that, while we were perfectly willing to unite with persons who like our U. P. brethren, hold state endowments unlawful, we were not as yet prepared to admit all who hold the opinion that endowments are lawful, we put in the caveat "without Erastian submission to the State." The contingency was present to our minds that a divine, of the genus *Strathbogie*, might come to us asking admission, on the ground that we held the opinion that state-endowments were lawful. Before receiving him we might be disposed to ask him with a few queries. We might be inclined to ask him: Do you still continue to think it is lawful to force a minister upon a Congregation contrary to its will? Do you still believe that it is proper for a Presbytery to obey the Court of Session in preference to its Supreme Ecclesiastical Court?—Do you yet acknowledge that the civil Magistrate may determine who shall partake of the Sealing Ordinances? Do you still consider that the civil power has authority to determine who shall sit in Church Courts? In fine, do you continue to believe that Church Courts may, in anything sacred, take law from Acts of Parliament, instead of the Statute Book of the King and Head of the Church? To all this, he might very coolly reply, "I have not changed my views on any of these points; but you know the U. P. brethren with whom you have united, have often demonstrated that all this Erastianism is necessarily included in the very idea of State-endow-

ments; and as you have agreed to make opinions on that question a matter of forbearance, I do not see how you can reject me for mine." Not at all relishing such a prospect, we made the deed declare that we were willing to "consider opinions on the carelessness of State-endowments, without Erastian submission to the State, as a matter of forbearance." This, however, is not enough, even for a first instalment, for our very liberal brother. Unless, along with all who hold endowments unlawful, we are fully prepared to swallow the whole Erastian Presbytery of Strathbogie, to him "it is no forbearance at all."

In the last No. of the *Canadian U. P. Magazine*, a new writer appears on the stage, to whom it was our intention to pay our respects, more specially, in this letter. This gentleman, who subscribes himself *Philos*, discovers, in the simple Note which we last year, appended to the Confession of Faith, an insuperable barrier to Union. If the possession of the *inventive* faculty is a mark of genius, then we think *Philos* has made good his claim to the honour in an eminent degree. It certainly never entered into our simple mind that such could be the effect of this Note. On the contrary, we were almost stupid enough to believe that had our U. P. brethren been really as anxious, as they profess, for union, they might after that have come forward, and offered to unite with us, on the basis of our own standards.

The writer, however, must speak for himself. "That deed," says he, "not only homologates the confession, twenty third chapter and all, but declares that the Synod "do not understand the passage relating to the duty of the civil Magistrate, as teaching an Erastian control of the church by the civil Magistrate" (and to give the whole sentence which this writer saw fit not to do) "or the persecution of individuals for conscience sake; principles which the Synod heartily disclaim, as inconsistent with the liberty wherewith Christ hath made his people free—opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times."—"Now," continues *Philos*, "the Synod has most certainly a right to entertain and promulgate its own ideas on Erastianism, and pronounce the third section of the said chapter uncontaminated with that foul heresy, according to the *Free Church conception, and definition thereof*; but I cannot imagine how it will be possible, I do not say for any voluntary, but for any forbearance man, to unite with the *Free Church* while this Deed stands unrepealed." We have employed all our little logic in endeavouring to trace the connexion between this conclusion, and the premises, but we confess it has completely eluded our eye. And notwithstanding what *Philos* says to the contrary, we acknowledge we can see no difficulty in the way of any Voluntary joining us, unless he differs from us on questions not referred to in that Note.

We have been accustomed to regard it as a sound ethical principle that a person should subscribe a creed or swear an oath, in the sense attached to it by the authority imposing it. Well, here is an *authoritative* interpretation of certain passages, the import of which is admitted to be doubtful, even by the U. P. Church. The *Free Church*, judging from the scope of other parts of the work, and the known views of its authors, comes to the conclusion that these passages do not contain Erastian or persecuting principles, and accordingly she enunciates the sense in which she imposes them. Now, unless *Philos* and his brethren regard Erastian and persecuting principles, to be such important portions of revealed truth, that for us to refuse them a place in our creed is an unpardonable omission, I cannot conceive why this note should prevent them from joining us. We do not ask them to renounce voluntarism. We simply inform them, that we do not require them to maintain Erastian or persecuting principles. But all this will not do. On the questions before us we can agree

with *Philos* in doctrine; and we can agree with him also in expunging the very appearance of the opposite doctrine out of our standards, but because he cannot persuade us to say that there is anything more than the appearance of the opposite doctrine in our standards, union is impossible! This is liberality with a vengeance.

There is another portion of this writer's communication which I cannot allow to pass unnoticed. In speaking of the meetings which have been held in several places by the people of the two Churches in which they "*resolue*" that union is very desirable and quite attainable, &c. &c. &c., he says:—"If they would make actual progress, let them tell us, not indeed what they individually hold respecting ecclesiastical establishments, but what ground they would have the Church to assume. Is it to declare for compulsoryism, for voluntarism or for what? In one word, is the Chalmerian inscription, *NO VOLUNTARISM*, to be or not to be, engraven on the foundation-stone of the prospective Church?"

We cordially agree with *Philos* that these meetings are quite useless, except as a display of friendly feeling, unless they declare what practical steps they would have taken, or what ground they would desire the prospective Church to assume, but we must record our entire dissent from him, when he attempts to make it appear that the question at issue between the Churches, and upon which the people require to pronounce, is compulsoryism, or voluntarism, or forbearance in regard to either of them. It is a false issue.—And I am forced to express my astonishment that any man of candour, after having read Mr. Ure's admirable and explicit statements on this point, or our Synodical Deed on Union, in which we expressly declare our willingness to make opinions on these questions a matter of forbearance, could ever have thought of penning such sentences, as we have quoted. *Philos* must know, or, at least, he ought to know, that the question of Compulsoryism or Voluntarism, has no more to do with the Union of the Churches than has that of the composition of "the man in the Moon," or of the storming of Sebastopol.—Both Churches occupy precisely the same position in regard to Church Establishments, in the ordinary sense of that phrase. In both there are persons holding opposite sentiments on that subject. The only difference that I know is, that those who hold the compulsory system, in theory, are the majority in one Church, and the minority in the other. The same forbearance on this question reigns in each.

The *real difficulty* in the way of Union is, that we affirm that, all nations enjoying the light of revelation are bound, in all their national actings, to recognize the supreme authority of the Word of God, and follow its teachings, whenever it affords them direction, and our U. P. brethren deny that the nations have anything more to do with the Bible than they have with the Koran, unless a majority of the people, or, at least of the rulers, are converted men. This is a matter of too great importance for us to be willing to suppress our testimony in regard to it, even for the sake of Union, much as we desire it. And I am fully convinced that when this question is thoroughly understood, nine tenths of the Christian members both of the U. P. and the *Free Church* will approve of our course. Let the subject be truthfully, and intelligently presented to the Christian people, and their verdict is certain. Ask them, if they wish the Church to teach, or allow her ministers to teach, that a nation enjoying revelation is no more bound, in its national actings, to obey the Bible than the *Shastras*? Ask them, if they wish the Church to teach, or allow her ministers to teach, that the Congress at Washington may, without sin, sit and transact business on the Sabbath, because the majority of its members are not under "a gracious influence?" Ask them, if a nation which has the Bible is at liberty to ignore the divine authority of the Day of Rest? Ask them, if a

nation which has the word of God may, without guilt, tolerate bigamy or polygamy? Ask them, if they think that our government might, without sin, allow Brigham Young to introduce all the monstrosities of full grown Mormonism into our land, because the majority of Canadians are not converted persons?

Call as many meetings, as you please, propound these questions, and others of the same kind, fairly to them, and I venture to affirm not twenty Christian men can be convened in any spot of Canada, who will express a different opinion in regard to them than we hold. It is by these questions, and not by opinions only, in relation to Church establishments, that we are separated from our U. P. brethren. No other difficulty has yet arisen. And if I have in any respect erred in stating the views of my U. P. brethren, my error is very generally shared by the Ministers of our Church; and our friends have only to condescend to meet with us or otherwise enlighten us; and we shall be too happy to renounce our mistake.

In closing, let me say to friend *Philos*, the commiseration which you so kindly express for Voluntarys in the Free Church, you might have safely reserved for objects more in need of it; perchance, for Compulsory men within the U. P. fold. Free Church Voluntarys, I can assure you, have no misgivings in regard to their consistency in occupying their present position. But that you may comprehend how this can be, I may inform you, that as far as I am aware, they belong to an entirely different order of Voluntarys from those you would present to us as bearing that popular name. They are Voluntarys who believe that the Church should be separated from the State, but not that the State should be separated from the God of the Bible.

W. M.

MISSIONARY TOUR.

[This communication was too late for last number.—Ed.]

