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Montreal Witness

THE

Ecclesiastical and Missionary Record,

FOR THE CANADA PRESBYTERIAN CHURCH.

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

Vol. XVII.

TORONTO, OCTOBER, 1861.

No. 12.

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STATED COLLECTIONS APPOINTED BY THE SYNOD.

For Synod Fund, on 3rd Sabbath of July.

For Widows' & Orphans' Fund, and Fund for Aged and Infirm Ministers, on the 3rd Sabbath of October.

For Foreign Mission, on the 3rd Sabbath of January.

For Home Mission, on the 3rd Sabbath of April.

The Synod also recommended a collection for the French Canadian Missionary Society, on the 3rd Sabbath of September, or any other convenient day.

NO TICE.

It is absolutely necessary that all Subscriptions for the *Ecclesiastical & Missionary Record* be remitted immediately. Those in arrears are earnestly called on to attend to this notice.

To Ministers, Elders, Superintendents and Teachers of SABBATH SCHOOLS, In Connection with the CANADA PRESBYTERIAN CHURCH.

FROM communication, by letter and otherwise, with many whose position in the Church entitles their opinion to weight, and from long and careful reflection on my own part, I have been led to the conclusion that there exists on the part of many, a strong desire for a paper of our own, in general circulation among our youth, for the purpose of diffusing information, enlisting their interest in the operations of our church, and attaching them to its principles; in short, of a paper contributed to by our own ministers and members, and specially adapted to the wants of the young of our own section of the Christian church.

To meet this desire, I propose to issue a "Children's Paper," equal in size, typography, quality of paper and cuts, to the best of those published either in Britain or America. The price will be at the rate of ten cents a copy, when taken in quantities of fifty copies to one address. The circulation required is ten thousand, which will give an average of fifty copies to each congregation, reckoning two hundred congregations in the church. The paper will be issued monthly, from Toronto, commencing in January next, and a number of ministers have agreed to become regular contributors to it.

An outline of the matter it is proposed to contain will be found below.

1st. General articles, such as short narratives, interesting incidents, &c.

2nd. Articles illustrative of the principles and history of our own church.

3rd. Articles on the simpler and more interesting portions of the Missions of the Christian Church, with, perhaps, special attention given to our own.

4th. Articles in illustration of Scripture, its history, geography, natural history, manners and customs of its people, &c.

5th. Bible lessons, questions, and courses of lessons for Sabbath Schools.

6th. In each number, one of the better class of hymns, with accompanying music.

7th. Generally, such matter as will enlist the attention, improve the heart and mind of our youth, and tend to fit them for time and for eternity.

To avoid publishing a long list of names, it may simply be remarked that the proposed undertaking has been approved of by ministers and others throughout the entire Province, including all our principal cities and towns. My appeal now is to the congregations of the church, and the object in giving this early notice, is to afford an opportunity to all who approve of the work, to allow their subscriptions for the papers they are now taking to expire within such time as to take what will be emphatically our own paper. It is scarcely necessary to remark that it will require the support of the whole church to render it successful, and I would therefore confidently leave the matter in their hands, trusting they will see fit to give their whole patronage to the work. As there is no postage on such papers published within the province, the paper will cost about a dollar less on fifty copies, than any other we now possess. It may just be added, that the necessary purchases have been made, and arrangements entered into, so that congregations and Sabbath schools may rest assured that the Paper will be issued on the terms and conditions above stated. Subscription lists will be sent to each congregation, a short time before the first issue.

WM. OLIVER, B. A.
Toronto, July 16th, 1861.

The Montreal Witness,
FOR THREE DOLLARS PER ANNUM.

The Montreal *Daily Witness*, containing a considerable amount of interesting and instructive matter, together with the latest news by the mails and telegraph, is published every afternoon in time for the evening mails, at THREE DOLLARS PER ANNUM, in advance.

Letters should be addressed
JOHN DOUGALL,
Montreal Witness, Montreal.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned viz:

Montreal—At Montreal, on 3rd Wednesday of Oct. at 11 A. M.

Ottawa—At Ottawa, on first Tuesday of Nov. at 7.30 p.m.

Brockville,—At Cornwall, on 1st Tuesday of November, at 3 p.m.

Kingston,—at Belleville, on first Tuesday of Oct., at 10 a.m.

Cobourg,—Special meeting at Cobourg on 22nd Oct.

Ontario,—At Columbus, on 5th Nov., at 11 a.m.

Toronto,—At Toronto, on first Tuesday of Nov. at 11 a.m.

Guelph.—At Guelph, on 31st December.

Paris,—At Paris, on first Tuesday of Dec. at 10 a.m.

Hamilton—At Hamilton, on 2d Tuesday Oct.

Huron—At Clinton, on 2nd Tuesday of October, at 11 A. M.

Grey.—At Durham on 2d Tuesday of Oct.

KNOX COLLEGE—BURSARIES.

The following are the Bursaries to be competed for, at the beginning of Session 1861-62, and the subjects for trial:—

I. *Prince of Wales Prize*: \$50, tenable for 2 years, open to students entering 1st and 2nd Theological years. Subject:—“The National Characteristics of Greece and Rome, and their influence on Modern Time.” Also examination in Acts of the Apostles (Greek Test.); a written translation of passage from 1st Book of Homer (Iliad); and a written translation from English into Latin.

II. *The John Knox Bursary* of £10, (founded by Isaac Buchanan, Esq.) Subject:—“Digest of the argument of Calvinists on the Five Points, as against the Remonstrants or Arminians.”

III. *The George Buchanan Bursary* of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in 6th Book of Virgil (*Æneid*), first ten chapters of Luke's Gospel (Greek Test.), and 200 lines of first Book of Homer (Iliad).

IV. *A Gaelic Bursary* of £5, open to students of the Theological classes, for the best Essay on “Outline of the argument in favour of Infant Baptism.”

V. *A Gaelic Bursary* of £5, open to students of the Preparatory classes, for the best appearance at an oral examination, in Gaelic Reading (New Test.), Gaelic Grammar, and the Shorter Catechism.

The Essays to be given in to the Secretary of the College Senate on or before the first of November.

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

By order.

Toronto, April, 1861.

ROLLO & ADAM'S LIST OF RECENT & IMPORTANT WORKS

- REV Dr Wardlaw's Posthumous Works, English issue, in 8 vols. Now ready, Vols 1 and 2, embracing Lectures on the Proverbs. Each \$1 25
- Stier's Words of Jesus, 9 vols in 5, Svo cloth 14 00
- Benge's Gnomon of the New Testament 5 vols. cloth. 6 50
- Tholuck on the Gospel of St John, Svo cloth 2 25
- Tholuck's Sermon on the Mount 2 25
- Gerlach's Commentary on the Pentateuch 5 50
- Kurtz's Church History, Vol 1, to the Reformation. 1 50
- Bushnell's Christian Nurture 50
- do Character of Jesus forbidding his possible classification with men 15
- Dr J A Alexander on Matthew 1 25
- do do Thoughts on Preaching 1 25
- Muller's Life of Trust 1 25

ROLLO & ADAM,

General Booksellers and Importers, (Late J C Geikie,) 61 King Street East. Toronto, April 25, 1861.

WALNUT, & C., FOR SALE.

THE Subscribers keep constantly on hand in Boards, Planks and Scantling, DRY BLACK WALNUT, Cherry, Whitewood, Butternut, Basswood, Oak, Ash, Elm, Maple, Birch, Sycamore, Hickory, Locust, Mahogany, Rosewood, Holly, Spruce, Red and White Cedar, Clear and common Pine, Doors, Sashes and Mouldings, Plain Flooring and Sheeting, Shingles and Lath.

M'BRAT & WILKINSON.

Toronto, January 1st, 1861.

PHOTOGRAPH OF SYNOD OF CANADA PRES. CHURCH.

THE Union of the two Presbyterian Churches was an event of such interest as to call for some suitable memorial. Nothing could have been more appropriate than a Photograph Representation of the Two Synods as a United Body, thus putting on record the portraits of those who took part in the happy Union. This was most successfully accomplished; the large demand which has existed for the Photograph, giving the best proof of the triumph of the Photographer's Art in faithfully delineating such a large group. No family adherent of the Canada Presbyterian Church, should be without this interesting picture, and the low price at which it is published places it within the reach of all.

Respectable persons as Agents are still wanted from numerous congregations, to whom will be given a liberal discount that will compensate for the trouble in canvassing for subscribers.

PRICES OF PHOTOGRAPH, \$1 & 5 each.

Address,

MURRAY & Co.,

176, Notre Dame Street, Montreal.

Montreal, Aug. 20, 1861.

TEETH.

VULCANIZED RUBBER.

MR. G. I. ELLIOT begs to announce that he is now inserting Teeth upon Vulcanized Rubber. Mr. E. considers this one of the greatest improvements ever made in Mechanical Dentistry. The Rubber produces no irritation in the mouth, and it is tasteless and as durable as gold.

The moderate cost of Teeth on Rubber come within the means of every one.

NO ROOTS TO BE EXTRACTED.

Office over J. Charlesworth's Dry Goods Store, Between Church and Yonge Streets Toronto.

DR. CLARKE,

PHYSICIAN AND SURGEON,

48 Gerrard St. cor. Church St.

BARR'S CATECHISM ON BAPTISM.

A REPRINT of this useful little work will soon be issued. It can be obtained for ten cents per copy, or Nine Dollars per Hundred. Any person wishing a supply can obtain them by addressing

REV. JOHN LAING, Cobourg.

MONEYS RECEIVED AT THE OFFICE TORONTO, UP TO 25th SEP.

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

Remittances, whether for Schemes of the Church, or for the Record, should be addressed to Rev. W. Reid, Knox College, Toronto.

SYNOD FUND

Spencerville 2 40,	Edwardsburgh 1 70	\$4 10	
Ashburn 2 40,	Utica 2 00	4 00	
Gimsby 1 75,	Clinton 2 10,	Muir's S. 1 93	5 78
West Puslinch		10 00	
Fles		5 00	
Ballyduff		1 20	
Belleville		14 00	
Verulam and Cambury		7 60	
Morrisburgh		4 95	
Saltfleet 3 22,	Binbrook 4 60	7 82	
Brucefield		6 50	
Chinguacousy		10 75	
Sarnia		6 58	
Merrickville		2 00	
Acton		6 00	
Brantford (Rev. J. Young)		5 00	
Dalhousie		7 41	
Percy		4 00	
Stenheim, Willis church		7 53	
Cumberland 8 00,	Lochaber 3 00	11 00	
Warrens ville, Thames'd and Fraunceis'n		12 00	
Mount Forest		5 00	
Crowland		2 50	
Lobo		3 00	
Thamesford		7 00	
Kemptville		3 60	
Grande Prairie		3 00	
Caledon and Orangeville		4 00	
Beaverton		12 00	
Shakespeare and N. Easthope		8 00	
Chesterfield		8 40	
R. Christie, Esq., Treas. of U P Church		119 00	

FRENCH CANADIAN MISSIONARY SOCIETY.

Widder 3 52,	L. Shore 1 15	4 67
Fullarton 5 00,	Avonbank 3 00	8 00
West Puslinch		16 00
St. Therese 14 50,	St. Justache 4 00	18 50
Fingal		7 00
Pictou		10 74
Friend		5 00

WIDOWS' FUND.

Rate from Rev. D. Waters; Rev. Dr. Thomson, Galt.

Crowland	9 50
Cartwright	3 80

KNOX COLLEGE.

W. R. Orr, Esq., don. 2 00

BURSARY FUND.

T. W. Taylor, Esq., bal. in hand. 255 01

MISSION TO AMERICAN INDIANS.

Sub. School No 5 Mariposa	5 00
Friend	5 00

RECEIPTS FOR RECORD UP TO 25th SEP.

Vol. 17. Rev J Paterson, Verulam, 12 copies; J McQueen, Brucefield; D Livingston, Toronto; Dr Geikie, Aurora; J Paul, Weston; J Anderson, Clarence; D Smith, Norham; Rev J Douglass, Millbrook; Abraham Angle, Wellandport; John McRae, Wellesly Village; H McPhail, Cartwright; G Robertson, J Blacklock, E Smeaton, D McAdie, J Kennedy, W McAdie, Miss Phelan, Stapely, A Cleekland, Rev W McLaren, Belleville; Mrs Ferris, Ingersoll; Dr Barr, Belle Riviere; J B-aton, Klinburgh; Miss Moodie, Toronto, Rev A Kennedy, Dunbarton; James Lindsay, L'Amehoste; W Scott, F Millar, W Scelfield, Dunnville.

Vol. 16, &c. J A Iderson, Clarence; Rev J Douglass, Millbrook; F Robertson, Wellandport, J Blacklock, E Smeaton, Belleville Beaton, Klinburgh.

The Record.

OCTOBER, 1861.

CLOSE OF SEVENTEENTH VOLUME OF "ECCLESIASTICAL AND MISSIONARY RECORD."