MR. EDITOR,—

Since you are of opinion that a short account of my late missionary visit to the townships in the North-west may excite some interest, I send you the following brief notes, which may be regarded as simply supplementary to the full and interesting communication, which appeared in your last issue, from the pen of our venerable father, Dr. Burns. I may state, that the design of my visit was to follow up in some feeble measure, what had been so well commenced by him, and as he has fully described the localities, I need not indulge in a repetition.

The severe snow storm by which we were visited on Tuesday, 13th March, prevented me from getting forward so early in that week as I had expected, however, I reached in safety the residence of our friend, Mr. James Bole, in St. Vincent, on Friday, about noon, and on the evening of the same day I found myself in Mr. Marshall's, on the town line between Euphrasia and St. Vincent, arrangements having been made for public services to be held in his house on the Lord's day. I accordingly preached twice on Sabbath, 18th March, to respectable audiences, and experienced great pleasure in examining the Sabbath class, taught by Mr. M., who has had much experience in this interesting work. I never examined a class with more real satisfaction. The intelligence and interest displayed were most encouraging, and I never heard the questions in the Shorter Catechism repeated with greater accuracy and understanding. One feature in this class I must not omit. In it I found grown men and women occupying their places, and taking part in all the exercises like the other pupils. There was an absence of that false delicacy, (should I not call it *pride*) which almost universally prevents those who have attained the years of maturity, from availing them-

selves of means of improvement, which, in many cases, they too much require. I regard this as a noble example which ought to be copied.

Monday was spent in visiting from house to house, at night-fall a severe storm of snow and wind set in, which prevented the continuation of these visits on Tuesday and Wednesday, as I had purposed. I was able, however, to keep appointments for preaching on the evening of each of these days, on Wednesday particularly, the meeting was large—several families having found their way through the drifted snow by the help of their teams.

According to arrangements made by our brother, Mr. McKinnon, of Sydenham, I was obliged to proceed to that town on Tuesday, (22nd) with the view of preaching in Gencig, Durham, Artemesia, and Holland. I found my friend Mr. McKinnon, quite as hearty in the missionary cause as when he initiated the city missionary work in connection with Knox's College upwards of ten years ago. Having had an opportunity of addressing the prayer meeting in Sydenham on Thursday evening, I proceeded on Friday morning to Gencig, twenty miles up the Garafraxa road, and had very creditable meetings that afternoon, and on Saturday morning, considering that the roads were all but impassable, on account of the great depth of snow. The snow and wind having continued, it was with difficulty that I got to Durham to fulfil my Sabbath appointment in that town. It was not to be expected that a large meeting could convene at such a time, still the assembly was respectable, and we trust we were not without the experience of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." I entirely concur in all that Dr. Burns has said respecting the importance of Durham as a central station, which ought to have been fully occupied years ago.

I found it physically impossible to proceed to fulfil my appointments in Artemesia and Holland, for Sabbath evening and Monday morning.—Not a solitary traveller had braved the snowy depths of the Durham road, and I could find no one with heart stout enough to make the attempt. I was thus compelled most reluctantly to abandon the design of visiting these localities and enquiring fully into their state. I may say, however, that our brother, Mr. McKinnon, has repeatedly visited them, and of late the interest has been growing, his meetings on all occasions being largely attended.

Having been thus disappointed, I had no other alternative than to re-trace my steps to Sydenham, which I did by the mail conveyance, on Tuesday (27th). Here I was obliged to delay till Friday morning, which afforded me an opportunity of attending a meeting of Mr. McKinnon's congregation, to decide upon the site for a new church, at which it was agreed by a majority, to erect the same on a most suitable lot in the centre of the town, which can be obtained at a very reasonable cost. If this resolution be carried out, there is every prospect of increased usefulness and enlargement to the congregation.

Taking leave of the kind friends in Sydenham at an early hour on Friday morning, I re-entered St. Vincent, visited several families, and intimated that I would preach in the evening. Accordingly a respectable meeting assembled, and as it was the last that I expected to hold in the western part of the township, an opportunity was given to those present to express their feelings in respect to future supply of ordinances, when it appeared to be the mind of all present, that the Presbytery should be petitioned to allow them the services of a student missionary for the summer, and to be visited by ordained ministers as frequently as circumstances will allow.

On Saturday I proceeded to the residence of my first host, (Mr. Bole) on the eastern side of the township, and preached on Sabbath April, 1, in two school houses in the morning and afternoon, and in a private dwelling in the evening.

This terminates my labours in St. Vincent and Euphrasia, where I consider there is the prospect of a very fair congregation being gathered, provided that prompt measures be adopted. Besides preaching the gospel, I received six persons into fellowship with the church, and baptized their infant offspring. I also baptized the child of a couple who had been previously admitted to the sealing ordinances of the church.

On Monday morning my friend Mr. Bole, set out with me on an exploring expedition, into the interior of the township of Collingwood. In this work we spent the greater part of the day, but, while we succeeded in finding out the abodes of a few Presbyterian families, there were not such a number conveniently settled together as would furnish the hope of the formation of a missionary station. I may observe, however, that a station on the town line of Collingwood, bordering on Nottawasaga, has long been maintained by our excellent catechist, Mr. Marr. Not having any thing to occupy my time farther in Collingwood, I made my way to Nottawasaga, and experienced much pleasure in meeting with our tried and faithful friends in that township. Arrangements were immediately made, and divine service was held in the school house the following afternoon. I was happy to find that the building of one of the churches proposed to be erected, has already been contracted for, and the work is to proceed immediately, a site for the other has been generously granted by one of the land-owners in the town of Collingwood.

Having thus fulfilled the wishes of the Presbytery as far as circumstances would permit, I returned by the railway cars to Toronto on Wednesday, April 4, and reached home the next day, when I had renewed occasion to sing of God's mercy, while I had also to sympathize with some of my congregation, who had been under the chastening rod of our Heavenly Father during my absence.

I need scarcely say that the visits herein described, has deepened the conviction in my mind, that something should be done to meet more fully the ever increasing demands of our Home Mission Field, and although the number of Presbyterians settled in the new townships, comprehended in the bounds of our own Presbytery (Toronto), is not so great as in some others, they are far too numerous to be overlooked.

Yours,

J. N.

OKAVILLE, APRIL 19, 1855.

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, JUNE, 1855.

NEXT NUMBER OF THE RECORD.—In consequence of the meeting of Synod taking place in Montreal, in the middle of the month, and the necessary absence of the Editor, the July number may possibly be a day or two later than usual in making its appearance.

THE APPROACHING MEETING OF SYNOD.

The approaching meeting of Synod is the first appointed to be held in Montreal since our Church was organised. For several reasons, we earnestly hope that the meeting may be a large one. Such a meeting would cheer our brethren in the Lower Province, and would exert a great moral influence, which undoubtedly would be productive of good. We trust many of our ministers and elders from the west will make a point of attending. Our congregations will bear in mind, we hope, the recommendation of last Synod, to defray the expenses of their ministers and elders in attending such meetings. It is not at all just that ministers should be called upon to travel long journeys at their own expense, in attending to the business of the Church. We hope no one will be induced to remain at home on account of the expense of travelling.

We know not, of course, what particular matters may more peculiarly engage the attention of Synod. The important subject of Union, will again be before the Synod, and will, we trust, receive that degree of attention to which it is entitled. A large proportion of the Synod's time will, we hope, be given to conference on the state of religion, and the means to be adopted, under the blessing of God, for promoting the increase of pure and undefiled religion. Too often such matters, the very things most directly connected with the real good of the Church, are thrust into a corner, while minor things occupy the time of Church Courts, and perhaps prove the occasion of angry discussion between brethren. May we be saved from any thing of the kind at our approaching Synodical meeting. In directing our attention to objects connected with the advancement of the Redeemer's Kingdom, whether among ourselves or in other lands, may we be enabled to cheer and comfort each other, and may we have a large measure of the spirit of love and zeal imparted to each of us, so that our discussions may be carried on in a becoming spirit and temper, and may prove not only pleasant to ourselves, but profitable and edifying to others.

We entreat our readers to bear in remembrance, at a throne of grace, the ministers and elders of our Church, with special reference to the meeting of Synod, that they may be guided and directed in all their proceedings, and that the result may be for the glory of God, and the peace and prosperity of Zion.

LEGISLATIVE PROCEEDINGS AND PUBLIC MORALITY.

No man can deny that we are making most rapid and substantial progress as a country, in what is merely physical and material. The resources of our Provinces are being opened up between distant points, and trade is extending its ramifications into the most remote corners, and property of every kind increasing in value. We hope there is some progress of an intellectual and moral kind. Our schools are multiplying,

and teachers far superior to those employed in former years, may be obtained from our Normal School in Canada West. Our churches are also multiplying, and great as is the scarcity of ministers; still, not a little is being done by the various branches of the Christian church to extend the means of grace to the destitute regions of the country. But, after all, there are certain things which cannot but impress impartial observers with the conviction, that public morality is in a miserably low state amongst us. We find a government taking office with the avowed intention of secularizing the Clergy Reserves, and disposing of that question, in accordance with the often-expressed wishes of the great proportion of the community, and they fulfil their promises, by confirming certain churches in the enjoyment of, we believe, larger revenues than they formerly possessed. We find men occupying high and responsible positions in public descending to traffic and speculate like professed stock-brokers, and justifying their conduct when called to account. We find our statesmen speaking one language in opposition, and another in office. We find many of our parliamentary representatives professing one set of views when before their constituents, and another in their places in Parliament. Such things we deplore, not merely as showing a low standard of public morality and principle, but as tending to demoralize the community, and to spread through all classes the same laxity of principle and practice. Assuredly this must be the natural result. We have been reading, from time to time, of the frequent instances of breach of trust, fraud, &c., which have lately been occurring in the United States, among the officers of public institutions, and the partners of private firms, and we need not wonder if such things become more frequent among ourselves. What is practiced and countenanced in high quarters, will naturally descend. If there is loose morality and still looser practice among those high in official position, assuredly they will spread their influence among other circles. For this reason, then, we lament the things to which we have referred.

We trust, however, that there will be improvement. There was a time when equal corruption prevailed in Britain. But that state of things is, we believe, now at an end there; and whatever defects there may be in British statesmen, or in the system of official appointments, honor and disinterestedness, and principle, must be allowed generally to characterize them. May there soon be an improvement in our own Province. Our people themselves have much in their power. Let them, in recording their votes, give the preference to men of tried integrity and of honorable principle. Let them prefer such qualities to mere smartness, or mere business talent. And while they pray that those who rule may be men who fear God and hate covetousness, let them countenance and support such men, assured that their interests will be far safer in their hands, than in the hands of keen speculators and clever financiers, however plausible their professions may be.

CLOSING OF KNOX'S COLLEGE.

The Session of 1854-5, of Knox's College, closed on Wednesday, 2nd ult. On this occasion a lecture was delivered by Professor Young, having for its object to explain, in its principal features, Sir William Hamilton's doctrine of Sensitive Perception. This Lecture was listened to with great attention by a large audience, including several of the Professors of University College, and gave marked proof of the acuteness of the Rev. Professor's mind, in discussing questions of speculative philosophy. Had our space allowed, we should have transferred the lecture to our pages. It has, however, appeared fully reported in the *Globe*, and has, no doubt, been perused by a great proportion of our readers. The following is the concluding part of the lecture, in which the Professor refers to the beneficial tendency of such inquiries, as a mental training for aspirants to the office of the ministry:—

Among other reasons which induced me to select this subject, I was desirous of giving the general audience which usually assembles at the close of the session, a specimen of the kind of investigations on which the minds of the young men studying in this College are brought to bear. My Junior Philosophy students have been occupied during the last six months with a course of study, of which the doctrine of Sensitive Perception forms a part, and all the points referred to in the lecture just delivered, have been not only presented to their notice, but pretty largely discussed. I differ in opinion from those who think that our young men—coming up to Toronto, as many of them do, without much previous training—are unqualified for strong meat, and should be fed with milk, or milk and water, like babes. If I may judge from the short experience of two years, I would say that of the young men who enter our college, a very respectable proportion are able, notwithstanding any disadvantages under which they may have labored, to grapple at once with questions demanding close thinking, if only these be brought before them in a proper manner. Students—at least students who are worthy of the name, and to whom a college course is fitted to be of any service—like to have to deal with difficulties. What does not task their reflective energies, they quickly feel to be insipid and wearisome. On the other hand, problems like those of Speculative Philosophy, besides the intrinsic interest that may attach to them, derive a zest from the mental effort that must be put forth, in order to their being fully mastered. The young men whom I have this year introduced to philosophy have tasted a little of this difficulty in examining the doctrine of Sensitive Perception; and I am confident that they will not feel it to be a discouragement, but that it will rather prove an incitement to their generous minds, to be told that the problems with which they will be brought in contact as they pursue their studies in this department, are not less arduous, but on the contrary a great deal more so than that with which they have been grappling.

“Nunc in ovilia;

Mox in reluctantes dracones.”

Speculative Philosophy is often spoken of as a dry and useless study; but this is the language of men who know neither what they say, nor whereof they affirm. Without undervaluing other branches of secular learning, I consider this much-calumniated study to be far before all the rest, as a means both of mental discipline and of refined gratification—while it has a connection with the highest and most lasting interests of mankind, to which none of those that have been

brought into competition with it lay the slightest claim. It is

"Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

If there be persons who do not possess minds capable of reflection, or who are too idle to tax their reflective powers with vigorous and sustained effort—who are content to put up with dogmatism, and care nothing about ascertaining what can be known for certain—whom neither curiosity nor ambition prompt to trace the Nile of human thought and knowledge back to its sources—who are so blind to the bearing which the settlement in a particular way, of what are commonly called metaphysical questions, has upon religion and morality, as to be utterly indifferent how such questions are settled—it is only natural that they should turn away from philosophy as uninviting, or cry out against it as useless. But we trust that among the students of Knox's College will be found, from one year to another, not a few of an opposite character of mind, and animated by very different feelings.

After the conclusion of Professor Young's lecture, the Rev. Dr. Willis addressed to the students a few words of parting counsel. Bearing testimony at the same time to the uniform conduct of the students, and to the harmony and good spirit which had prevailed amongst them all during the session.

We earnestly trust and pray that all those who have not yet completed their studies, may be permitted, in the Providence of God, to come up again at the close of the vacation, and that they may carry with them, into the various localities where they may be placed during the summer, a salutary influence, an influence which may tell on other young men, and lead many a youth to offer himself to the Lord and to the Church, saying, "Here am I, send me."

ANNIVERSARY OF UPPER CANADA BIBLE SOCIETY.

The Anniversary of this Society was held in Knox's Church, Toronto, on the evening of Wednesday, 2nd, May. Hon. R. Baldwin in the chair. The report showed the Society to be in a most prosperous condition, both the issues and receipts being very considerably above those of the preceding year. Several stirring speeches were delivered in the course of the evening. The Rev. Dr. Fraser of Montreal, concluded an eloquent speech, with the following seasonable words:—

"Look eastward, and in your neighbourhood, under the same government as yourselves, see multitudes, devout in their fashion, yet almost entirely without Bibles—with wooden crucifixes, and strings of beads, and gaudy pictures, but no word of life—toiling their painful way to salvation, as they think, by payments of money, by masses, and confessions, and laborious repetition of prayers. And have you no duty to them? Did not Providence intend, in the union of these provinces, something that the shrewdest politicians did not see? Did he not cast on you a new religious obligation? And which were now the nobler and more Christian policy, to dissolve connection with Lower Canada, and go on your easy, prosperous, Protestant way, heedless of her fate—or to hold her to your hearts, seeking to impart some of the warmth that glows in your own, to take her as a mission field divinely assigned to you—a land to be won and possessed for the Bible and for Christ? The idea goes

abroad that we Protestants in Lower Canada are over-awed by the Church of Rome, and dare not speak our minds. This may be true of political Protestants (from the west as well as from the east,) but it is not true of religious Protestants. Yet if we had been over-awed, may I not ask, has any adequate help or encouragement come to us from Protestant Upper Canada? In what measure have you stood forth as the favoured sons of Protestantism, and shown that the preservation of religious liberty and the dissemination of divine truth, are objects dearer to you than all questions for which all your politicians wrangle and debate? And, indeed it is only to mock us in our time of need, if you give us words of sympathy, yet at the same time place in honour and influence, men who truckle to ecclesiastical dictation, and are traitors not merely to us, but to you and to your children, and to the highest interests of the land in which we live. Upper Canadians let me speak to you earnestly. Why did providence give you the best and fullest of the land, and multiply you by a continual immigration? Did he intend you for no higher mission than for to grow your wheat, and traffic in your merchandize, and construct your new roads, and wax rich, and swagger in prosperity? Never! To you he has given advantages beyond almost any people under the blue sky. On you, therefore, devolves a most weighty responsibility. And now, if you love your neighbours, if you love your Christ and your God, speed the diffusion of the Bible. And let me be to you as a man of Macedonia coming in the night, and saying,—'come over and help us.' Earn the gratitude of the living by giving them the word that endureth for ever; and earn the gratitude of unborn generations, by assisting to ease the country of a ruinous incubus that squeezes out its life, and handing down to posterity a legislative code, a national character, a public education, and an ecclesiastical system (or systems)—all based on the pillars of Bible truth, and bathed in the beams of Bible light."