With the present number, the seventeenth volume of the *Ecclesiastical and Missionary Record* closes, and the publication will henceforth be issued under the name of "*The Home and Foreign Record of the Canada Presbyterian Church*." For seventeen years, almost from the organization of the Presbyterian Church of Canada, in 1814, the *Record* has appeared from month to month, telling of the progress of the church, and of the extension of the Redeemer's kingdom in our own and in other lands. What changes have these seventeen years brought with them! changes in the church, changes in the state of the country, changes in regard to individuals. From a small beginning the church has increased, through the blessing of her Great Head, to a position very considerable indeed in regard to numbers and influence. Looking at the state of the country generally, the Canada of 1861 is very different from the Canada of 1844. Railroads, the electric telegraph, cheap postage, and many other improvements were unknown,—some of them were not thought of. True, our improvements have not been unmingled with evils, but on the whole it must be admitted that the country has made great progress. In regard to the individual changes and removals, the retrospect is melancholy. Three brethren who acted in succession as Editors of the *Record* have passed away from the scene of their earthly labours, and have entered into their rest. These are the Rev. Alexander Gale, the first editor, the Rev. William Rintoul, and Mr. John Burns,—brethren who, not only in this, but in other capacities, rendered eminent service to the cause of the church, and whose names are yet revered throughout the land. We might mention also in this connexion the name of Mr. James Webster, of Hamilton, an excellent elder of the church, who acted as publisher while the *Record* was published in Hamilton. He, too, has passed away from the toils and labours of the present scene. So it is with everything earthly; one lays the foundation and another completes the building. One sows and another reaps. The enterprises which we are seek-

ing to advance will soon be in other hands, and the place which knows us to-day will soon know us no more. May we individually have grace to be faithful in the performance of our proper work, that when called hence we may be enabled to give in our account with joy and not with sorrow.

The *Record* has been in the hands of the present Editor for nearly half the period of its entire existence. No one can be more sensible than himself of the imperfections and failures that have been connected with the performance of the duty devolved upon him. At the same time he is thankful for the measure of success which has attended his efforts. The circulation has constantly increased from year to year, until it has attained a very respectable position in point of circulation; larger, it is believed, than that of any similar publication in the province. Few think of the great difficulties connected with a publication of the kind. Every one, who has never tried it, thinks it a very easy matter to conduct a religious periodical; and at the same time scarcely two will be found agreeing as to the precise nature and objects of a denominational Record. One would have it simply as an organ for giving information,—the mere advertising sheet of the church; another would have it a magazine to contain elaborate articles, and discuss fully the various topics of interest to the church or to society. One would have it altogether religious and practical, and another would have it, in part at least, controversial. One prefers short articles, another desires something more full. In short, there is almost endless variety of taste and opinion. Amidst such conflicting opinions and sentiments the editor charged with conducting such a periodical largely needs the sympathy, forbearance, and prayers of the ministers and members of the church.

In closing the present volume, and with it *The Ecclesiastical and Missionary Record*, the Editor heartily thanks the subscribers in the various congregations of the church, for the measure of support and countenance which they have extended to him. He desires also to thank the ministers of the church, and those who have kindly acted as agents for the *Record*, and would express the hope that they may send in largely increased lists for "*The Home and Foreign Record of the Canada Presbyterian Church*." He would not forget those friends who have, from time to time, sent contributions for the pages of the *Record*. He hopes frequently to hear from them still, and trusts that the number of such contributors will be largely increased.

"HOME AND FOREIGN RECORD OF CANADA PRESBYTERIAN CHURCH."

The Home and Foreign Record of the Canada Presbyterian Church will be published at the beginning of every month in Svo form, which is considered most suitable for binding. It will contain 32 pages. From the arrangements made by the committee it is believed that the printing, &c., will be satisfactory.

The objects of the Record will be; 1. To form a channel of communication between the Synod and its Committees, and the congregations and members of the church; 2. To diffuse information in regard to our ecclesiastical proceedings, and the missionary operations of our own church both domestic and foreign; 3. To disseminate information in regard to the progress of missions generally, and especially of churches with which we carry on friendly correspondence; 4. To give information from time to time of the progress of revival, and of the state of religion throughout the world. The Record will admit such communications it may be considered suitable, and will contain, from month to month, original articles on subjects of interest in connexion with religion generally, and the Presbyterian church in particular. In this department the Editor expects assistance from various fathers and brethren throughout the church. Notices of books, and miscellaneous articles of a practical character will appear from month to month.

With a view to carry out the objects specified, the *Record* will contain the following departments, viz.: 1. Original articles; 2. Official and Editorial Notices; 3. Religious Intelligence; 4. Communications; 5. Missionary Intelligence; 6. Proceedings of Presbyteries; 7. Miscellaneous articles; 8. Notices of Publications.

The price will be, for single copies, 50 cts.; for parcels of 12 to one address, \$5.00; and larger numbers in proportion. Where 50 are taken by one congregation, the price will be 40 cents, it being distinctly understood that payment is made in advance, or before the expiry of two months. Where these terms are not observed, the price will be 60 cents.

It is earnestly requested that ministers direct attention to the subject, and that agents for the *Home and Foreign Record* forward lists of subscribers in time for the November issue. Copies of Prospectus, with Subscription Lists, will be sent to every minister with as little delay as possible.

COLLECTION FOR WIDOWS' AND ORPHANS' FUND, AND FOR FUND FOR AGED AND INFIRM MINISTERS.

According to the appointment of Synod, the collection for the Ministers' Widows' and Orphans' Fund, and for the Fund for Aged and Infirm Ministers, should be made on the third Sabbath of the present month. The collection will be divided between the two funds in equal proportions, if no special instructions are sent to the agent of the church. It is presumed, however, that congregations may collect for both objects separately, or for either the one or other.

WIDOWS' AND ORPHANS' FUND.—This fund, which has been in operation for ten years, has an accumulated capital of upwards \$30,000, which is increased from year to year by the contributions of ministers, the collections of congregations, and interest on investments. But while there is such a capital, there are seven widows receiving annuities, besides three children. The number, both of widows and orphans, may be expected to increase very considerably from year to year. And the most experienced actuaries, who have been consulted, have given it as their opinion that the Fund cannot be regarded as in a permanently safe condition until the capital is considerably increased beyond its present amount, and that congregational collections cannot be at present dispensed with.

A special effort will be made to raise subscriptions for this object from congregations formerly connected with the United Presbyterian Church. A committee has been appointed by the Synod for this purpose, and we understand this committee are preparing to take steps to bring the matter prominently before the congregations.

FUND FOR AGED AND INFIRM MINISTERS.—There is at present no accumulated capital available for this object. But a division is made of the annual collection for the Widows' Fund, and the proportion thus obtained is employed for aiding aged and infirm ministers. At present there are three on the list, and there may be more applications in the course of the year. To enable the committee to meet these cases the Fund must be liberally sustained. The balance from last year, when there was only one on the list, is only \$313.00

It is scarcely necessary to urge the duty of contributing for the aid of aged and infirm ministers. Their strength is exhausted in the service of the church. Their annual income renders it out of the question to make any adequate provision for sickness or old age, when they must give up their accustomed duty. It is therefore a duty

which the church owes to such, to contribute to their aid when overtaken by sickness or old age. It is, moreover, a duty which the church owes to itself to make a provision for the aged and infirm, that there may be no inducement to continue services, which, however vigorous and efficient in former years, may have become, through bodily infirmity, less useful and successful.

The collection, when made, should be remitted to Rev. W. Reid, Knox College, Toronto.

For the information of all concerned, we subjoin the rules and regulations of both Funds, and request any who have not yet connected themselves with the Widows' Fund, but desire to do so, to communicate with Mr. Reid, who will supply any farther information.

WIDOWS' AND ORPHANS' FUND. REGULATIONS AT PRESENT IN FORCE.

1. Ministers shall be admitted to an interest in the Fund on the following terms, viz:—Those under the age of 35 shall pay annually \$8; those who are 35, and under 40, \$10; 40 and under 50, \$12; 50, and under 60, \$21. No minister whose age is 60 or over shall be admitted.

Ministers falling into arrears shall pay in addition to the regular rate, \$2 for the first year, \$1 for the second year, and \$6 for the third year, but failing for four years, they shall forfeit all claim in connection with the Fund—intimation, in every case, to be sent to Ministers in arrears, before they shall be cut off from the benefits of the Fund.

2. The first November in each year shall be the period for the payment of the annual rate. In the case of entrants into the ministry, who may desire to secure an interest in the Fund previous to 1st November, immediately following their ordination and induction, they may be admitted on the following terms, viz: If their ordination or induction has been within six months of the 1st November, they shall pay one-half rate; if their ordination or induction has taken place six months or more before the 1st November, they shall pay a full rate for that year. In no case shall any have an interest in the Fund until payment has been made. Ministers who shall not avail themselves of the benefits of the scheme within four years of their ordination cannot be admitted afterwards.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary, of this Church, he shall no longer (except in the case of infirmity or old age) have an interest in or right to the benefits of the Fund; always providing that one half of the amount paid by him into the Fund, shall be returned.

4. Any Minister who may have, according to the provision of the foregoing regulation ceased to have an interest in the Fund, and have received back one half of the amount paid by him into the Fund, and who may again on resuming his connection with the church as Pastor, Professor, or Missionary, desire to have an interest in the Fund, may be admitted on re-payment of the amount withdrawn, together with the amount of rates from the time he ceased to have an interest in the Fund until again connected with it; or he may be readmitted at an advanced rate, on payment of the sum withdrawn only.

The following are the allowances sanctioned by the Synod, viz:—

For a Widow having no children	\$120 per annum.
“ “ with one child ..	140 “ “
“ “ with two children ..	150 “ “
“ “ with three or more children	160 “ “
For a single Orphan	40 per annum.
“ Two of the same family ..	60 “ “
“ Three “ “ “ ..	80 “ “
“ Four or more “ “ ..	100 “ “

After the age of 14 the annuities to children cease.

The annuity of a Widow is for life, or until a second marriage.

The present capital of the Widow's Fund is somewhat over \$50,000.

FUND FOR AGED & INFIRM MINISTERS, INTERIM REGULATIONS

1. No Minister shall have a claim on the Fund who enters the service of the church after the age of 50.

2. No Minister shall have a claim till he has served for ten years.

3. A Minister invalidated at the close of ten years' service shall receive from the Fund an amount not exceeding \$100 per annum.

4. For every year over ten during which a Minister is in the service of the church before he is invalidated, he shall receive, if the Fund admits of it, \$8 yearly, till the sum of \$200 is reached.

5. No Minister who is on the Fund, shall engage in any stated employment without the approval of the committee.

6. When application is made to admit a Minister on this Fund, the committee shall have power to deal with his congregation, in order to arrange with them what amount he is to receive from said congregation as a retiring allowance, and no Presbytery shall dissolve a pastoral relation on the ground of age and infirmity, without first communicating with the Committee for this end.

WHAT IS ESSENTIAL TO THE REAL STRENGTH AND INFLUENCE OF A CHURCH.

It will be admitted that a church can be strong, prosperous and influential, only when enjoying the blessing and gracious presence of the Great Head of the Church, and when the influences of the Spirit are abundantly vouchsafed in the conversion of sinners and the edification of believers. It is by the Spirit of the Lord, and not by human might or strength, that the church can prosper and accomplish her work. This, we say, is admitted. But it needs to be more fully realized and acted upon; and it were well if the members of the church generally, in view of this great truth, were more earnest in the putting up of fervent, believing prayer, for the outpouring of the Spirit, and the manifestation of the mighty power of God.

But, in subordination to this, there are certain things that may be regarded as essential to the real strength and prosperity of a church. Negatively, it is not the eloquence or mere intellectual power of the ministry, nor the wealth or worldly position of the members of a church, that we can

look upon as ensuring its efficiency and influence. It is true many appear to regard these things as essentials. How anxious are congregations to secure the services of the most eloquent ministers,—of those who are best adapted for pleasing the popular ear, and drawing crowds. Is it not the case, too, that ministers frequently estimate too highly the mere social position or worldly influence of their adherents? But in point of fact it will be found that in many, yea in most cases of remarkable success in the gathering of souls, the honor has not been put on mere eloquence or intellectual superiority. Many of those in the present day who are most highly honored in the spiritual harvest are in no degree remarkable for anything but their earnestness. Again, it will be found, on bringing the matter to the test of actual experience, that the congregations that have done most for the work of God, have often been not the most wealthy, or those that have stood highest in the social scale, but those mainly dependent for their support and means on the contributions of comparatively poor but devoted followers of the Lord,—of those who have known the grace of the Lord Jesus.

We believe the principal requisite for real strength and prosperity is, that the members of the church be all **WORKING MEMBERS**. One of the most serious defects in many churches is, that the work is left to a few, perhaps to the pastor and two or three elders, and Sabbath school teachers. The great body of the people do little or nothing. Some are really obstructives, and do little but find fault. The great mass appear to think that it is sufficient for them to enjoy their privileges, without exerting themselves in any way for the advancement of the work of the Lord. But there is gross inconsistency in such conduct. It is the duty and privilege of all the disciples of the Lord to be fellow-workers in the extension of His kingdom. It should be the enquiry of each true disciple—"Lord, what wilt thou have me to do?" In the best days of the church, work was not confined to the ministry and office-bearers, and Sabbath school teachers. In the sixteenth chapter of the Epistle to the Romans we find mentioned the names of many private members of the church, females as well as males, who were "fellow-helpers to the truth." So it should be still. We do not mean that there should be any over-stepping of bounds, or any overthrowing of the established order of things. We do not mean that the office of preaching is to be assumed by all and

strandy. But there are various ways in which the talents of all may be called forth, and we look upon it as peculiarly desirable and necessary that pastors and elders should give their attention to this matter, and seek to set all to work in some way or other. The rising generation must be trained. It may be a work that can only be gradually accomplished. But it should be undertaken, and we believe those ministers will really be the most useful, whether they are the most popular or not, who will give their serious attention to this matter, and make it their study to set their members, and especially the younger members, at work for Christ and for the advancement of His cause. What a power might be exerted by the smallest and poorest of our congregations were the members all influenced by a spirit of genuine benevolence and devotedness! What a mighty influence for good might a church exert that was thus characterized! We have to some extent an illustration of this in what has been done by the Moravians. Numerically they are one of the very smallest christian denominations. They are not distinguished for wealth, or learning, or worldly influence. But they are all working members, and the consequence is that they have been eminently successful as a church, and most highly honored in their missionary efforts. Their missionaries are found in some of the most distant and dreary outposts, and no church has been more signally blessed in promoting the kingdom of the Redeemer. Let us imitate their example, and let us imitate the zeal of the early christians, who were constrained by the love of Christ to live not unto themselves but unto Him who loved them and gave himself for them.

SABBATH SCHOOLS.

The subject of Sabbath Schools has been regularly brought before our supreme courts from year to year. As yet, however, we have not succeeded in securing that general efficiency, uniformity and completeness, which are desirable. The reports laid before the Synod, indeed, indicate that there is much room for improvement. A committee has been wisely appointed to whom the subject has been entrusted, and a full and satisfactory report, capable of being reduced to practice, will doubtless be submitted next June. Meanwhile it will prove beneficial and preparatory to mature action hereafter, if Presbyteries take up the subject in conference, and endeavor to have the subject brought before the sessions, and the teachers of the congregations and stations within their bounds.

There are several things which will tend much to the efficiency of our Sabbath schools, among these are—1. Uniformity in instruction. 2. The presentation of the whole system of divine truth. 3. Systematic progress in the instruction.

In order to attain these ends, it is manifest that attention must be paid to the Class-Books, &c.; and the library and monthly periodical also will not be overlooked. To the subject of Class-Books, however, we now wish to invite attention.

The systems of lessons used in our schools are very various. 1. That by Rev. Mr. Gregg, prepared for the Presbyterian Church of Canada. 2. That by Mr. Topp, of Toronto. 3. That of the Glasgow Sabbath School Union. 4. That of the Edinburgh Sabbath School Union. 5. That of Mr. Kennedy, of the *Evangelizer*. 6. American systems, &c., &c. Surely it would be far better if the Synod were to recommend one system to all the congregations. We have no preference for one above another, but we have seen lately the Edinburgh Series, published by Gall & Taglis, and have learned that a sufficient quantity can easily be obtained to supply all our schools. The seventh series begins with 1861. But we in Canada could easily introduce it in 1862, and thus be just one year behind the church at home. Full notes for aiding teachers in preparing the lesson—a list of Doctrines, to be proved, —texts or Psalms to be learnt,—and the questions of the Shorter Catechism arranged for each sabbath of the year, constitute the course. To the end is added a scheme of the lessons, doctrines, texts and questions, which it is intended the pupils shall receive quarterly, so that they and their parents may always know the lessons for the day. By adopting such a course, unity would be secured in the whole school, the younger pupils taking only such part of the exercises as they may be able for. These "Notes on Bible Lessons" may be obtained from Rollo & Adams, Toronto, or D. McLellan, Hamilton, and we would earnestly recommend pastors and teachers to obtain specimen numbers and satisfy themselves in regard to them.

In order to secure the presentation of the whole truth of God in a systematic form, the Presbyterian Church has ever used catechisms. Something simpler is needed for infants; then the Shorter Catechism, then the Proof Catechism, and last of all, in some Bible classes, the Confession of Faith, have been used as text books. The Mothers' Catechism and the Short Catechism for Children are felt by many teachers to have grave defects, arising chiefly from the

manner in which many questions are put, the language used, and the abstract points of doctrine presented. To meet this felt want the Philadelphia Board of Publication have issued a "Catechism for Young Children," being an introduction to the Shorter Catechism, which has the advantage of being simple, short and comprehensive, as well as suited to modern taste and habits. An Explanatory Catechism, issued by the same board, is a great improvement on the Proof Catechism, being an analysis of the Shorter Catechism, with scripture proofs. By the introduction of these catechisms in place of the Mother's Catechism and the Proof Catechism, we feel persuaded the course of Sabbath School instruction would be much improved; and by using the Confession of Faith in our Bible classes, a thorough acquaintance with Scripture doctrine would be attained by all who attended our schools. Other points of no secondary importance will suggest themselves to all practically acquainted with Sabbath schools, but an enlightened use of the means now within our reach, together with Teachers' meetings regularly held for prayer and consultation, will insure greater success than has as yet been attained. We would express our hope that the Sabbath School Committee will give all attention to the important subject, convinced as we are that little more is needed than an affectionate recommendation by the Synod of some plan approved by it, to secure a great improvement in our Sabbath schools generally.

STATE OF RELIGION—REVIVAL MOVEMENTS.

LONDON.—Daily prayer meetings, resembling the Fulton Street meeting and other meetings in New York, and Philadelphia, have been for a considerable time kept up in London. One of the first was held up at Crosby Hall, Bishopgate Street. It originated with Captain Hawes, a pious young officer, formerly in India, now connected with the India office in London. It was after a visit to Ulster in 1859, that he originated the meeting in Crosby Hall. Ministers, bankers, merchants, and pious young men in offices have been in the habit of coming to the Hall at one o'clock to join for a time in the song of praise and in the earnest prayers offered up. In consequence of the removal of the India office from Leadenhall Street, Captain Hawes cannot now attend, but the meeting is continued. There was lately held a thanksgiving meeting in connexion with the establishment of the Crosby Hall prayer meeting. In the course of the services,

seventy-five letters of thanksgiving for special answers to prayers were read. Many of these were very remarkable, and it is proposed to publish them together.

OPEN AIR PREACHING.—Open-air services have been continued both in some of the larger cities and in country places both in England and Scotland. Additions are being made from time to time to the number of those engaged in proclaiming the Gospel at these meetings. Amongst these we observe the name of Lord Radstock, a pious young English nobleman, who was in Canada two or three years ago. While the novelty of these meetings has passed away, their real effects appear to be increasing.

PREACHING IN THEATRES, &c.—It is proposed, during the coming winter, to resume the preaching of the gospel in theatres and halls. A meeting was lately held with reference to the results which have flowed from these operations in times past. It was agreed in all hands that the results had been most beneficial. Several very remarkable testimonies were borne to the good that had resulted from these meetings.

"We were encouraged," said Lord Shaftesbury, "by the results of the first year's experiment to go on with a second, and this has been no less serviceable. The testimony of magistrates, of clergymen, of the police, of all who come frequently in contact with the masses, has been universal. I hold in my hand a letter from a working clergyman fully substantiating this fact, and showing that many of the criminal and vicious of both sexes resorted to church after their feelings had been first moved by the theatre services."

"Never," said Lord Shaftesbury, "were people as ready as now to listen to the Word of God, if preached with sincerity and earnestness. Never had there been so much opportunity of spreading the knowledge of Christian truth—never were people so ready to be led in the right way." All this is true even while we have had great "tragedies" and great crimes in London of late; and while Satan and his agents have been so malignant, busy, and successful, that it has been said, "London was never so bad as it is now."

"My Lord," said one of four men once wicked exceedingly, who intreated Lord Shaftesbury not to discontinue the services in theatres "Oh! how earnestly do I bless God that they" (the services) "ever were established." He then added with deep emotion, "I am humbled and ashamed to confess it. For twenty years I was a determined Deist, opposing the gospel because I hated it, ridiculing those who believed it. As for a place of worship, I never entered one. I lived in sin, and loved it. Curiosity led me into the theatre. The words of eternal truth entered into my soul. I stood appalled before the magnitude of my sins. My state of mind I cannot describe. I flew to prayer. It was a death struggle with me. At length—but the rest is sweetly told by the poet. He then quoted Cowper's lines:—'I was a stricken deer, &c.' Now, I go out, after my work, by the wayside, and humbly and earnestly proclaim that gospel I had so long laboured to destroy."

The aggregate number who attended during the last series of special services, amounted to no less than 260,000 persons.

THE PROGRESS OF RELIGION IN OTHER PLACES.—In various other places there are encouraging indicators of the progress of religion. In Italy the work of evangelization proceeds in a hopeful way. At Rome itself, it is said the Bible is read to such a degree that, when liberty is there proclaimed, the movement in the north will be cast into the shade. In many places the Bible has become the object of serious but constant study. From several parts of Turkey, especially Adrianople, there are cheering reports of the progress of the Gospel. Many inquirers are coming forward to receive instruction from the missionaries.

THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH—AFRICA.

In a previous number we gave a brief sketch of the mission field of the United Presbyterian Church in Jamaica, and of the results of the season of reneching with which they have lately been favored. We purpose now to give a short account of their missions in Africa. The United Presbyterian Church has contributed its share for the enlightenment of that dark and benighted land, large tracts of which are being for the first time explored by Christian travellers. The chief mission ground of the United Presbyterian Church is Old Calabar, situated in the Bight of Biafra, on the West coast of Africa. There are five mission stations and five ordained missionaries. There are also connected with the mission one medical missionary, one male and five female European teachers, a printer and printing press. As in other missions, the wives of the missionaries do most efficient service, especially in the educational department. The following are some details in connection with the several stations, as laid before the last Synod of the United Presbyterian Church.

1. CREEK TOWN.—During the first part of the year the station was superintended by Rev. Mr. Goldie, and by Rev. Mr. Robb. During the subsequent part. There are regular services on the Sabbath, and on several week evenings, the Sabbath attendance being 130. The native members of the church are 19, while there are 14 under suspension, in regard to whom, however, the missionary generally entertains good hopes. We may learn from this fact how difficult it is to wean the heathen from their unholly practices, and what patience and perseverance are required on the part of the missionaries. It is interesting to be told that they submit to discipline without the least complaint, begging of the missionaries that they may not be cast off. It is not

always that our members, in more favored circumstances, manifest the same submission. Five adults and two children were baptised during the year. The week-day school at Creek Town has on its roll 98 scholars, but the average attendance is very much less.

2. **DUKE TOWN.**—The missionary in charge of this station is Rev. Mr. Anderson. Here there is a church of thirty-one members in full communion, five being Europeans. Three adults were baptised during the year, and there are now five candidates for baptism. About 60 attend the day school, of whom 20 are pretty familiar with the great truths of the Bible. Mrs. Edgerley, who labours among the females at this station, complains of their great carelessness, but is cheered by finding a few who attend to the great truths of salvation. She mentions the case of a man who, although a slave, he is very rich, at whose house she often visited. He often said to her, "God's word is very sweet, s'op and tell me some more." When deadly sickness came upon him, he prayed earnestly that Jesus would save his soul.

3. **OLD TOWN.**—This is a station where the spiritual seed has been sown first by Rev. Mr. Robb, and afterwards by Dr. Hewan. The Gospel has been preached to the old, and instruction given to the young. As yet, however, no fruit has appeared. It is to be hoped, however, that the incorruptible seed will not die, but will in due time spring up.

4. **IKUSKTO.**—This station is about twenty miles from Creek Town, and is under the charge of Rev. Mr. Thomson. The people are all engaged in agricultural labour. Three appear to have been brought under the influences of the Spirit. The missionary, however, labours in hope, and looks for a more rich and abundant spiritual harvest.

5. **IKONORONG.**—This is a new station about twenty miles from the preceding. The Gospel is preached by the missionary, Rev. Mr. Baulie, and steps are being taken for establishing a school for the young.

The labours of the medical missionary are most valuable, and his professional skill often gains him access to quarters which otherwise he could not hope to enter. The work of translation is also carried on by the brethren who labor in Old Calabar. Efik is the language of the natives, in which the missionaries generally preach. A primer, and second book, have been prepared in the dialect of the country. A dictionary has been also completed, and a version of the New Testament has been made. The Rev. Mr. Robb, one of the missionaries, has made a first scroll of a version of the

Five Books of Moses, which he is now reading verse by verse, with the assistance of Ukpabio, the first convert, and John Eyo, the brother of the late king. He has also translated Newman Hall's tract "Come to Jesus."

King Eyo, lately dead, was a convert in his youth of the United Presbyterian mission, but was afterwards led away by the licentious practices of the country. *The United Presbyterian Missionary Record* has given several interesting particulars in regard to him. In his last illness he seemed deeply humbled under a sense of his sins. He said, "I have sinned against God most grievously, in order to drive the word of God out of my mind entirely: I have hardened my neck and committed many iniquities against God, but notwithstanding all that I have done in order that thereby my heart might cease to care about God, He has not consented to take His word out of my mind." His last words were, "Blessed are the people that know the joyful sound."

The mission has now been in operation about fifteen years, and there is abundant reason to thank God for the change which has been effected in the course of these years. The Report with reference to Old Calabar concluded with an expression of gratitude to God for the success vouchsafed to the missionary efforts of the church. "The assertion of the rest and sanctity of the Sabbath, the formation of two native congregations, the education of many of the youth of both sexes, the mastering of the native language, the public preaching of the Gospel, the circulation of useful books, the translation of the New Testament and of other parts of Scripture, the creation to some extent of a public sentiment in favor of God, of His word, of justice, and of a pure morality, and the abolition of several cruel and sanguinary practices, all shew that the Lord has blessed the labors of our devoted missionaries; and although opposition may become more keen as the conflict proceeds, we cannot doubt that He who has promised to be with His servants, will sustain them in the time to come, will cause His word, accompanied by the energy of the Divine Spirit, to triumph over domestic slavery, and all the other evils of that wretched people, and will turn them from their wicked ways to "serve the living God, and to wait for His Son from heaven."