ANNIVERSARY OF CANADA ANTI-SLAVERY SOCIETY.—The anniversary of this Society was held in St. Lawrence Hall, on the evening of Thursday, 3rd May. Rev. Dr. Willis in the chair. Impressive addresses were delivered by the chairman, Dr. Burns, P. Brown, Esq., T. Henning, Esq., and others. The audience was large, and a very considerable interest manifested in the important objects of this Association.

PROPOSAL FOR UNITED PRAYER.—A very able paper has been lately published on the subject of a proposal for United Prayer, extending over a considerable period, viz., from 1st May 1855, to the 1st May next. The paper bears the names of many of the most eminent Ministers and members of the various sections of the Church. It contains first, a statement of the grounds on which Christians may well be called to engage in special prayer in the present state of the world; second, a statement of a plan for such united prayer, especially in secret; and, third, of detailed suggestions of the specific supplications which the crisis seems to demand.—We shall publish the paper, or at least the chief parts of it in our next.

INDUCTION AT NIAGARA.—The Rev. Mr. Pirie was inducted in the pastoral charge of the congregation at Niagara, on the 25th April, the Rev. Messrs. Cheyne, McLean, and Black, taking part. Mr. Pirie received a warm welcome from his congregation. In the evening there was a social meeting of the congregation, in the Temperance Hall.

ESMONDVILLE.—The female members of the Rev. W. Graham's congregation, lately presented him with a considerable sum of money, as a token of their christian esteem and of their attachment to him as a Pastor.

INDUCTION AT NORWOOD.—The Rev. Mr. Bowie has been ordained at Norwood, over the congregation there, and at the neighbouring stations. Mr. Bowie has a large and interesting field, where we trust his labours may be greatly blessed.

Ministers who have not yet forwarded their Returns to Queries, on the State of Religion, are requested to send them without further delay, to the Rev. D. Fraser, Montreal.

PRESBYTERIES OF COBURG AND KINGSTON.—We regret that we were not able to insert the proceedings of these Presbyteries, as our space was filled up before the minutes reached us.

RELIGIOUS BOOKS.—We call the attention of Ministers and Elders about to visit Montreal, to the advertisement of Mr. Dougall.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

REPEAL OF THE MAYNOOTH ACT.—MEETING OF PROTESTANTS.—A large meeting of Protestants was lately held at Free Masons Hall, London, for promoting the united action of all denominations of Protestants for the repeal of the grant to Maynooth. J. C. Colquhoun, Esq., was in the chair. The meeting consisted of 400 leading Protestants, and Protestant delegates.—Mr. Spooner's motion was before the House of Commons.

ENGLISH PERVERTS TO ROME.—A correspondent of the *Tablet*, furnishes a list, four columns in length, of the perverts to Rome during six years, from 1st January 1849, to 31st December 1854. The list shows an amount of perversion among the upper class, for which few are prepared. The list contains fully fifty individuals connected with the families of the nobility, and a large number of clergymen, officers, &c. &c. What zeal is called for on the part of Protestants in order that the tide of error and perversion may be turned back.

THE LORD ADVOCATE'S BILL.—The convention of Royal Burghs has petitioned in favour of the Bill, generally subject to certain amendments. Most of the Presbyteries, &c., of the Free Church, have also petitioned for the Bill. The Presbyteries of the Established Church, oppose the Lord advocate's Bill and petition for Mr. Stirlings Bill. The second reading of the Bill has been carried in the House of Commons.

RENFIELD CHURCH, GLASGOW.—Dr. Candlish has declined the call from the congregation of Renfield Street Church, Glasgow.

DR. DICK OF BROUGHTY FERRY.—Friends of this distinguished man who has done so much to popularize science, have been trying to procure from Government a pension for him to aid him in his declining years. Their efforts have resulted in obtaining a pension of £10 a year.—This we regard as utterly unworthy of the Government to offer such a man.

ATTEMPT TO ASSASSINATE THE EMPEROR NAPOLEON.—An attempt was lately made to assassinate Louis Napoleon, by shooting. The attempt failed, although two shots were fired.

THE PROHIBITORY LIQUOR LAW.—This Bill was cast out on a question of form. It appears very strange that the informality was not sooner discovered. We believe the time is only a little extended for its being carried successfully through.

THE NEWS FROM THE CRIMEA.—Intelligence is now received daily in London from the Crimea, by Telegraph. Although the bombardment of Sebastopol had been carried on vigorously for a considerable time, and several points had been carried, still the result appears not to have been very decisive.

GERMAN CHURCH IN TORONTO.—We rejoice to learn that a movement is being made to obtain provision for the spiritual instruction and oversight of the Protestant Germans in Toronto. This interesting class of our population do not, we fear, receive a sufficient amount of attention from Evangelical Churches.

REMOVAL OF EMINENT CHRISTIANS.—In the *Notes of the Churches*, we observe notices of the removal of several eminent christians. Capt. Craigie, and Captain Vickers both fell in the Crimea. As officers, they were distinguished by their bravery and their cheerful endurance of privations, and as christians, they were eminent for their personal devotedness, and their zeal in seeking to promote the spiritual good of those around them.

W. B. Gurney, Esq., short-hand writer to the House of Lords, died lately, in the 78th year of his age. He was one of the earliest encouragers of Sabbath schools, and was distinguished for his great but unostentatious liberality.

William Jones, Esq., was long officially connected with the Religious Tract Society. He was a man of liberal views, and of a most catholic spirit.

Jas. Fulton, Esq., Rector of the Free Normal School, Edinburgh, lately died at Madeira, to which he had gone in October last, on account of delicacy of health. He was universally respected, and his friends, colleagues, and pupils, now mourn their deeply felt loss.

NOTICES OF RECENT PUBLICATIONS.

JACOBUS ON THE GOSPELS.

With all their excellencies, we have never been fully satisfied with the "Notes of Barnes." Their distinguishing feature is common sense, but there is often a lack of exact and trustworthy scholarship, as well as a defect both in the mode of exposition, and the information communicated. The great art of a commentator consists in so selecting, arranging and presenting his materials, that he shall not only convey a clear view of the author's meaning, but also suggest thoughts and ideas to his readers. We consider that all these requirements are met with in the admirable "Notes of Jacobus"—The author is a respected minister of the Old School Presbyterian Church, and Professor of Biblical Literature in the Wes-

ton Seminary. Of his works only the notes on Matthew, Mark, and Luke have been published, but others are in preparation. The work is distinguished for plainness and common sense.—You cannot mistake his meaning, and his short, pithy sentences are full of meaning, and contain the substance of many a sermon in themselves.

The traces of the accomplished scholar are seen in every page. Information, which you will find in no other Commentary, exists on nearly every page.

Great care and learning must have been expended in its composition—Exactness, diligence and correctness are among its distinguishing features. It is essentially an original production—new ideas are presented in almost every part. And the author's visit to Palestine has enriched the second volume with many fresh observations and statements. Lastly, it is eminently a suggestive work—While nothing obscure is left unexplained, too much is not said, so as to leave nothing for the reader. The subject is not exhausted, but merely unfolded, and presented in such a light, as to open up new views to the reader, and suggest fresh trains of thought. Let us warn, however, by stating that it is a book to be not only read, but also studied. A superficial examination of it will lead to the belief, that it is dry and uninteresting. The notes are so condensed and combined, that their beauties and real value can only be discerned by close and frequent study. This is probably the chief reason, why these volumes have not been so much appreciated as their true excellence might lead us to expect. They are not so showy as Barnes, but far more solid. For simplicity and depth, in exact scholarship and clearness, in the extent and value of the information communicated and in their powers of suggestion, they far surpass the productions of that eminent writer. The position, too, of the author, affords a guarantee for his orthodoxy. We also desire to direct special attention to the harmony prefixed to, and in a peculiar manner, incorporated with the work.—This original and ingenious plan alone stamps the "Notes" with great value. As a specimen of the work, we subjoin a short extract, taken at *aperturam libri*,—Matth. v. vii. 7, "Vain repetitions,—an empty round of phrases, recited parrot-like, or an idle repeating of the same words, without thought. The term (*batulogesete*) is supposed to be taken from the primary sounds of infancy—an incoherent babble. The Old English translation renders it here, 'Babble not too much'—'An endless tumult and hubbub of words,' says, Augustine is often substituted for the unspeakable utterances of the spirit"—*The heathen—the Gentiles, or the nations, as the term is, who were foreigners and aliens from the commonwealth of Israel. Jews should not be or do, as the unenlightened heathen. Christians should not act like the world. It was not against repetition, but vain repetition, that our Lord here spake. This the Gentiles often practised; and the merely formal among nominal christians will often copy the pagans. We should pray and pray again for the same thing. We may repeat our desires and words*

in the same prayer. This sometimes is done devoutly from very earnestness, and in the way of importunity. It is against idle and empty words repeated to spin out a heartless prayer, or to make a merit of long prayer, that Christ is speaking. Those, to whom he alluded, calculated "to be heard for their much speaking."—"Much praying is a different thing; and is commanded."