Besides the mission in Old Calabar, the United Presbyterian Church has several stations in South Africa, in the Cape Colony, and in British Caffraria. Here, too, the Lord is greatly blessing the labours of His servants.

In the providence of God Africa is being

explored and opened up for missionary effort. Livingstone and others are enduring privations, and encountering the most imminent dangers, in their labours to explore the long unknown regions of Africa. It is well that churches should have a foothold in that land, so that as new fields are opened up they may be prepared to enter in, and take part in the evangelization of the teeming thousands of benighted Africa.

Editorial Items.

FARNHAM.—The Rev. Daniel Anderson has been inducted into the pastoral charge of the congregation in Farnham. An account of the services will be found in another column.

BRANTFORD.—The congregation of Zion Church, Brantford, have given a most cordial and unanimous call to the Rev. John M. King, of Columbus.

DOON AND HESPELER.—We understand that the united congregations at Doon and Hespeler have agreed to give a call to the Rev. M. McKenzie.

BRITISH COLUMBIA, AND RED RIVER.—We are glad to learn that the Foreign Mission Committee lately resolved to invite the Rev. S. Balme, and the Rev. J. Nisbet to proceed to British Columbia and Red River respectively. We believe both of these brethren are well adapted for the work which they are invited to undertake. It is hoped that both of them will be enabled to see their way to accept the invitation given. Another meeting of committee is to be held forthwith, and it is to be hoped that they may be enabled finally to decide in regard to the matter.

CORRECTION.—In last number of the *Record* the deficiency in the funds of the French Canadian Missionary Society should have been stated as \$2,000, not \$20,000.

ANSWER TO SYNOD'S ADDRESS TO THE QUEEN.—The Moderator of Synod has just received, through Sir E. Head, Governor General, a despatch from the Duke of Newcastle, intimating that the Address of Condolence, transmitted by the Moderator in name of the Synod, had been presented, and that her Majesty was pleased to receive the same very graciously.

THE DEBT ON THE COLLEGE BUILDINGS.

The debt remaining on the College Buildings, amounting to about £2,600, becomes due in January next. The Synod remitted the matter to the College Board, leaving it

to the Board to take the necessary steps for raising money for the liquidation of the debt. In the meantime the Rev. A. Topp, Chairman of the Board, has given his attention to the matter, and has drawn up a plan for the raising of the necessary funds. The scheme which embraces all the congregations of the Church, will shortly be brought before them in a circular on the subject. Meantime it is encouraging to state that the first part of it, which aimed at so many subscriptions of £50 (\$200), has been, we may say, secured in the course of the last ten days. The cities of Montreal, Quebec, and Ottawa, and the town of Brockville, have been visited already. Their contributions have exceeded the amount looked for in the scheme, so that if the other cities and towns, when visited, as they will be shortly, are equally liberal, the first and second parts of the plan will be crowned with success. It will then depend on the Congregations of the Church from which a very moderate average sum will be expected, to complete the amount necessary to wipe off the debt entirely. Particulars will be given in next Record.

FARNHAM.—INDUCTION.

The Presbytery of Montreal met in the Church of Farnham Centre on Wednesday the 18th current, for the induction of the Rev. Daniel Anderson into the pastoral charge of the congregations of Farnham Centre and West. The weather, which was all that could be desired, enabled many to come from a distance, so that the church was well filled with a highly respectable and attentive audience. The service began about half-past ten o'clock, morning. The Presbytery having been constituted by prayer in the vestry, the edict was again ordered to be read to the congregations as had already been done on previous Sabbath. No objections being offered, the services of the day were proceeded with. The Rev. A. F. Kemp, who has taken a deep interest in these stations from the beginning, presided, and preached an effective sermon from Luke viii. 18: "Take heed, therefore, how ye hear." After sermon, the usual questions having been asked, and answered by minister and people, Mr. Anderson was inducted as pastor of the congregations in Farnham, and received the right hand of fellowship from the brethren of the Presbytery. The Rev. Dr. Taylor, Moderator of Synod, then addressed the minister in that impressive and dignified manner for which he is so remarkable—finely exhibiting the deportment of the Christian gentleman, as well as of a father in Israel. The Rev. W.

Coulthard of St. Louis and Valleyfield, also efficiently addressed the people as to their duty to their pastor, and their intercourse one with another. After service, Mr. Anderson received the hearty congratulations of the congregation at the door of the church. In the afternoon of the same day, a soiree took place which was provided by the ladies of the congregation and other friends, and which, it is scarcely necessary to say, manifested abundance and variety of the good things of this life. Besides the brethren of the Presbytery, there were present, with their ladies, J. O'Halloran, Esq. M.P.P. for the county, and Dr. Gibson of Dunham. Rev. Mr. Thornlow, Wesleyan minister, though present in the early part of the day, had reluctantly to leave on account of domestic affliction. As the result of the genial influence of the addresses of the gentlemen above named, it is pleasing to state that the sum of \$170, which still remained as debt upon the church, was put in a fair way of being speedily raised. The choir of the Sons of Temperance enlivened the proceedings of the day by singing a number of excellent pieces appropriate to the occasion.

The congregation is thus laid under deep obligation, not only to the members of Presbytery, but to the other friends who so kindly lent their valuable aid in contributing to so desirable a result.

The church, which is thus nearly free of debt, is a brick one, with a handsome steeple, and is creditably finished inside. Altogether it is an ornament to the neighborhood. Mr. Anderson, who is the first permanent minister the congregation has had, enters upon an interesting field of labour, to which he has been most cordially called.—*Com.*

Items of Religious and General Intelligence.

SOCIAL SCIENCE CONGRESS.—The Social Science Congress was held this year at Dublin. The meeting was a very successful one. Lord Brougham, as President, was received with great enthusiasm. There were discussions on the subject of religious education, the employments of women, and various other important topics.

THE STATE OF RELIGION IN BULGARIA.—For some time there has been considerable excitement in Bulgaria arising from a strenuous attempt of the Roman Catholics to establish their power in that land. This has been defeated, and the tendency of things there is in favour of Protestantism.

BISHOPS APPOINTED.—Dr. Baring, Bishop of Gloucester and Bristol, succeeds the late Hon. and Rev. Dr. Villiers, Bishop of Durham; and Dr. Baring is succeeded by Dr. Thomson, a very eminent Theological Professor of Oxford. Dr. Baring is thoroughly evangelical, and Dr. Thomson is one of those who are stepping into the field to continue the "Essays and Reviews."

COLLEAGUE AND SUCCESSOR TO DR. CANNON.—The Presbytery of Hamilton have refused the translation of Mr. Dykes, from East Kilbride to Free St. Georgis, Edinburgh. The case is appealed to the Synod of Glasgow.

DEATH OF MR. DOUGLAS OF CAVERS.—Recent papers convey tidings of the death of James Douglas Esquire of Cavers. Mr. Douglas was a man of high christian principle. He wrote several popular treatises on philosophical and religious subjects.

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.—This Synod met in Montreal on 10th September and continued in session for several days. Considerable time was taken up in discussing the patent of the Metropolitan's appointment, and in drawing up standing rules for the conduct of business. It was agreed that the Bishops should sit as one House, and the clergy and lay delegates as another. Rev. Dr. Beaven was elected Prolocutor of the Lower House. The Provincial Synod meets once in three years.

FREE CHURCH OF SCOTLAND. COLONIAL AND CONTINENTAL REPORT.

We have received the Report of the Colonial and Continental Committee of the Free Church of Scotland, printed in pamphlet form for distribution, and have read it with deep interest. It details the operations of the Committee during the past year. These have been rather less extensive than in some former years, mainly in consequence of the limited funds available for the work under the charge of the Committee. The Committee, however, with the means at command, have sent out to various stations in the colonies eleven ministers, and three teachers. Most of the ministers have been sent to Eastern Australia; and of the teachers, two have been sent to New Zealand.

In the continental department no new appointments have been made. But the Report contains much interesting information with reference to stations supplied in Italy, France, Malta, and Gibraltar, and with reference to the state of religion in these places. In Italy the past was a most eventful year. A great moral and religious

revolution has taken place in Italy, and it is pleasing to observe that the Presbyterian ministers occupying stations in that interesting country have borne no mean part in the movements which have been originated for the extension of evangelical religion. In Leghorn the Sabbath and week-day services have been well attended, and Dr. Stewart has been encouraged by seeing several truly converted through the word of truth. Mr. McDougall's labours at Florence have also been greatly blessed, and his church is looked upon as the rallying point for Christians of various countries and denominations. The season of prayer in January last was exceedingly interesting. Night after night ministers and members of various churches, stations, Swiss, British, and American, took part in the exercises. The station at Genoa under the superintendence of the Rev. D. Hay, has been in a state of growing prosperity.

It is interesting to notice the extent to which the church has been made instrumental in advancing the interests of religion on the continent, as well as in the British Colonies. But the chief feature of interest in the Report this year is the prominence which it gives to the question of Union. Viewed in this light it may be regarded as a historic document of great importance. It records the Union in Nova Scotia, and the proceedings in Canada which have now happily terminated in Union, and gives a full account of the proceedings in the Free Church Assembly with reference to the Union in Australia, including a report of the discussion in last Assembly, when Principal Cunningham delivered his telling and powerful speech, and when it was agreed, by a vote of 64 to 341, to approve of the Union and to reject the proposal to recognize the dissentient brethren in Australia as the "Free Presbyterian Church of Victoria." It contains the Articles of Union adopted in Australia, in Nova Scotia, and those now adopted in Canada; and also the deliverance of the General Assembly on the various points brought out in the Report. The following is part of the deliverance of the Assembly with reference to the churches in British North America:—"The Assembly rejoice in the continued prosperity and vigour of the churches in British North America, and regard with satisfaction the union now consummated between the Free Church and another Presbyterian Church in Nova Scotia, and the similar union into which the corresponding parties in Canada have resolved forthwith to enter." It is thus pleasing to find every church which may be regarded as standing *in loco parentis* to the Presbyterian Churches

here which are now united,—the Free Church, the United Presbytery in Church, the Presbyterian Church in Ireland, and the Presbyterian Church in England,—expressing through its supreme court, the most decided and hearty approval of the union lately consummated.

A PRESBYTERIAN MISSIONARY IN VANCOUVER'S ISLAND.

We subjoin the following extracts from a letter, or rather journal, from the pen of the Rev. John Hall, the missionary sent out to British Columbia by the Irish Presbyterian Church, copied from a Londonderry paper kindly forwarded by the Rev. W. McClure. The statements contained in these extracts certainly should have the effect of quickening and stimulating our zeal in carrying out the long contemplated idea of sending a minister to the same region. Mr. Hall has been exploring the land, and has found many Presbyterians, as well as others, as sheep without a shepherd. The extracts subjoined are necessarily brief. In other parts of his letters he gives lively and graphic descriptions of scenes witnessed by him in the course of his missionary tours.

MISSIONARY EXPLORATIONS.

To be able to report from personal observation, I went from Salt Spring to Nanaimo—a rising town, about 100 miles by sea from Victoria. It will, in all probability, become an important place, as it is the depot of our coal district. Were the mines worked with more energy, and did the authorities of California admit the coal at a smaller duty, the wealth of Nanaimo would increase rapidly, as the coal beds around are very extensive, while its harbour is about the best along the North Pacific. The mines have been worked for a number of years by the Hudson's Bay Company—the owners of the soil. To work them miners have been brought from Ayrshire, Stafford and Durham. They make from 10s to 12s per day, which they spend freey or strong drink. The Scotch miners were at one time more in number than they are now. They have increased of late. There are now ten families, and fifteen unmarried men, a few of whom, it is to be feared, live with squaws. Miners complain of the state of religion in the place. The crowd at one of the grog shops on Saturday night is greater than in the two places of worship on Sabbath morning. The Methodists have here a pretty little chapel. The congregation is composed chiefly of Scotch Presbyterians, for although the English are far more numerous, very few of them attend either place of worship. 'Tis so happened that a house for a minister had been erected here some six years before one arrived. An Episcopalian and a Wesleyan came about the same time, and the Wesleyan was chosen by a large majority, and so obtained the Church property. Acting on the principle, I presume, that every church ought to look after her own children, Bishop Hill has paced a minister here, and is about to have a church built, and doubtless, although the congregation is as small as need be, it is prudent to occupy the field as early as possible. There are three Colonial schools on Vancouver's Island, besides a large Colle-

gate institution, and a few private schools. One of the Colonial schools is at Nanaimo, and two at Victoria. The teachers of two of these schools should be Presbyterians, were the schools denominational, which they are not. At one of them I believe all the children are Scotch, and yet the teacher is an Episcopalian, and the superintendent a minister of the Church of England. The teachers receive £150 per annum, besides house and garden and liberal school fees; and they are by no means first class officials. So anxious have the people near one of these schools been for the Gospel, that they constrained the teacher, who was also a successful shopkeeper, to act as minister, till he left the colony. I am at a loss to explain the state of things that has obtained as regard churches and schools here. The churches at home are not blameless in this business. It must have been known to ministers and elders in the Orkneys and in Ayrshire that dozens of men and women were drafted out here by the Hudson's Bay Company; and had the matter been brought before the Board of Missions, we should not now be under obligations to the shepherds of other flocks, for following and folding our sheep in the wilderness. For my part I am thankful to them for so doing; but at the same time, I am of opinion that they are not able to relieve the Church of Scotland of the obligation under which they lie to their Great Head, and to one hundred families on this island.