The two volumes already published, can be had of Mr. Fletcher, Yonge Street, Toronto.

FOLLOW JESUS. By the Author of "Come to Jesus," &c. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Many of our readers, we presume, have seen Newman Hall's excellent tract, "Come to Jesus." The present is a sequel to it, and is addressed to those who have accepted the invitation, and have taken up Christ's yoke. It is marked by the same excellencies that have made the former tract, and the other writings of Newman Hall, so popular. It consists of twenty-eight chapters, in the course of which the writer explains what is meant by following Jesus—how we should follow him, and the motives which should influence all the faithful followers of Christ. It is an admirable little book to put into the hands of young Christians.

THE GREAT JOURNEY: A Pilgrimage through the Valley of Tears to Mount Zion, the City of the Living God. By the Author of "The Faithful Promisee," &c. &c.

The author of this book, in adopting the allegorical style, states he was induced to do so from his experience of its power to interest and instruct youth. A great part of the book was prepared for an advanced class of young persons. From an examination of the book, we can say, that the allegory is well sustained, the spirit evangelical, and the style lively and interesting. Without comparing it with the great allegory of Bunyan, we recommend it as a book which may, by the Divine blessing, largely interest and benefit its readers.

THE SAINT'S EVERLASTING REST. By Richard Baxter. Accurately collated with the various Editions published in the Author's Life-time, with a Life of the Author, an Introductory Essay, &c. &c. By the Rev. John Johnston Carruthers, Liverpool. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Few men ever lived who made a more diligent improvement of their time, or who were more remarkably blessed in their labors, than Richard Baxter. Not only was he indefatigable in the performance of his pastoral duties; every spare moment was devoted to writing, and so much did he accomplish in this way, that the published list of his works contains no less than one hundred and thirty-eight publications. These works are of various kinds, critical, controversial, doctrinal, devotional, practical, expository and historical. The first of his works, and that which has proved the most useful, was "The Saint's Everlasting Rest." It was written in very peculiar circumstances, when he was in a very debilitated and precarious state of health,

and when he had literally no book beside him but his Bible and a concordance, the marginal quotations having been added afterwards, in deference to the prejudices of the times in which he lived. In writing "The Saint's Rest," Baxter wrote from the deep feelings and experiences of his own heart, and in writing from his own heart, he has written to the hearts of thousands between his day and the present. It is not at all necessary to say any thing to recommend "The Saint's Rest." It is one of those books which have long had a place on the shelves of thinking and pious Christians, along with the volumes of Boston, and Willison, and Doddridge. It has cheered the soul of many weary pilgrims, and filled them with pure and intense longings for the rest which remaineth for the people of God. The present is an excellent library edition, being in good type and unabridged, and having prefixed a fine portrait of the author. We are glad to see such an excellent edition of this standard work, and feel it a duty to recommend it.

THE MINISTER'S FAMILY. By the Rev. W. M. Hetherington, L.L.D. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We read this book with much pleasure, when it was first published, a considerable number of years ago, and we doubt not it will be read with interest by many, now that it has been published in America. It gives a faithful delineation of life, as exhibited in the Scottish Manse of other times. The work itself is not only "founded on facts," but may be said to be a narrative of facts without fictitious admixture. The writer is well known as the author of several historical works of great value. This we think was his first work, and we regard it as not unworthy of the reputation which he now enjoys.

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

We have just received the May number of the *Record* of the Free Church, from which we gather several important and interesting items of intelligence.

CALCUTTA.—The missionaries resumed their labors at the institution, on the 1st February. On the first day of the session, 800 pupils were in attendance, and by the ninth day of the session, the number had increased to 1130. Mr. McKay was about to leave Calcutta for a temporary visit to Britain.

CHINSURA.—At this station 850 pupils were in attendance within a fortnight of its opening.—Another candidate for baptism had presented himself.

PUNA.—Mr. Murray Mitchell sends encouraging intelligence from Puna. Three baptisms had recently taken place: The female school is flourishing, the entire attendance being upwards of 50.

MADRAS.—From Madras the accounts are of a mixed character; cheering, so far as the progress of the work is concerned, but mournful, on account of the illness and subsequent death of the Rev. John Anderson, the senior missionary.—

His death took place on the 25th March. Mr. Anderson was a missionary in the true sense of the word. He bore the burden and heat of the day, and has now gone to his rest. May God raise up others to carry on the good work.

BOMBAY.—Dr. Wilson, who writes from Surat, mentions that he and the Gujarati preaching missionaries, are at present busily engaged in preparing a new edition of the Gujarati scriptures. Dr. Wilson had administered the ordinance of baptism to six natives since the beginning of the year.

THE POLISH MISSION.—The devoted missionaries, who have been for some time laboring in Poland among the Jews, have been obliged to leave the scenes of their labors. Much regret and sorrow were manifested by the proselytes and Christian friends on the occasion of the departure of the missionaries.

KASHMIR.—Missionaries, for the first time, have entered into Kashmir. While many have gone to that land for other purposes, this is the first time that the missionaries of the Cross have taken possession of it. May they be sustained amidst the opposition and difficulties which they are called to encounter.

CHURCH OF SCOTLAND'S MISSION IN MADRAS.—Seven Hindus were lately baptized at Madras, in connexion with the Mission of the Church of Scotland.

ABYSSINIA.—Messrs. Gabru and Mancha Warke, who, some years ago, were at Bombay, under the charge of Dr. Wilson, have been zealously devoting themselves to the spiritual improvement of their fellow countrymen. They have put the Bible into circulation; have founded a school in which the Bible is used as the principal class-book; and have religious conferences with the Abyssinians of all grades. One of the brothers has lately visited Bombay, chiefly with a view to obtain additional copies of the Holy Scriptures.

MISSIONARY STATISTICS.

During the past year, the Protestants of Britain, the Continent, and America, have raised for Missionary Bible Education and Tract Societies, the sum of £1,506,000, while Papists in the same countries have raised for the propagation of their faith, only £157,406.

The American Board of Missions raised last year, the sum of £63,533, maintaining 23 missions, 111 stations, 167 missionaries, 205 female assistants, 39 native preachers, and 192 native assistants. It has on its rolls, 25,714 communicants, and 23,125 pupils at its schools.

The Presbyterian Board of Missions has raised during the year, £36,136. It maintains 19 missions, 59 missionaries, 98, assistants, 53 schools, and 4,050 scholars.

The Church Missionary Society (British), during the last year, raised £56,962, but its expenditure amounted to £104,512. It maintains in whole or in part, 478 ministers, with more than 700 students, catechists and school masters.

SYNOD OF PRESBYTERIAN CHURCH IN ENGLAND.—This Synod held its annual meeting on the

17th of April, and following days, in the Regent Square Church, London. After sermon by the out-going moderator, the Rev. Joseph Burns, the Rev. John Weir, of River Terrace Church, was appointed moderator, and took the chair.—The proceedings were interesting, more especially the Report of the Committee on Foreign Missions. We regret that, in consequence of the late period of our receiving a full report of the Synod's proceedings, we have been unable to give any lengthened account of them.

RELIGIOUS ANNIVERSARIES IN NEW YORK.

The religious anniversaries has lately been held in New York. The meetings are stated to have been somewhat less numerous attended than on some former occasions. The following are the receipts of the principal societies:—

	1854.	1855.
American Tract Society...	\$415,159	\$413,174
American Bible Society.....	394,310	346,811
*American B. C. For. Miss.	213,200	213,683
Pres. Board For. Missions ..	174,453	184,074
Am. Home Mission Society	191,209	180,137
Am. For. & Christian Union	75,701	63,867
Am. Bap. Home Miss. Soc.	63,730	61,346
Am. and Foreign Bible Soc.	46,097	40,034
Am. Seamen's Fund Society	26,173	22,845
Am. Anti-Slavery Society..	11,000	118,000
N. Y State Colonization Soc	14,608	17,571
Am. Female Guardian Soc.	17,870	10,869
Jews Society	14,000	10,000
Central Am. Education Soc.	9,711	\$4,323

\$1,669,232 \$1,589,554
*For the first nine months of the financial year.

†Including the receipts of all auxiliary Societies, \$35,467.

‡For eight months.
§Exclusive of a balance of \$4,000 from the previous year.

PARTIES ENTITLED TO VOTE AT THE CALLING OF A MINISTER.