A MIXED CONGREGATION IN THE WILDERNESS.

The whistle of the steamer in which we sailed brought to the beach half a score of settlers, robed, some of them, in red over-shirts, some in blue, and accompanied with dogs and guns. Two canoes carried passengers, provisions, and the mail bag ashore. Arriving at the hut of a Highlander—the first hut erected on the island, and about the humblest post office in the wide empire of England—the contents of the mail bag were exhibited on the rickety imitation of a table. The postmaster, unlike his official compeers, performed his part in presence of as many as the hut would hold. Not a word was uttered not a hand touched the table, till he had arranged some fifty letters and newspapers. Settlers from distant parts were first served. Letters were opened, and newspapers scanned with avidity for news from home. It was the Sabbath, and a Presbyterian minister being present, it was proposed to have a short service before separating; and as the hut was too small to accommodate all, we turned out, arranged ourselves on logs, and joined in the first religious service held by Christians on that side of the island. Among those present there was an organ builder from Ireland, a civil engineer from Scotland, and a Physician from England, who speaks half a dozen languages, besides two officers of the British army, and three or four others who have been once or twice round the globe. In short the small congregation was composed, chiefly of gentlemen in the garb of back-woodsmen.

SALT SPRING ISLAND.

This Island has obtained its name from the number of salt springs on it, which are supposed to percolate through latent rocks of that useful mineral. The climate is charming, so that probably, in a future age, people may repair to it, for such hygienic objects as bring invalids to Harrowgate, and the Bridge of Allan. The soil is very productive, and deeply covered with vegetable decomposition. The forest is dense, the timber fine. The scenery is not so magnificent as that around Victoria, but it is as beautiful as wood and water, lakes and bays, and land-locked straits can render it. The absence of human art and

life, and the sameness of arborescent outline detract from the scenery along this coast. The woods abound with deer, wolves and panthers, the waters teem with fish, and the air swarms with feathered tribes. What strange sounds some of these creatures make! How different the buzz of the humming bird, from the boisterous notes of the red breast, and the wild, wailing laugh of the swallow! Fruits and flowers abound in such varied profusion, that you brush off the bloom of the wild grape and strawberry at every step; and one can hardly help thinking that he walks through one of nature's abnormal gardens. For myself, I felt thankful to my Maker that a poor wanderer should have placed at his disposal such a profusion of fruit and flowers, as is seldom within reach of the princes of this world. We left the island for Nanaimo, our chief regret being that we should not leave some one behind to stimulate the people in the way of the Lord. They are without school, church, or minister, and how long they may remain so, I am not able to say.

Victoria, 2d June, 1861.

THE MEETING OF THE EVANGELICAL ALLIANCE IN GENEVA.

We have not yet received full accounts of the meeting, in Geneva, of the Evangelical Alliance. The meeting opened on Monday 2d September, special services having been connected with reference to the conference on the preceding day. Up to the time when the last accounts which we have seen closed, the subject, of the Sabbath, and the religious condition of the masses, had been discussed. We hope next month to give a condensed view of the proceedings.

Sunday, Sept. 1.—A meeting of prayer. Monday, Sept. 2, morning.—Opening Address, by the President of the French branch of the Evangelical Alliance. Address by the President or delegates of the several sections. Concluding address by Pastor Barde, of Geneva. Afternoon.—The Sabbath, and the best Means of Promoting its Sanctification; paper by Professor Godet, Neuchâtel. First speaker, Pastor F. Couin, Geneva. Tuesday, Sept. 3, morning.—The Religious Destitution and Immorality of the Masses in all Countries, together with the Means which Wisdom and Experience may point out for the Application of the only efficient Remedy for these great evils; paper by P. de Rossau St. Hilaire, Paris. Dr. Macleod, of Glasgow, and Dr. Guthrie, of Edinburgh, will speak on this question. Afternoon, Mission Work among the Heathen since the Conference at Berlin; paper by M. Christ, President of the Society of Missions, at Basle. First speaker, Pastor L. Bridel of Yverdon. Wednesday, Sept. 4, morning.—Critical Examination of the Scepticism of the Present Day in France; paper by M. Ernest Naville, of Geneva. First speaker, Pastor Bastie, of France. Afternoon.—The people of Israel and the Gospel of Jesus Christ; paper by Dr. Copados, of Holland. First speaker, M. William Petavel, of Neuchâtel. Thursday, Sept. 5, (no meeting in the morning.) Afternoon—Italian meeting. Italy and the Gospel; paper by Pastor Meille, of Turin. First speaker Prof. Mazzucchi, of Bologna. Friday, Sept. 6, morning.—The Characteristics of the Reformation and of the Reformer of Geneva; paper by Dr. Merle D'Aubigne, of Geneva. First speaker, Prof. Herzog, of Erlangen. Afternoon—Sunday

Schools; paper by the Rev. J. C. Fletcher, of New-York. First speaker, Master Paul Cook, of Calais. Saturday, Sept. 7, morning.—Religious Liberty considered as the Guarantee of the Order and Peace of States; paper by Pastor E. de Pressense, of Paris. First speaker, Pastor Vignot, of Geneva. Afternoon—American meeting (in English). Influence of Civil and Religious Liberty on Roman Catholicism in the United States—the Rev. Dr. Baird, of New-York. Monday, Sept. 9, morning—English meeting. The Colonies of the Anglo-Saxon Race, with a View to the Dissemination of Evangelical Christianity throughout the World, and the Means by which this may be successfully accomplished. Afternoon—The Religious Condition of the People of Eastern Europe and Western Asia; speakers, M. Fredrick Rougemont, of Neuchâtel, Pastor Monsef, of Ireland. Tuesday, Sept. 10, morning.—The Importance of uniting Doctrine with Christian Life in order to the Prosperity of the Church; paper by Pastor Bauty, of Yverdon. First speaker, Pastor Grandpierre, of Paris. Afternoon—The Religious Movement in Germany since the Conference of Berlin; paper by Pastor L. Bonnet, of Frankfurt. Chief speaker, Prof. Tholuch, of Halle. Wednesday, Sept. 11, morning—Meeting reserved from Geneva Switzerland. What are the Principal Points on which the Rationalism of the present day, particularly that of German Switzerland, is opposed to Evangelical Christianity? Paper by Prof. Reggenlach, of Basle. Afternoon—Meeting reserved for Germany. Thursday, Sept. 12 morning—On Christian Brotherhood and the Characteristics which should distinguish Controversy among Christians; paper by M. Agenor de Gasparin, of France. First speaker, Pastor Tonniez, of Geneva. Afternoon—Revivals; paper by Pastor Anet, of Belgium. Chief speaker, Pastor Frederick Monod, of Paris.

THE UNITED STATES—GENERAL FAST.

There is nothing of importance to note with reference to the state of things in the United States, except that the proclamation of General Fremont, declaring that all the slaves of the rebels shall be free, has been modified by the authority of the President.

It is deeply to be regretted that the North does not connect its self more decidedly with the cause of Freedom.

The religious newspapers have been calling attention to the national fast, which was to be held on the last Thursday of September. The appointment has met with general approval. The *Christian Press* says:

We are anxious for the observance of the last Thursday in September. It will be a test day. If our readers, by non-observance, show that they have made the appointment only as a form; if the people, by failing to respond to the appointment, show that they have no sorrow for national sin; if there be not that humiliation and prayer which are demanded at such a time as this, we tremble for "our arms;" and cannot hope for "A speedy restoration of peace." Let there be a special preparation for the observance of the day. Let the spirit in which it should be kept precede the day itself, and may it long be remembered in our national history, as a time when the people of the United States, with one heart, truly turned

unto the Lord, and thus made it consistent for Him to bless them with that peace which he only can bestow.

The *Messenger* says:

The most important act of the late brief session of Congress was the request made to the President to appoint a day of fasting and prayer. While a large part of our fellow citizens may have little faith in the efficacy of such means, the Christian portion of the nation will esteem it a great privilege simultaneously to implore the Divine interposition in our complicated and darkening trials. The conflict is assuming gigantic proportions, unparalleled in the history of the world. Its magnitude is absolutely appalling. A glance at its widening scope is sufficient to confront the strongest mind. God doubtless has a controversy with the nation and to obtain relief the national heart must make penitent confession, and the national knee must humbly bow at the throne of Sovereign Mercy. Away with the silly subterfuge that the loyal States are without sin.

The *Boston Congregationalist* says:

We trust that all Christian people of every name and denomination will keep the day in accordance with the President's request.

Let it be signalized by general attendance upon the House of God. Let preachers feel that their sermons will be heard by crowded congregations, and their suggestions heeded by penitent and patriotic thousands, and they will be encouraged to pulpit efforts on that day that shall be worthy of the time, and of the sons of the Puritans. And let our prayer meetings be thronged with those who are willing to confess and forsake their iniquities, that so the Lord may shed a blessing on the day, and hallow it, and save the land for it.

We would not have it a day for political preaching, any farther than "political" preaching shall be necessary to that intelligent repentance, humiliation and reformation of life which we—as citizens owe to our Heavenly Father. So far as such preaching takes hold upon such action, it seems to us the very preaching which the hour demands. But we trust the redoubtant thought and impression of the day may be one of spirituality, the great confession, that of personal sin; the great supplication, that for personal sanctification and salvation. Then may we hope that God even our God, will bless us!

Communications, &c.

HINTS ON REVIVAL.

Refreshing as it is to hear of revivals, it would doubtless be more refreshing to be witnesses of them. The spiritual improvements which have lately been effected in the United States, in Ireland and Great Britain, in Sweden and in Jamaica, have afforded us no little measure of gladness: but our gladness would rise to a higher pitch if similar progress were witnessed among ourselves. It is indeed greatly needed. It is freely acknowledged on all hands that the state of religion in this country is far from being what it ought to be. Nor will any Presbyterian fail to admit, that the piety of many who are connected with us is comparatively dwarfish and feeble; while many who attend our places of worship, regularly or irregularly, are steeped in the grossest moral indiffrence, or are still in the gall of bitterness and the bonds of iniquity. The question therefore is an urgent one, should not some par-

ticular efforts be made to bring about the conversion of sinners, and to elevate the piety of God's people? We are fully aware, in asking this, that the ends referred to cannot be effected without the grace of the Spirit, and that even to secure this we must keep to the old instrumentalities, the preaching of the word and the exercise of prayer. But surely, in harmony with all this, we may set ourselves as we have rarely or never yet done, we may put forth unwearying endeavors to awaken repentance in the hearts of the ungodly, and to stimulate believers in the ways of well doing.

Now in order to this, we must set our hearts particularly on it. As far as ministers are concerned, they are apt to suppose that after they have made their appeals from the pulpit, and have spoken faithfully from house to house, they can do no more. Nor, in one respect, can this be doubted. But is it not possible that the purpose of their labours may be too feebly felt, that even with themselves there may not be a sufficient realization of the great ends intended by their office? And these ends they must more intently look at and keep before them, if they would hope to effect saving good, just as the husbandman, in sowing the seed and casting the seed into it, is bent on acquiring fruit, and aims at a large amount of fruit. Ministerial labour is not neglected among us; far less are our teachings of a questionable character; but with all our endeavors to teach soundly, and to teach respectably, let us seek with more eagerness than ever that our efforts may be followed up with success, in the quickening of the dead, and in the growth of those who are spiritually alive.

It seems to be certain, too, that our style of preaching would require to be modified. A fine style of preaching is good in its own place; and we hope that where sinners are wanting, propriety and decency will not be wanting. But these qualities may be aimed at too much; and certainly they will be, if they stand in the way of edification. For the purpose of real spiritual good, the Word must be handled with much simplicity, and with such directness and home-thrusting as to bring it into close connection with the conscience. It was thus that Peter and Paul preached; it was thus that Wesley and Whitfield preached; it was thus that James and McCheyne preached; and if reference may be made to living preachers, we would add the names of Ryland and Spurgeon, who, with all their other recommendations, labour in no ordinary measure to present the truth simply and plainly, and thereby to get at the hearts of their hearers. Nor without success. Who is not aware that such ministrations as those referred to issued, or are issuing still, in bringing many sinners to Jesus, and in building up believers in their most holy faith? Let such ministrations, then, be initiated. Following these illustrious men, let us treat the lessons of Holy writ with all possible plainness and clearness, not declining to turn to account biographical facts, or the scenes of nature; and in so doing, we may find our labours more successful, in converting sinners and in benefiting saints.