We have been asked by a correspondent, whether mere adherents are entitled to a voice in the election of a Pastor. In reply, we have to say, that, according to the constitution of the Church, members alone are entitled to a voice in the calling of a Pastor, or the election of Elders, although adherents usually sign a call as concurring in it. Were mere adherents allowed to vote as members in such matters, it might happen that *bona fide* members might be outnumbered, and spiritual office-bearers appointed by those who have little or no connexion with the church, and who do not even profess submission to the spiritual office-bearers of the church.

FRANCE—MEETING OF SYNOD OF EVANGELICAL CHURCH.

The fourth Synod of the Union of the Evangelical Churches of France, unconnected with the state, was held from the 15th to the 21st of last month, in the small town of Mazamet, in the south of France. It was to have been held in September last, but had been unavoidably postponed on account of the ravages of the cholera, which was then at its height. This postponement prevented the presence of many deputations from sister churches, especially in England and Scotland, so that only four of them could attend; from the Congregational Board of England, the

Free Church of the Canton de Vaud, the Evangelical Society of Geneva, and the Free Church of Elberfeld (Germany). The delegates of the synod were thirty-nine in number, representing twenty-five churches, seven of which have joined the union since the last synod, in 1852. The most important of these last is the Independent Church of Le Vigan, in the Gard, formed in 1832, and composed of 115 members. Three other new churches, those of Theirs, Clermont, and Brouillac, are almost exclusively composed of converted Romanists. The total number of members in the twenty-five churches is about 1600, or one-third more than the number reported two years ago.

One of the principal objects of the synod, was I believe, the hearing of the reports of the churches. These have in general been of a very cheering character. Most of the churches have actively taken up the work of evangelization, by means of a lay agency or otherwise. Eleven of them report an increase of members. From the numerous interesting facts made known, I will choose a few, which will show how the gospel operates in this country.

The inhabitants of a village in the central department of France, being discontented with their priest, actually turned him out of the place, sent for an Independent minister, introduced him into the church, asked him to preach the gospel from the pulpit, and installed him in the parsonage. This was, of course, undone by the bishop, but not before the seed of the gospel had begun to bear fruit. Some families have remained attached to the truth as it is in Jesus, and a Protestant Independent church is in course of formation.

The following are instances of the persecutions to which converts are liable. They remind one of Bunyan's or John Nelson's times.

A young man, awakened to a sense of his guilt, having refused to accompany his parents to mass, was obliged every Lord's day to hide himself carefully under a large tub, in order to escape their importunities. Two of his friends soon joined him, and the tub became their sanctuary, in which they met at regular intervals to read the Bible and pray together. Baraged at this stubbornness, the parents turned their son out of the house. The pastor, to whose house he had fled, having gone to his parents in order to remonstrate with them, the grandfather seized a large pitchfork and pursued the minister in the yard, calling out, "Unconvert my son, unconvert my son, or I'll kill you;" and it was with some difficulty the servant of God made his escape.

A young girl, converted to God notwithstanding the opposition of her parents, and especially of the priest, disappeared suddenly. After numerous inquiries, the pastor ascertained that she had been shut up in a convent. She, however, was enabled to escape from her tormentors, and died in peace some time after.

A child who attended an evangelical school having shown a very great attachment to her New Testament, the priest endeavoured to make her leave the school, but was at first unsuccessful, the father being unwilling that his child should lose the superior advantages of the Protestant school. However, by dint of flattery he obtained a promise from the child herself that she should not return. "You must also promise not to read your New Testament," then added the priest. "I cannot promise that," answered the child. "Well then we shall have to burn it," said the priest. The poor girl was so alarmed at this, that she ran home at once and fell at the feet of her father, whilst she cried out, "Oh, father do save my New Testament."

Amongst the other subjects taken up by the synod was that of religious liberty. It was cheering to hear that not one of the churches of the Union had been interfered with in the free exercise of public worship. A new protest was also made against slavery in the United States.

The report on finances showed that the members of the churches begin to understand their duty in reference to voluntary contributions for the maintenance of the ministers and the church expenses. They have contributed at the rate of £2000 a-year, and seven of the churches have been able to meet their expenses without any help from the central fund, whilst the others have only received from this fund on an average £25 each.

The committee of evangelization has employed agents in three departments and amongst churches in course of formation.

The next synod is appointed to meet at Clairac on the 2nd Thursday of September, 1856.—*News of the Churches.*

TUSCANY—STATE OF RELIGION.

In Tuscany there has been another arrest. A perquisition was made about two months ago, one Sunday evening, in the house of a poor man called Cecchetti. Two Bibles and a New Testament were seized and carried off by the police. Some time afterwards, Cecchetti was called up before the delegate of Santa Maria Novella, and examined particularly. "Where had he got the Bibles?" He had bought them. "Why had he three?" He had four children, and he needed still another Bible, as he wished each member of his family to have a copy. "Did other people come to read with him?" He was there to answer for himself not for others. "Did he confess?" He thought it right to confess his sins when he had done wrong. "But did he confess his sins to the priest?" No; he confessed them to God. "Did he acknowledge the Pope?" He respected the Pope as a man. But did he acknowledge the Pope as head of the Church? No; he acknowledged no head of the church but the Lord Jesus Christ. He was then dismissed, and returned to his work. A few weeks after this examination, he was arrested in bed about four o'clock on a Sunday morning, and carried off to the Bargello, and next day, without any formal trial whatsoever, he was sent in irons to Imbrogiana, where our poor friend Masseri from Pontedra is already confined.

Such is liberty of conscience in Tuscany. Nothing was proved against the poor man, but by his own confession. He had no public trial, and yet he has been condemned to twelve months' imprisonment, and sent off in irons to a distant fortress, for the crime of having in his house three copies of the Word of God. He was not even allowed to see his family; and his four poor children have been left to the charity of others. Their mother is no longer living; and two of them are too young to take care of themselves. I trust this simple statement of facts may induce some friend of Jesus to remember a brother now in prison, and to assist the family of one who is in bonds for the gospel. Had it not been for the benevolence of friends in England, how many of our persecuted brethren in Italy might have perished for lack of bread?

It is stated on good authority, that no less than five thousand individuals in Florence have failed to come forward at the Easter communion. Before Easter, the priests visit every house, and leave a ticket, to be given in when the person receiving it confesses and communicates. An accurate register is kept, so that the parties absenting themselves are known. It is true, there are people who make a trade of giving in these tickets for others, and thus deceiving the priests; but no conscientious person would have recourse to such means. The government has been quite alarmed at the present enormous defalcation, as so large a number has not been known before to absent themselves from the Easter communion. The fact is a most significant one, and I trust it may be taken as an indication that the gospel is still making progress. *News of the Churches.*

MISSIONS OF THE PRESBYTERIAN CHURCH OF IRELAND.

SURAT.

The following letter is from the last number of the *Missionary Herald*, and shows that the work continued to prosper in the hands of the brethren there:—

SURAT, 29th December, 1854.

MY DEAR DR. MORGAN.—On Sabbath last, it was my privilege to baptize a young Brahman, by name Nursingh Lovji. Beside our usual audience, there were present H. Hebbert, Esq., Judge of the Tillah, Mrs. Hebbert, and Rev. Hormusaji Pestonji, of the Free Church, Bombay. The last preached on the occasion.

Nursingh's family held the priesthood of the Kumbis and Kulis in Gogo and its neighbouring villages. On opening our first school in Gogo, in 1844, Nursingh, then about ten years of age, presented himself as a pupil. For several years he was among the most regular and persevering of our scholars. His progress was not rapid; still, he acquired pretty fair knowledge of Gujarati, and as much English as enables him now to act as an assistant English compositor. For several years, he attended our Sabbath services, and was in the habit of receiving religious instruction from Mr. Wallace and myself.

As we had but little employment for him in Gogo, and as he declined the priesthood—i. e., to beg, and eat, and sleep,—he obtained, in Bombay, a situation in a native merchant's office about two years ago. His correspondence with us showed that he was not content in his new appointment. About a year ago, he expressed a wish to come, for further instruction and for work, to Surat. I replied, that I would be glad to see him at any time, but added, that, in a pecuniary point of view, I could do little for him. He joined our mission in September last, and, for daily labour, he receives less than one-third of the wages he was receiving in Bombay.

As usual on such occasions, he has been much tried by his brothers and friends. They used several stratagems to constrain him to return to their home in Gogo, and he knew he had full liberty to do so, but I am thankful to say he remained steady in his determination not to go. Had he gone, it is possible we would not again have seen him. He would likely have been forced away to a distant part of the country. He was very anxious his wife and child, who reside near Gogo, should join him, and repeatedly sent messages, and once a Brahman messenger for her. It appears she wishes to join him, but her friends and caste of people will not suffer her to do so. In his demeanour and attainments, he has, since he joined us, given much satisfaction. As far as we could judge, his hope in Jesus as his Redeemer is firm. In this belief, we have introduced him into the visible Church of Christ. If the Lord has indeed adopted him into His own family, as we trust He has, then our labours in Gogo have not been in vain.

Our late convert from Mussulmanism has gone out to the districts, as colporteur, with Captain Fanning, Superintendent of Government Survey in this division. He will remain with Captain Fanning, in all about five months. The latter not only aids him by bearing his travelling expenses from town to town, but pays his wages while he remains out with him. This day I have received from Captain Fanning a detailed account of the convert's operations as colporteur, and I am thankful to be able to report, that, in zeal and intelligence, he gives Captain Fanning much satisfaction. I sent by him above two thousand tracts and books, with portions of the Scriptures.

We are now drawing up our Annual Report of the Gujerat Tract and Book Society. We have during the current year, printed for this Society nineteen thousand books and tracts.

Some of these are Original works, others are reprints and translations of useful works. Hence we have already printed for our new Society about *fifty-four thousand books and tracts*. For other societies, we have printed six thousand books and tracts, amounting in all, for the current year, to *twenty-five thousand*.

To missionaries and Colporteurs we have, since January last, sent from our book depot *twenty-five thousand of these select messengers*, and these are now being scattered and read over the length and breadth of these moral wastes. This is, indeed, a cheering fact. In local subscriptions in aid of our society, we have received, for 1854, 650 rupees, and one hundred reams of paper from the London Religious Tract Society.

We have this day issued from our press the first number of a monthly periodical in connection with our Book and Tract Society, entitled "Gorgandipuck," or Lamp of Knowledge. That you may understand its nature and object, I shall send you a few copies. It is designed chiefly for the natives, though published partly in English. We expect about one thousand subscribers. We hope and pray that this magazine may prove the instrument of much good.

Our contemplated conference for translation purposes will, we hope, open about the 24th January, in Gogo or Surat. Dr — and others will commence their journeys or tours rather earlier, proceeding in this direction on the 8th of January.

We hope to have Rev. A. D. and Mrs. Glasgow here for a few days about the middle of January. They purpose leaving India by the mail-steamer of 3rd February. May they be conducted home in safety.

I trust the Rev. Mr. Moore may be accompanied, or soon followed, by one or two additional missionaries. You should not rest content until you have ten missionaries among the Gujerati-speaking population. If as a Church, we labour and pray for them, we shall have them. May the Lord make our Church an eminent agent in carrying forward His work here. Believe me, yours very sincerely,

JAMES M'KEE.

THE SLAVES—THINGS IN THE SOUTH.

We find some evidence in our exchanges that a few, at least, in the Southern States are turning their attention to the necessity of doing something more effectual for the slaves. Among these we notice a memorial in circulation in North Carolina, and to be presented to the Legislature, which asks the following modifications in their slave laws.

1. That it behoves us as a Christian people to establish the institution of matrimony among our slaves, with all its legal obligations and guarantees as to its duration between the parties. 2. That under no circumstances should masters be permitted to disregard these natural and sacred ties of relationship among their slaves, or between slaves belonging to different masters. 3. That the parental relation be acknowledged and protected by law; and that the separation of parents from their young children, say of twelve years and under, be strictly forbidden, under heavy pains and penalties. 4. That the laws which prohibit the instruction of slaves and free coloured persons, by teaching them to read the Bible and other good books, be repealed.

This is well, so far as it goes. But the petition will not be granted. It asks too little, and too much. Too little, for the demands of justice and right; for it would still allow the slaveholder to sell families, and even separate children above a certain age from their parents, and also to keep all the earnings of the slave, except a bare support, and use them for himself—to say nothing of the floggings, &c. Too much; for the security and perpetuation of the slave system. Slavery cannot be perpetuated if any prominent right be allowed the slave—as a right belonging

to human nature. Slavery consists in unmaning, dehumanizing its victims. The right of the master "must be absolute." So says truly Judge Ruffin, of North Carolina. Any essential limitation of that right makes a serious breach in the defences of the system, and besides sets conscience to work; and this, a system which tramples upon all natural and Christian consciousness of right, cannot abide.

Still, we are pleased to see even as much as this in South Carolina, the most bigoted of the slave States. A Mr. Fair has advocated, in a Bible society address, the teaching of the slaves to read the Bible; and in doing so tells more truth about their moral and religious condition than we have seen for many years in the religious papers. Believe the latter, and you would be led to think that the slaves were very religious and moral. They have taken great pains to circulate the lies uttered by a Dr. Adams, of Mississippi, in New York, last spring. Now hear this fair man:

"In view of the gross ignorance and superstition of our slaves, in all things pertaining to religion; in view of the utter indifference of the great mass of them upon the subject of religion; in view of the degrading vices, immoralities, and pollutions prevailing amongst them; in view of the vast disproportion in the numbers of those who ever profess a hope in Jesus, and are found within the pale of the church, and those who know him not, and are found without; and of the disproportion in the number of blacks and whites converted to religion—if these are the results of denying them the privilege of reading the word," &c.

This is the truth; and the fine reports that we find in pro-slavery papers about the great number of professors among the slaves, and their good morals, are falsehoods—known to be such by the greater part of those who circulate them. Neither the North Carolina politicians, nor Mr. Fair, profess to contemplate emancipation, but let them work on. Educate the slave, and emancipation will soon come round.

We add, as rather an offset to the above, the following from the platform of the "Know Nothings" of Virginia. It comes after a great flourish about "civil and religious liberty:

"5. That the Bible in the hands of every free citizen, is the only permanent basis of all true liberty and genuine equality.

"6. That the intelligence of the people is necessary to the right use and the continuance of our liberties, civil and religious; hence the propriety and importance of the promotion and fostering of all means of moral and intellectual culture by some adequate and permanent provision for general education."

What infamous hypocrisy and daring blasphemy! Talk about religion and liberty, while designedly excluding slaves from any right to the Bible and education! Popery is "the system of iniquity." It discourages education, but it has never sunk so low as these slaveholders. Know Nothings. It has never forbid learning to read.

It may be of interest to contrast with American slavery the serf system of Russia. Among its limitations are these:

"1. The master cannot sell his serf without the land on which the serf lives. 2. Families cannot be separated; and the unmarried children, after the death of parents, constitute a family. 3. The master's power over the body of the serf extends not to maiming or periling of life. 4. The master cannot require the serf to marry contrary to his own choice and affection. 5. He is entitled to the labour of only three days of the week, and cannot require labour on the Sabbath or on high festivals. 6. Serfs cannot be held except by nobility in proportion to the master's property in land, there being required for each serf the possession of the master of twenty acres."—*Exchange Paper*.

* Except for slaves, of course.

NEGLECTED MEMBERS.

In most churches we find members who feel coldly toward their brethren, because they have not received what they considered due attention. They have been slighted.—In city churches, we frequently hear individuals say, "I have been so many years a member of this church, and none of the members have visited me; and not one of the ruling elders has ever entered my door." The same complaints are heard, though perhaps less frequently, in towns and country places. We have a few suggestions to make to those who feel themselves neglected.

1. Be sure to do your duty in opening the way for an acquaintance in the church. In large cities, the members of the church are accustomed to hear the names of new members announced. But they do not know in what part of the city they reside, and of course can not call on them. Take measures to be introduced to members residing in your neighborhood or, at any rate, attend the weekly meetings of the church, and you will soon make pleasant acquaintance. For unfortunately these meetings are not so crowded, that strangers regularly attending are likely to be overlooked.

2. Be active. Try to make yourself useful. The members of our churches are often too neglectful of strangers; and in our large churches, it is not possible to have them as generally acquainted with each other as is desirable. But in every church we find those whose hearts warm towards new members who show a "mind to work"—who never look for sights, and claim no very marked attention, but enter at once into the benevolent operations at the church, and are found regular in their attendance upon the sanctuary. The most devoted Christians will seek the acquaintance of such persons, not so much because some attention is due to new members, as because they need their aid in their plans of doing good, and expect to be personally benefited by intercourse with them. And surely it is much more pleasant to attract the members of the church into which you have entered, by the brightness of your example, and the warmth of your heart than to receive an occasional call as a matter of courtesy, or of conscience. We have never known a warm hearted, active Christian to be long over-looked in any church with which we have been acquainted. Whether rich, or poor, learned or unlearned, such disciples will be found, and prized.

3. Do not want to be hunted up. There is an impression amongst good men, that those church members who require to be looked for are scarcely worth finding; and those who would cordially embrace one who is generally seen in his place in the house of God, and who manifests a deep interest in the cause, may, though they should not, neglect one who neglects his duty, because he regards himself as slighted.—*St. Louis Presb.*

WATCHING FOR THE SOULS OF CHILDREN.