We cannot, however, suppress the conviction, that our hope of success would be greatly increased if we had more of the aid of lay agency. We have lay agency in

various forms, at presbytery, synodical, and other meetings, in public as well as in private. But the lay agency we now desiderate is for offering prayer and giving addresses in connection with special religious meetings, and for circulating tracts or inviting the careless to the house of God. It is well known that in various quarters such agency has been employed of late, and with very great success. We do not refer to educated men merely, such as Radcliffe and North; but also to uneducated men, such as Richard Weaver, and Robert Cunningham and Duncan Matheson. These, and others, with but little learning, but feeling powerfully the benefit of the Gospel, have laboured to a very great extent, in leading devotions, in recommending Christ, and in trying to promote the work of religion; and the good they have done is quite incalculable, as many a child of God acknowledges, together with many a once-reproba who is now rejoicing in the blessings of salvation. Now the very same kind of agency may be called forth in Canada; and not only with no disadvantage to ministers, but with great benefit. Let sensible elders, or pious persons who may not be in office, co-operate with their own or other ministers, in leading prayer at public meetings, or in giving advice to religious enquirers, and we cannot doubt for a single moment that the ministers would be conscious of additional strength, while their fellow church members would be greatly revived, and sinners might be roused to serious inquiry and brought to the feet of the Lord Jesus. We greatly lament that in Presbyteries an bodies lay agency is so much kept in abeyance. It may be abused; and so has ministerial agency; but it may be employed with immense advantage for the work of revival, as well as for other ends; and if even a few laymen were to come forward, with such a spirit as those in the old country, we might soon be told, that either through their labours or through the labours of the ministers they assisted, a serious awakening was produced and numbers were added to the Lord.

In immediate connection with this point, we cannot help making the suggestion, that in practicable places, and at practicable seasons, continuous meetings might be held. In cities and large towns such meetings might be held at any season, in the fall or in winter, at full moon or without moon, but in small villages or in rural parts, favorable weather and passable roads would have to be looked at. And of course when we speak of continuous meetings we mean a succession of evening meetings, for a week or a fortnight, or longer if desirable. At such meetings, addresses or sermons might be delivered, bearing directly on vital practical points; anecdotes or other information connected with soul-work might be communicated, and several might lead in earnest praise and prayer. In addition to all which, intimation might be given that if any were desirous of being conversed with, they might wait at the close of the public service, or at any time call at the minister's house. We do not suppose that such meetings can be positively objected to. But if so, we are not careful to answer the objections; enough for us that, on both sides of the Atlantic Ocean, both recently and many years ago, meetings of exactly a similar kind, con-

ducted with great gravity and with great solemnity, have led to the salvation of many, and have greatly turned the work of religion. Is it not a suitable question, then, if in various quarters of modern Christendom, special continuous meetings have not suited in unspeakable and extensive good, might not we, whose lot is cast in this land, resort also to similar meetings, in the hope that, with God's blessing, similar good might be brought about?

It must be remembered all the while, that the good which is sought by any such agencies must be sought in connection with earnest prayer. "Elias was a man subject to like passions as we are, and he prayed earnestly, and the heaven gate came, and he brought it forth her out?" "Art thou of you that agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven?" So says Scripture. And are we not told in recent publications, that when great revivals have taken place, they were both preceded and accompanied by earnest prayer. Indeed it is one of our main beliefs, expressed plainly in our printed creeds, that without prayer for divine influence, ministerial or other labour will prove ineffectual, either in converting sinners or in building up believers. And we are strongly on the other hand, that in answer to his servants' and people's prayers, especially when earnestly persevered in, God will bestow the agency of his Spirit to crown with success the preaching of His word. Is it not our duty, then, to abound in prayer! In social as well as in secret prayer,—in special as well as in general prayer! And now that the bustle of the summer is past, would it not be well if our union or congregational prayer meetings were attended more largely, if numbers of our elders or church members would help to conduct them, and if genuine revival work were devoutly sought for in connection with them? Let us not be cold-hearted on this matter; let us "pray always a demand." The clouds are floating in the spiritual firmament: "God is waiting to be gracious;" but he wishes "to be enquired of;" and in common with others of his true people, let us cry mightily and humbly to him, until he pour us out a blessing that there shall not be room enough to receive it. "Surely his salvation is high them that fear him, that glory may dwell in our land. Turn us O God of our salvation, and cause thine anger to ward us to cease; with thou not revive us again, that thy people may rejoice in thee."

P. A.

CATECHETICAL TRAINING.

To the Editor of the Record.

DEAR SIR,—I beg to call the attention of my brethren, as well as parents, and Sabbath-school teachers, to a very useful manual of instruction for the young connected with our congregations. I refer to Lauch's Brief Analysis of the Shorter Catechism, an edition of which has been published by Mr. Becket, and is now for sale at Mr. Milne's Bible Depository, Montreal. As in my former charge in Coburg, as well as in Scotland, I made use of the above catechism in the Sabbath schools and Bible classes, and can bear testimony to the ben-

of tendered from it by the young. I have now introduced it into my classes here, and I am persuaded that were the young men clerical with the Canada Presbyterian Church made to learn and understand it, the probability would be less likelihood of their adopting erroneous views on religion, and less risk of their being alienated from our church.

The edition which was published in Glasgow has the following commendation:—
 "Which so names a subscriber, have examined Mr. Leitch's Brief Analysis of the Assembly's Shorter Catechism and we have great pleasure in recommending it to parents, teachers, young people, and others, as a valuable manual of Christian instruction. Its statements are clear, correct and scriptural. The proofs are judiciously chosen. Its explanations are concise and comprehensive, and its language is remarkably simple and perspicuous.

ROB. BURNS, D.D., Paisley.
 JOHN McNAUGHTON, A.M., Paisley.
 ROBT. MACNAIR, Paisley.
 WM. BLACK, D.D., Glasgow.
 ALEX. GIBSON, Balmaghie.
 THOS. BURNS, D.D., Glasgow.
 JOHN EDWARDS, B. d. d. g. t. o. n.
 WM. KIRSTON, D.D., Glasgow.
 JOHN JAMES ROWAN, Greenock.
 DAVID STOW, Esq., Glasgow."

Yours sincerely,

THOS. ALEXANDER.

Percy, Norham, 9th Sep. 1861.

AN INTERESTING CONGREGATION.

To the Editor of the Record.

DEAR SIR,—While spending a few days in the township of Inverness, in the Co. Meaganne a short time since, I had a forcible illustration of the difficulties which attend the best congregations in some of these settlements. It may not be uninteresting to your readers, and possibly not unprofitable in the present case, to note the facts in connexion with the instance referred to.

The settlers of Inverness have ever shown their attachment to our Church, but have not had a settled ministry until the last six years. Through some error in the deed by which they held their church, it has within the last two months passed into the hands of the Established Church of Scotland. They are consequently now obliged to worship in the fields. The congregation thus left without a place for worship numbers I should say, over two hundred at least. That number was in attendance the Sabbath last I was present. I can assure you it was a romantic as well as a solemn and pleasing sight to witness in goodly number attending punctually on the hill side, seated on rocks and fallen trees, listening gladly to the Word of truth. Their highly and deservedly esteemed pastor being absent at a neighbouring station, the elders conducted the meeting, offering solemn praise and prayer, both in Gaelic and English, reading a chapter, and then Spurgeon on the great revival. Verily we found it good to be there. The whole surroundings of the meeting were strongly suggestive of some of the early histories of the church in the land of our fathers, when they had to worship on the hill-side or on the mountain top, as circumstances would permit.

Since dispossessed of their church, this congregation has made good progress towards the erection of a new one, the foundation and frame have already been contracted for, but they are afraid they will not have the means to cover it in before winter comes on. He is clearly an object worthy of the contributions of Christian friends. If some from each congregation would throw in their mite to help it would be attained. These people deserve help, having helped themselves, and overcome various obstacles. Any who may be disposed to help in the matter can forward their contributions to Rev. John Crombie, Inverness, James Hossock, Quebec, or had them to their own minister requesting him to forward them. I am, dear Sir, yours, &c.,

A TRAVELLER.

Quebec, 12th Sep. 1861.

VILLANOUS IMPOSTOR.

MR. EDITOR.—The following statement of facts in connection with the career of a notorious impostor, will speak for itself, and afford a lesson of caution to all who read it.

About eight years ago a young man named John Mavors, seventeen or eighteen years of age, came from the city of Aberdeen, Scotland, and obtained a situation in Kingston, Canada West, as clerk in a store. He boarded in a respectable family connected with Chalmers' Church, and attended the ministry of the Rev. R. F. Burns. He was well educated, and brought with him a good library. His apparent zeal and piety gained for him the confidence of many, until having been found in bad company and under the influence of liquor, he thought it better to leave Kingston. He crossed to Long Island. Here he engaged in teaching, with success and also engaged the affections of a young lady, to whom he was married. He moved to the American side, and obtained a situation there as a Presbyterian minister. In consequence of cruel treatment of his wife, her father went to see them in the States, when he suddenly fled, and John Mavors was heard of no more in that quarter. Mrs. Mavors was by that time the mother of a fine boy.

About two years after the same person appeared in Bath, C.W., as John Erskine, a "Free Church student," and obtained the mastership of the Grammar School. He also engaged in preaching, occupying occasionally the pulpit of the Presbyterian Church there with acceptance, and commanding the confidence and respect of the community generally. In about six months he was again married to a respectable young lady, with whom he lived for four months, and she afterwards became the mother of a son. Cruel treatment of his wife also, was the cause of their separation; and subsequent enquiry at the Principal of Knox College convinced them that they had been grievously imposed upon by the winning and accomplished villain. Before their separation he had succeeded in obtaining a ministerial charge at Hammond's Corners, near Ogdensburg, N.Y., but did not go thither, as his wife would not accompany him.

Within a few months he appeared again in Shamontide, C.W., under the name of Ross, as a teacher; but finding himself suspected he went to Princeton, C.W.,

where, as John Chalmers, a teacher, he presented forged papers bearing Dr. Ryerson's signature, which led to his detection; and the narrowly escaped being apprehended by the officers of justice, on the information of his second wife.

He next was found in Rochester, N.Y., as John Mavors; afterwards he assumed the name of Mather, and again of Ross. Having had to leave Rochester, he passed through Canada, preached one Sabbath in Cobourg as a licentiate from Rochester, and assisted in St. Catharines more than once, until being pressed to shew his papers by the minister there, he left abruptly. He then visited Western New York, where he continued his wicked practices till he was exposed in the *Hatsaw New Yorker*, and other American papers. At that time he assumed the name of John Knox, and shewed papers of ordination from the Presbytery of Kingston, C.W.

In October, 1859, attention was called to this impostor in the *Montreal Witness*, in two successive issues, warning the public against him.

Again, in June, 1860, he turned up in Berdington, N.Y., as a licentiate of the Presbytery of Cobourg, C.W., under the name of Wm. Logan Taylor. He went to Rev. James Ballou, of Coebridge, N.Y. (N.S.) and shewed him forged papers purporting to be signed by Dr. Willis and J. Laing. He received from him a general commendation, and on the strength of it was heard as a candidate by the Presbytery an congregation of Berrington and Daran, and being found acceptable, became their pastor. In the end of July he pretended to go to Cobourg to receive ordination, and having been absent for four days, returned with forged papers, signed, Claus McLaren Moderator of Presbytery and James Bowie Stated Clerk. These he shewed with another, signed by Dr. Willis, and a third, signed by J. Laing. In September following, he married a third time. The lady lived with him only four months when she had to leave for the same reason as the others. He went to Buffalo, and writing from that city said as much as that he was a minister who was deposed in 1859 by the Presbytery of Toronto, and riddled the friends of the lady to Rev. J. Laing of Cobourg for information. He was on the point of being called to the pastorate of a church at Black Rock, N.Y., when, after correspondence with Dr. Willis and others in Canada, his infamous doings were brought to light, and he disappeared.

Attention was again called to this extraordinary villain in the American papers. His last letters were dated from Buffalo in February, 1861, but he was seen in Cornwall, C.W., in May last; and it is supposed that he went into the Glengarry District.

John Mavors (whatever other name he may assume) is a man of about twenty-six years of age, five feet six inches high, fair complexion, thin sandy hair, curling slightly, small grey eye, high forehead though not broad, with the hair receding—on the whole, good looking, with pleasant expression, generally smiling, and peevishness—nervous and restless, but not easily discomposed—rapid in his motions—a great smoker, and fond of drink. He is an eminent general scholar, but well acquainted with Calvinistic theology; a good speaker,

with fair command of language, and rich in illustration.

It is hoped that the public, and particularly ministers, will be on their guard against this impostor, and if any one can trace him out, they will please communicate directly either with Rev. John Laing, Cobourg, or Rev. John Scott, Naparree, that the necessary steps may be taken to bring him to justice.

THE SLAVERY OF SIN.

“Jesus answered the Jews, Verily, verily I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.” John, viii 34-36.

The Scriptures frequently employ similitudes in the illustration of sacred truth, and the words of the Evangelist present one of these to our thoughts. Conceive, then, a human being whose body has become the property of another; whom, his own poverty, or his crimes, or war, or commercial rapine has made a bondman. He is no longer the master of his own actions, nor has he the power of gratifying at his own pleasure even the most imperious necessities of his nature. He thirsts, but he cannot drink except at the permission of his owner. He hungers, but he cannot appease his hunger, except by his owner's consent. He wishes to walk forth under the open sky, that he may feel the breeze which wafts refreshment on its wing to ten thousand meaner creatures over which man received dominion, but this he dares not do except at another's bidding. He desires to repose from his toils under a scorching sun, but if he ventures upon his rest without the consent of another, toil still more intolerable, or stripes, or chains, or death itself awaits him as the punishment of his offence. In short, he does not live for himself; he cannot seek enjoyment for himself: at the mercy of another's will, he may be consigned to every conceivable species of wretchedness. By the common consent of men, therefore, such a condition is held to be more miserable and degraded, than the poverty of the poorest human being whose limbs and sinews are still his own. The man who has freedom possesses a thousand blessings in that word. It is happiness to live by another's sufferance and die at another's frown. It is itself a happiness to walk the earth at our own pleasure, and to be governed by an unfettered choice. The man who is free has the power of pursuing his own happiness in the best manner which he conceives he can employ for that purpose; and, therefore, for him life may be said to spread out all its attractions, society presents all its advantages and all its stores, and nature all her gifts. He may enter on the largest course of acquisition and enjoyment which the world opens up to the powers of man.