"It is now," said Dr. Chalmers, "becoming a deep concern with me, to watch over the souls of my children."

It would seem impossible that Christian parents should not watch for the souls of their children; but we are convinced by observation and sometimes, alas! by our own sad experience, that we may cruelly neglect the highest interests of those who are bone of our bone, and flesh of our flesh. A child lost for ever! What parent can endure the thought! A beloved child suffering beneath the fierceness of the wrath of God to all eternity!

There are professing Christians with whom watching over the souls of their children is not a deep concern. The Father who for the sake of

advantages in obtaining wealth, places his son in a family where God is not feared, and among associates whose influence is adverse to religion, does not watch over the soul of his child. He says, by his actions, that wealth is preferable to a salvation. How many sons of Christian parents have become careless, irreligious, and, in some cases, hostile to religion, in consequence of the influences to which they were deliberately exposed by their parents, that they might gain a portion of the wealth that perishes in the using!

Those parents who permit and encourage their children to associate with the lovers of pleasure, who would prepare them to receive the admiration of those who are devoted to the follies of time, do not feel a deep concern for the souls of their children. No soul was ever made better by the foolish talking of the fashionable party, and "giddy mazes" of the dance.

Those parents who are so immersed in the cares of business, that they have no time to attend to their children, do not watch for their souls. "I wish," said one, "to engage a person to take the entire charge of my sons: I am willing to pay any price to a competent person.—My business will not allow me to give them my care."

What was his business? An extensive manufactory. He had time to watch over his spin-dles, but no time to watch over the souls of his children!

Those parents who do not watch over the souls of their children, have no care for their own souls. He who does not care for his own soul, cannot of course be a Christian parent. But the fact that he is not a Christian, does not render him less responsible for the neglect of the soul of his child. God did not give children to such a parent that he might lead them, by his example, to the gates of eternal death. But this is what he will do, if God in sovereign mercy do not interpose.

Unconverted parents sometimes feel on this subject. Would that they would so feel, that they might be led to right action. "I do not wish my child to be lost, if I am lost myself," said an impenitent mother to one who spoke to her respecting her son. And there are many who have felt in the same way. Why then should they throw the powerful weight of parental example into the scale of ruin? Why say to their children that God is not to be feared, and Heaven is not to be won!—*Pres. Banner.*

SELECTIONS FOR THE YOUNG.

THE BOY AT THE DYKE.

It is said that a little boy in Holland was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequence would be if the hole was not closed. He knew, for he had often heard his father tell, the sad disasters which happened from such small beginnings, how in a few hours the opening would become bigger and bigger, and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling dashing, angry waters would sweep on to the next village, destroying life and property, and every thing in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager. But no one came.—Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and darkness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman walking up the canal heard a

groan, and looked around to see where it came from. "Why are you here, my child," he asked, seeing the boy, and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

"Heroic boy! What a noble spirit of self-devotedness he showed!" every one will exclaim.—A heroic boy he indeed was; and what was it that sustained him through that lonesome night? Why, when his teeth chattered, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home! What thought bound him to his seat? Was it not the responsibility of his position? Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequences would be if should forsake it?—His mind pictured the quiet homes and beautiful farms of the people inundated by the flood of waters, and he determined to stay at his post or to die.

Now, there is a sense in which every person, every boy and girl, occupies a position of far weightier responsibility than that of the little Hollander on that dark and lonesome night; for, by the good or bad influence which you do, and shall exert, you may be the means of turning a tide of wretchedness and eternal ruin, or a pure stream of gladness and the goodness on the world. God has given you *somewhere* a post of duty to occupy, and you cannot get above or below your obligations to be faithful in it. You are responsible for leaving your work undone, as well as having it badly done. You cannot excuse yourself by saying, "I am nobody; I don't exert any influence;" for there is nobody so mean or obscure that he has not some influence, and you have it whether you will or no, and you are responsible for the consequence of that influence, whatever it is. Take your stand before the world, then, with a determination to devote your influence to virtue, to humanity, to God. Let the children begin life, and grow up with these solid principles of action, to fear and to honour God, to be true to your conscience, and to do all the good you can. Then will your path indeed be like that of the just, which "shineth more and more unto the perfect day."—*Chris. Treats.*

THE TWO ANGELS.

Little Carl lay dangerously ill. The night lamp burned upon the table, but the fever of the boy burned more fiercely. On his cheeks were implanted dark red roses, his lips were parched with thirst, and his eyes had lost their grateful lustre.

Beside the bed knelt his mother. Three days and nights she had been silently praying and weeping; and now, for the first time, slumber had stolen upon her wearied brow, and she laid her head upon the pillow before which she knelt.

The day before, the physician said that little Carl must soon close his eyes, and see his mother no more. Now, Carl was a gentle and pious child, and with folded hands prayed, "Abba, dear Father, let me not yet die!" Upon his bed lay a picture,—the present of his lately deceased father. It was the picture of the child itself, in attitude of prayer, and below was written:—

"Abba dear Father,
Oh! make me now a child of light,
That I may be an angel white."

On the right and left of the picture stood a pair of lovely angels, whom Carl always took delight in beholding, and his mother told him that he would also be like one of these angels. His dim eye rested on them as he prayed his "Abba, dear;" he loved them so well, and would have

been content to die, if he could only take them and his "dear mamma" along with him.

The flame in the dying lamp stood quivering, now leaping off, now returning to its socket, as if loath to leave it,—true image of the soul of man. This night it seemed to say, "Dear Carl, shall we not fall asleep together?" The unsteady flame at length expired, but the picture upon Carl's bed grew suddenly bright with marvellous splendour, and from the adorned borders out stepped the two angels like corporeal beings. He dreamed. They seemed to grow larger and larger, their apparel shone like thousands of softly glittering stars, and their eyes were of celestial brilliancy. They placed themselves beside the bed of Carl, and looked on him with a friendly look as only angels have. At first the pale child trembled, but he soon recognised his beloved, and stroked their cheeks. "Must I indeed die?" he asked; "will you take me to heaven? Yes, let me go with you, but let me take dear mamma with me, for without her I cannot be happy in your home."

"No, thou shalt not yet die," answered one of the angels; "but on some future day we shall see thee again, then thou shalt go with us."

Thereupon the two angels rose, and ascended a golden ladder, which carried them up high as as upon the golden rays of the sun. With mournful looks Carl saw them disappear above the clouds. But the clouds parted again, and the angels returned, bringing a beautiful book, such as Carl had never seen before. This they gave him, and said: "Thy Father in heaven sendeth thee this book; there are great truths in it; these thou shalt proclaim to thy fellow-creatures, both on this and on that side of the sea, in countries far and wide. That thou mayest do these things, thou shalt live."

"Oh! the excellent and beautiful book!" cried Carl, and pressed it to his heart. But the angel kissed his brow; "We shall see thee again at some future day," they said, and departed.

Many years had passed away, when a man lay upon his death-bed, far away in China. His hair had not yet turned white, his strength was great and his word mighty. He had wandered thousands of miles to proclaim the Word of God among the heathen. He had endured great fatigue, and undergone many hardships, but he had brought many to the worship of the true and only living God. This was consolation in his dying hours. No father, no mother, no wife, no children, stood around him to weep. But he was happy, for he was about to return to his heavenly Father.

As the evening approached, he prayed once more, for his eye was declining with the setting sun. He slumbered again. On a sudden the room brightened as from the lustre of the noon-day sun. Once more he opened his eyes, and lo! there stood the angels of his infancy.—"Forty summers have passed," said they, "since we saw thee last. At that time we promised to see thee again; and we have come now to take thee to our home, for thou hast done enough. Thou shalt rest, and appear before Him whom thou hast made known on earth." And the angels laid their hands upon his eyes, and the holy book upon his heart. His body they left to rest on earth, but his soul they carried up to the land of joy and bliss.

The people of the earth called him Carl Guts-laff, but in heaven he is known as one of the most faithful sons of God.—*Chris. Treats.*

SAYINGS OF THE AFFLICTED.

My afflictions are fewer than my sins, and lighter than my deserts.

My afflictions are as much the fruit of God's love, as any of the bounties of his providence.

It gives no pleasure to God to see me suffer. "He does not afflict willingly." If I am in heaviness there is a need for it.

Better people than I have had as sore trials, yet uttered no complaint.

Some things in the work of sanctification can not ordinarily be attained without sorrow.

If I knew nothing of the pains of earth, I shall hardly be well prepared for the joys of heaven.

There are few darker signs in the history of any professor of religion than freedom from affliction.

Christ suffered much. I ought to be willing to follow him. "If we suffer with him, we shall also reign with him."—*Exchange Paper.*

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