This contrast but faintly illustrates the two opposite states of liberty and bondage—liberty and bondage of a different description—set before us in the words at the beginning of this article. It is true that the word “servant” in the original (δούλος) often means one that renders a free and honorable service, but its other meaning,

that of slave or bondsman, is equally or still more frequent; and it is evidently determined to the latter import in this place by its contrast with freedom—a freedom bestowed in the way of manumission, which is the setting of a slave at liberty. This is referred to when it is said, “The servant abideth not in the house for ever, but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.”

We need hardly mention that the slavery and the freedom of these verses are of a spiritual kind—they belong not to the body but to the soul. At present, we shall speak of the slavery of sin—in a future paper, we may speak of the liberty which Christ bestows.

The slavery of sin, as just remarked, is one which is felt in the mind of man. It consists in a love to sin so powerful that the soul habitually chooses and pursues it, in opposition alike to the remonstrances of conscience and of revelation. It does not consist in the mere promptings of natural appetite or other principles of man's natural constitution, but in the consent of the will which gives to these a criminal ascendancy over the man, although he knows he ought to govern them. The essence of sin is disobedience to the law of God, who commands us to keep creature goods in their proper place, and to seek Himself as the portion of the soul. The root of sin is the apostasy of the soul from God, in such a preference of self to His will and authority, and such a contentment for God as the source of happiness, that the sinner walks in the way of his own heart, and makes the world his portion and his God.—No man can complain of the bondage of sin as his misfortune but not his guilt. It is not a principle distinct from himself to which he is compelled to yield an unwilling obedience. It is the consent of his own will to sin,—it is only himself choosing and loving evil. It is his own selfishness, his ungodliness. Motives and reasons the most powerful and persuasive are presented to the soul of man, attracting him to the love and service of God as the perfection of his being, and even in the midst of the tumult of his passions, the sinner knows in his own conscience that these reasons ought to prevail with him. If any of our readers deny this, we know that there is a still small voice within which convicts him of attempting to suppress an untenable truth.

Our Lord affirmed to the Jews that every one who commits sin is the slave of sin. But this clearly does not mean that an occasion of sin which is evil shows that a man is thus enslaved, for though he is under its power for the time, he may not be under its permanent ascendancy. “To work righteousness,” “to do righteousness,” “to commit sin,” “to work iniquity,” are modes of expression in Scripture, employed to signify a habitual state or character. To commit sin here, therefore, is to practise sin, to live in the habitual indulgence of it. Whoever does so is under the bondage of sin.

There are manifold varieties in sin. There are some sins which meet with little or no condemnation in the world: for example, the love of money—the love of gay amusements; and there are others which the world esteems as detestable and injurious to Society. But let the reader ever remember

that the great essential evil of sin is the ungodliness, the disobedience to God which appears in it. In what ever manner opposed to the known will and law of God appears—whether in one sin or another, whether in one sin or many—all comes to the same thing in the sight of God. The habitual practice of any one known sin shows a man to be a rebel in heart—and he who is so, is the slave of sin in principle, and will be so in practice, in whatever direction his besetting temptations lie.

Let us here consider the manner in which sin acquires this accursed and fatal dominion over the soul. In obtaining its conquests over us, there is one common circumstance by which sin in all its varieties is distinguished—it approaches under appearance of good. It promises pleasure of some sort or other, and says, “To practise me is to be happy.” This is the great secret of the progress of sin; by this deceit it gains its power and maintains that power in the soul. It thus conceals from view at first its real character as a slavery or bondage. It says to the sinner, “Here is your happiness, and it is your freedom to choose your happiness.” It represents the law of God as a bondage and God himself as a hard and severe taskmaster, who would keep back man from the pleasures for which he was made, and to which his nature prompts him. It gilds the objects of carnal desire with a deceitful luscination and says, “Take the good the world affords, obey your passions and be free.” From the ear test down of passion and passion in the mind of man sin pursues this course of deceit with him. It keeps man's real happiness out of his thoughts. It invests this poor and perishing world with ten thousand unreal and delusive charms; it mixes up the things of the world with every good and imagination of the soul; it weaves its own silken cords more and more strongly about the soul; it chains it down by habits which grow with our growth and strengthen with our strength, until we have no love, no desire, no will out after things which perish while they are used, and must soon be removed for ever from our possession.

Sooner or later, however, the soul perceives how miserably it has been deceived, and becomes sensible that while it has been enjoying itself free, it has become the very slave of corruption. By degrees the truth is forced upon the sinner that he has been pursuing his own disappointment, and has been fleeing from true happiness. The pleasures of sin wear out, and their after-consequences are experienced to be bitter and full of shame and inquiet. The voice of conscience—God's voice in the soul—beginning to speak, and the thunder of the divine law make him afraid; the flight of time brings hauges which remind him of the approach of death; the thought of judgment and eternity becomes dreadful to him. But whether he be awake to all this or not, the fact unquestionably is, that sin is at war with his true happiness here and it is his ruin for eternity. His love to it, therefore is a slavery, for that is slavery which fastens a man to his misery,—that is slavery from which a man can't escape in order that he may be able to prosecute his safety and his well-being,—that is liberty which gives him the power of seeking, without restraint his truest, his highest, his ulti-

mate, his eternal felicity. Even though sin should be still sweet to the sinner, though he should still hug the chains which bind him, he is not the less the victim of a fatal slavery; a slavery all the more fatal on the very account of his utter insensibility of his wretchedness. This only makes it more certain that sin will complete its work; that it will rivet its fetters so strongly that they never will be broken; that it will build up for him the eternal prison walls; that it will forge the bolts which shall confine him there, where this, his present tyrant, shall be his tormentor for ever.

But few of you, my readers, if you are the servants of sin, can remain insensible of the misery of your condition under its dominion. Let us for months cease to give to the pleasure of a legally irreligious company and worldly amusements. At first such a one is fascinating, and led on unwillingly in the deceitful path of error. He feels as if it were his liberty to do as sinners do, to go with them in their follies and their profane follies. It would be bondage for him to be kept back from their company, and to be shut up to the company of the religious. He says of Divine restraints:—"Let us break their bands asunder, and cast away their curbs from us." But in the end he is compelled to feel that this course cannot be safely continued. Providences warn him of his danger, the word of God and conscience make him uneasy in his pursuits; he suspects he shall fare ill if he goes on much longer, and he begins to perceive that his real happiness lies in retracing his steps. But, O! the miserable bondage under which he feels himself. His habits of indulgence still draw him on. How shall he resist the solicitations of pleasure! How shall he separate himself from his associates in folly and vice still to upping him forwards? How can he endure the world's dread laugh, and declare himself the companion of the pious? He must leave his courses, and vice he cannot. The slavery of sin under which he has brought himself is too powerful with its entanglements; and if mercy prevent not, he is dragged onwards and downwards, to the inevitable ruin of all the ungodly.

Still more dangerous is the case of those given to the indulgence of sensual pleasures. At first, the tempting evils present a appearance; but that of enjoyment, and the deceived soul imagines that it can take just so much or so little of them as it shall see good.—But the relish for them grows by indulgence, and the appetite is rather whetted for more, than satisfied by what is enjoyed. The body becomes the seat of still stronger appetites, and the thoughts, accustomed to the corrupt pleasures, run upon them continually. The habit of indulgence is soon formed, and the soft entanglements of the first indulgences become iron bonds of alarming strength. O! dreadful slavery! Conscience perceives it to be ruin, and in the interval of guilty pleasure, the awakened mind wishes to be free! Would that I could escape from this cursed lust! is the language of the soul under the terrors of future punishment. Would that I could renounce this enslaving vice which drags me on to ruin! He wishes and resolves, and yet—what is the conclusion? "When shall I wake? I shall seek it yet again!" Oh, desperate and deplorable bondage! May God, in his

mercy, deliver us, my readers, from its enslaving, its fatal chains.

In the same manner, does the love of money, which is the root of all evil, or the love of the world in any of its various forms, entangle the soul.

Nothing can present a more lively picture of bondage than the fact, that the clearest conviction of ruin at the end of the course and of danger at every step he takes, is not sufficient to rescue the sinner from the sin to which he is devoted. He would leave it, yet he runs after it; he fears it, yet yields himself to it; he struggles, yet his lusts hold him in thrall; and that consolation he knows not which may belong to the most miserable captive of any earthly oppressor—*that*, though his body is bound, his mind is free; for here the mind, the soul is itself the seat of bondage. Nor can he plead the excuse that the slavery is not his fault.—Strange to say, the sinner is at once the tyrant and the slave: he inflicts the misery upon himself; he curses himself with his own consent; he knows that he is his own destroyer, and goes on in the work of self-destruction, until that work terminate in a remorse which shall have no measure and no termination.

O! my readers, my fellow-sinners, stop then in your career. Do stand still to consider before the time come when all consideration shall be past—before your dismal journey is completed—before you have unbarred the doors of despair, and entered within the gates which never, never shall again be opened to dismiss you thence. Sinner, for the sake of thy immortal soul, I beseech thee to pause, to think what thou art doing, whether thou art hastening: to look upward for a moment and to consider that now, now there is placed within thy reach that infinite blessedness which thou art forfeiting. The joyful sound of mercy is still to be heard by thee so long as thou art an inhabitant of this world, the place of hope, and may still gladden thy heart. There is still salvation for thee, still an Almighty all-sufficient Saviour for thee, and though may'st be bound and tied ever so fast by the chains of thy lusts, such and so great is the power of that great deliverer, that thou may'st yet be brought to the full enjoyment of a liberty,

"Unsung

By poets, and by senator unpraised:—
'Tis liberty of heart, derived from heaven,
Bought with His blood, who give it to mankind,

And sealed with the same token."

And what is this but the liberty of the Gospel, the liberty which Christ bestows?

Weston, C.W.

J. B. L.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

The Convener of the Free Church Foreign Mission Committee the Rev. Dr. Tweedie makes an earnest appeal to the probationers and ministers of the church in behalf of India. It appears that the number of Missionaries is so far reduced by death and sickness, that some of the missions are really in danger of being extinguished. At Calcutta there were, not very long ago,

nine European Missionaries, now there are only four, two having died, two more being laid aside for the present, and another having become pastor of the Free Church congregation. Similar details might be given with reference to Madras and Calcutta. Dr. Duff earnestly pleads for more laborers. He says:—

Dr. Mackay is very feeble in health; Mr. Beaumont might go home forthwith on medical certificate. Already since the rains set in, I have had two sharp attacks of fever, which have weakened me much. . . . What then? A Mission all but extinct for want of men; and will the Church tolerate this? Living on *in hope*, I have hitherto, as you can testify, said little on the subject. But I confess now that, standing on the very precipice, the prospect looks appalling. The Lord helping me, I shall cling to my post at all risks and hazards, even if I stand there alone. But is there not need of something being instantly done? . . . Should it not be remembered that since 1856, when I returned, we have now four fewer ordained labourers here, and no one yet heard of to replace any one of them?" Mr. Fyfe writes to the same effect, and the conclusion is that if help be not speedily granted, "the Church may have to send out half-a-dozen men to an empty garrison."

Dr. Duff, in another letter, speaks of the death of the native missionary, the Rev. Gopee Nath Nundi. He says, "I mourn over him as I would over an only son, till, at times, my eyes are sore with weeping. It is not the sorrow of repining at the dispensation of a gracious God, and a loving Father! O no; but the outburst and overflow of affectionate grief for him whom I loved as my own soul. But he has gone to his rest and to his glorious reward. His works do follow him. There are spiritual children in Northern India,—not a few to mourn his loss, a loss to them altogether irreparable."

TURKEY.—The Rev. G. H. White, missionary at Ain'ab, gives the following account of the prospects in Turkey:—

The mission to Central Turkey consists of five stations which have been occupied by missionaries from three to thirteen years. It is a mission God has richly blessed. There are now twelve churches with 780 members; twenty-three Sabbath congregations with 3,000 hearers, and thirty-six common schools with 1,500 pupils. In these schools the only text books are the primer and the Bible.

The work has been carried on, of course, mainly by means of the preached Word, yet of the results attained how large a proportion have been attained by means of the circulation and reading of the Scriptures! When the missionaries first came to this field, not one man in fifty, and not one woman in a thousand, could be found able to read. In the churches, the Scriptures were read in an unknown tongue, and the great mass of the people knew absolutely nothing of the plan of salvation, of the character of Christ, or of God.

In these respects, however, marked changes have taken place. Very many men have learned to read, and there is now an increasing desire not only on the part of the Protestants, but of the Armenians also, to be able to read the Scriptures and examine for themselves.

This is especially true for the women. Not less than nine hundred or a thousand within the bounds of our mission have either learned, or are now learning to read. This work has been carried on chiefly by means of the school children, who receive a cent for every ten lessons. The cost of teaching each woman is thus but from fifty cents to a dollar. This learning to read has a wonderful effect on the female mind. It wakens them up, leads them to think, a thing many of them never did before, and makes them feel that they, as well as the men, have souls to be lost or saved. What an influence does the Gospel exert wherever it goes, on the condition and destiny of woman! During the past year about two thousand copies of the Scriptures have been sold in our mission, and since the beginning, probably not less than six or eight thousand. In many vi. ages and towns never yet visited by a missionary, the Word of God has preceded us, and is now at work convincing of sin, of righteousness, and a judgment.

A HISTORY OF RATIONALISM.

The June number of the *Evangelical Church Gazette* of Professor Hengstenberg of Berlin, contains, among a number of interesting articles, a very valuable essay on "The Formation of Rationalism in Modern Times," by Professor Wuttke, of Berlin. The Rationalistic controversy has again become, of late, one of vital importance, for, after the complete annihilation of Rationalism in its old form, it has been revived under various new shapes, and nearly every State Church in Europe has been again invaded by it, some to so great an extent as to make it probable, that a ter a comba of a few more years, Rationalism will maintain the field, and force the Evangelical party out of the pale of the State Church. Notwithstanding the great importance which the Rationalistic controversy has thus again assumed, the history of Rationalism, and the difference between the old and modern Rationalism, is but little known, and a few extracts on this subject from the essay of Professor Wuttke will, therefore, we hope, convey to many of our readers new and interesting information.

The Rise and Character of Old Rationalism.

The old Rationalism which, during the first three years of the present century, controlled the theology of Germany, was preceded by the so-called "Enlightenment" of the eighteenth century, which in its turn, was only an offshoot of the English and French Naturalism, of which Deism was only a special form. But while the Naturalists of England and France assumed from the beginning a hostile attitude towards the Christian religion; in Germany, they found it necessary to disguise themselves under a cloak of a purified Christianity. The leading champions of "Enlightenment" maintained that the religion of Jesus was identical with the religion of pure reason, though they contended that the former had been greatly corrupted by the Christian churches. The religion of Jesus, and the religion of reason, according to them, contained three principal points; the belief in one God, in the immortality of the human soul, and in virtue as the only road to true happiness. A new shape this theology of Enlightenment received through the philosophy of Kant. The two systems differed merely in form. The theology of "Enlightenment" regarded the above named three theological doctrines as innate ideas of the human soul, and on them as a basis, built up a system of ethics; while to Kant, the idea of morality was the primary, from which he derived the ideas of God and immortality. The two systems, so akin in substance, were easily fused, and the

theology of the party professing them received henceforth the name of Rationalism. It swept like a tornado over the churches of Germany, forcing everything under its control. But the time of its dominion was brief.

Causes of its Downfall.

Three causes worked together to undermine it and break it down. In the first place, the rise of Pantheistic philosophy since Fichte. The Deistical Rationalists had no thought of the possibility that human reason, proclaimed sovereign, would never build up another theological system, and, therefore, when the Pantheists not only gained ground, but treated the Rationalists with supreme contempt, it shook at once the whole edifice of Rationalism to its foundation.

The second cause of the defeat of the Rationalists was the influence of Schleiermacher. In the opinion of the Rationalists, Christ was only a man like all other men, distinguished from them merely by greater virtue and wisdom, not by the essence of his person; Schleiermacher made the person of Christ the centre of his theological system, and the belief in the person of Christ the basis of all religious life; and wherever, therefore, the system of Schleiermacher met with admiration or approval, the old-fashioned Rationalism became discredited. Among the people, Rationalism was, thirdly, greatly weakened by the attempts to organize independent Rationalistic churches. When the more sincere, and the more advanced, among the Rationalists began to see that it was dishonest to retain nominally the Bible and the Confessions of the sixteenth century as the doctrinal basis of the Church, and consequently began openly to discard them, and to build up new churches on the basis of human reason, they finally failed, and the failure greatly depreciated Rationalistic views with the mass of the people. The name Rationalism fell so generally into discredit, that its very adherents dreaded to bear it.

Schools of Modern Rationalism.

But though old Rationalism is dead, the opposition to Evangelical Christianity has still many adherents. They are not a unit, but represent a number of different schools. Professor Wuttke mentions the following as the most important:— The representatives of common Pantheism. They call themselves the disciples of Hegel, and do not hesitate openly to reject the doctrine of a personal God, and of personal immortality. They are numerous, especially in Switzerland, and at the annual General Assembly of Swiss preachers, in 1859 several of their leaders avowed these opinions. 2. The "extreme left" of the school of Schleiermacher, who adhere to the Pantheistic ideas which their master entertained in his earlier writings. They are less frank than the first class, and accommodate themselves more to the Christian faith of the people. The leading men of this school are associated in editing the *Protestant Church Gazette* of Berlin. 3. The school of Tübingen. They are likewise Pantheists, and regard the history of Christianity as a steadily progressing development of God to a higher consciousness of himself. Beside the adherents of these systems, there are many who sympathize with Rationalism, and mix up Pantheistic notions of the "immanent" God with Christian formulas. Of this class of scholars, the Chevalier Buansen is best known. 4. The school of "Speculative Theism," who try to reconcile the Pantheistic speculations of Hegel and Schelling with the belief in a personal God, and personal immortality. Weiss, the church historian Hise, and Dr. Wette, are mentioned as representatives of this school. 5. Dr. Schenkel is mentioned as the founder of a new Rationalistic school, in-

as much as he makes individual conscience the organ of religious faith, and the test of religious truth.

In concluding his historical sketch, Dr. Wuttke draws a comparison with the old and the new schools of Rationalism, and expresses the opinion, that the influence of the latter on practical life are by far more pernicious than that of the former.—*Presbyterian*.

Proceedings of Presbyteries, &c.

PRESBYTERY OF PARIS.

The Presbytery of Paris held its ordinary meeting in Knox's Church, Woodstock, on the third of September. There was a very full attendance of both ministers and elders, all the ministers in the Presbytery being present, with one exception.

Various items of business of considerable importance were disposed of, of which the following is an outline:—

A petition from Zion Church, Brantford, was read, praying for the moderation of a call upon an early day. After Mr. Hudson, elder from Brantford, had been heard in support of it, it was agreed to grant the prayer of the petition, and to hold a special meeting of Presbytery at Brantford on the 18th of September, to moderate in a call, and to take any further steps which may be necessary to give effect to it;—Mr. Peattie to preach and preside.

Messrs. McCullay and McTavish appeared as a deputation from Burn's Church, East Zorra, requesting supplies of preaching from the Presbytery. The ministers of Woodstock were appointed a committee to take charge of the station in East Zorra, and to make the best possible provision for their supply.

A petition from certain inhabitants of Burford and East Oxford was presented, praying to be organized as a station and to be taken under the care of the Presbytery. Messrs. Gillespie and Inglis were appointed to that duty, on as early a day as they may find it practicable.

A memorial from the trustees of the congregation at Beachville was laid on the table, praying the advice and assistance of the Presbytery in the present embarrassed state of that congregation. The committee appointed to confer with the commissioners from the congregation, with a view of devising some means of relieving them from their difficulties, having returned and reported, the following motion was agreed to: "That the Presbytery is much pleased with the Report of the committee—recommends the friends in Beachville to raise the sum thus handsomely reduced, by personal note, and on as favorable terms as possible; most cordially commends the case to the kind liberality of the congregations within its bounds; instructs the clerk to correspond with the London Presbytery, and request its kind co-operation in this matter, and appoints as a committee to act along with the Beachville congregation, in practically carrying out the wishes of the Presbytery, Revs. Messrs. Ball, McMullen, Tolmie, and McDermid. Mr. Ball to be Convener."

The Presbytery then took up consideration of Dr. Tweedie's resignation of his charge at Colloiden and Tisonburg, of which notice had been given at last meeting. The various papers in the case were

read, and expressed a very strong desire that the resignation should be allowed to lie on the table for the present, to ascertain whether a short respite from labor might not center such a step unnecessary, and Dr. Tweedie consenting to this arrangement, the Presbytery decided accordingly.

The following motion, by Mr. McMullin, seconded by Mr. Cross, was carried unanimously, viz.:—"That whereas certain members of Presbytery have, without leave either asked or granted, taken the liberty of leaving the Court before the close of business, the Presbytery resolve to require, at next meeting, an explanation of their conduct; and further, that in future, any member absenting himself from two successive meetings of Presbytery, shall be required to furnish explanation."

Having taken up consideration of the Report of the Synodical Committee on the distribution of preachers and Home Missions, it was agreed to affirm the principle of a central fund, as laid down in section 3rd of that report, but to defer consideration of details till next ordinary meeting, when the Presbytery will proceed to consider all overtures and reports sent down by Synod, and when all the members will be expected to remain for at least two days, or till the conclusion of the business.

The following motion was carried unanimously:—"That this Presbytery enjoin upon all congregations within their bounds to defray the expenses of their representatives in attending the several meetings of the court, with the exception of such meetings as may be called for the convenience of particular congregations, in which case the parties for whose convenience the meeting may be called will be expected to defray the expenses of members in attendance."

The Presbytery then adjourned, to meet at Paris on the first Tuesday of December, at 10 o'clock, a.m., in Mr. Caw's church.

JOHN GILLESPIE,
Pres. Clerk.

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held in Knox's Church, Guelph, on Tuesday, the 24th of Sep.—eleven Ministers being present, and an equal number of Elders.

Mr. Torrance as Convener of the Presbytery's Home Mission Committee, reported what had been done during the previous three months in supplying the vacant congregations and stations within the bounds. The Committee were instructed to draft a series of Rules to be laid before the Presbytery, for the guidance of missionaries and of congregations receiving missionary supplies.

Mr. George Hunter, Elder was introduced, and addressed the Presbytery in reference to the necessities and claims of the townships of Arthur and Luther. The Presbytery resolved, to the utmost of their power, to maintain a regular supply of ordinances in those townships.

A deputation appeared on behalf of the congregation of Down and Hespeler, praying that the Presbytery would take the usual steps with a view to the settlement of a minister. Mr. Andrew McLean was appointed to moderate in a call on Wednesday, the 16th of Oct.

The Moderator was appointed to complete the organization of the congregation of Eden and Everton.

Messrs. George McLellan, James Little, and Donald McDonald, students, were examined,

with a view to the prosecution of their studies for the ministry.

The Presbytery adjourned to meet at Guelph on the 31st of Dec. next.

JAS. MIDDLEMISS,
Pres. Clerk.

Notices of Recent Publications.

THE NORTH BRITISH REVIEW for August, 1861.

The August number of the *North British Review* contains as usual several able articles. The following is a list of its contents:—1. The British Universities and Academic Polity; 2. Montalembert and Parliamentary Institutions in France; 3. British Columbia and Vancouver's Island; 4. Stanley's Eastern Church; 5. Edwin of Deira; 6. Recent Discoveries in Scottish Geology; 7. Freedom of Religious Opinion—Its Conditions and Limits, 8. Marriage and Divorce—the Law of England and Scotland; 7. Du Challeu's Explorations and Adventures; 10. Mr. Buckle on the Civilization of Scotland.

The article on British Columbia takes a high view of the importance of the Pacific territory of Britain, and points out the great advantage of having communication opened through British America from the Atlantic to the Pacific. For half a century, the writer remarks, England has been seeking to discover a north-west passage through the Arctic Ocean, and in this chimerical pursuit has spent considerably upwards of £1,000,000 sterling. How much better to have sought to develop a passable road through the plains and prairies of British America. The article on Stanley's Eastern Church will be read with interest. Much is hoped

from the labours of Dr. Stanley as Professor of Ecclesiastical History, and the first instalment which we receive from him gives assurance that general expectation will not be disappointed. The article on Buckle gives a fair review and a satisfactory refutation of the views and statements of that author, who appears to have betaken himself to a consideration of the religious history of Scotland with a theory previously settled and fixed, to which everything must be made to conform. The *Reviewer* certainly shows that the views of the author are not at all borne out by actual fact. It is one of the fairest and at the same time most satisfactory articles on Buckle that we have seen.

THE CHILD'S PILGRIM'S PROGRESS.

Philadelphia: Presbyterian Board of Publication.

Sold by A. Kennedy, London; and D. McLellan, Hamilton.

This is the Pilgrim's Progress not altered

into other language, but abridged for children, the more interesting scenes being preserved, while others less striking or less fitted to interest children, are thrown into the background. We doubt whether it is wise to abridge the book itself. But this attempt is well executed, and will, we doubt not, be a great favourite with children.

SOLDIER'S SERIES OF TRACTS. By Presbyterian Board of Publication.

This is a series of tracts, all good, specially intended for soldiers. While the present war continues, we rejoice to hear of the efforts made to promote the spiritual good of the soldiers and sailors.

NEW BOOKS JUST RECEIVED.

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

- Kennedy's Days of the Fathers in Rosshire, *net* \$1 00
- Hugh Miller's Headship of Christ 2 00
- Bonar's Life of Rev D Sandeman 0 75
- The True Manhood, by Landells 0 75
- Evenings with Bunyan, by Large 1 00
- The Gold Thread, by Dr N. McLeod 0 30
- Stewart's Roughing it with Alick Baillie 0 75
- Mr Duff's Grapes of Eshcol 0 60
- " The Cities of Refuge 0 30
- Dr Candlish on the Atonement 1 75
- " The Two Great Commandments 1 75
- Marshman's Life of Havelock, *British, net* 3 00
- Muller's Life of Trust 1 25
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