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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. XV.

TORONTO, AUGUST, 1859.

No. 10.

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PRESBYTERY OF BROCKVILLE.

The next ordinary meeting of this Presbytery will be held at South Gower, on the first Tuesday of August, at 10 A. M.

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

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on Tuesday, the 2nd day of August, at 11 o'clock, A. M.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of August, at 2 o'clock, P. M.

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Toronto, on the 1st Tuesday in Aug. at 11 o'clock, a.m.

W. GANCO, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Quebec, on the first Tuesday of August, at 6 o'clock, p. m.

A. F. KEAR, *Pres. Clerk.*

Notices of Recent Publications.

THOUGHTS ON THE GOSPEL OF LUKE.—By the Rev. J. C. Ryle, B. A. New York: R. Carter and Brother; sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

This volume is a continuation of "Expository Thoughts on the Gospels" of which two volumes have already been published. It has all the excellencies of its predecessors, with this in addition that it has numerous explanatory notes on difficult passages. These notes are valuable, and very often contain a great deal of most useful matter. Mr. Ryle's expositions are most excellent auxiliaries to those who have to expound the Word of God in the course of Family visiting or in Bible Classes.

THE GREAT EXEMPLAR: OR THE LIFE OF FOUR EVER BLESSED SAVIOUR JESUS CHRIST; by Jeremy Taylor, D.D. Bishop of Down and Connor; New York: R. Carter and Brother; sold by D. McLellan, Hamilton.

This, like the other works of the same author, abounds in the sublimest beauties of true Christian eloquence, combined at times with what may be regarded as quaint and fanciful. The subject treated of is the highest which can engage the attention of man, . . . one which has a most important bearing on our own christian character. The subject is treated with ability, and we might say genius; and the work, if diligently and carefully read, cannot fail to suggest many valuable thoughts. We are glad the works of this eminent divine are being published in a cheap and accessible form.

THE YOUNG CHRISTIAN WARNED: OR PASTORAL COUNSEL AGAINST CONFORMITY TO THE WORLD.—By the Rev. J. S. Rockwell, Brooklyn, N. Y. Philadelphia Board of Publication.

This is an excellent little work, which may be read with great benefit by young Christians. It discusses the following topics, viz:—"Scriptural tests of Scripture"—"The world viewed in the light of Eternity,"—"The dangers of worldly pleasure,"—"Degrees of decay in the Christian life,"—"Directions to Backsliders,"—"Happiness only in God,"—"The Christian's high calling."

LOT'S WIFE.—A warning against bad examples. By the Rev. W. J. McCord; Tretes Hill, N. Y.; Philadelphia, Board of Publication.

This little work is full of valuable instruction, and if perused in a right spirit, cannot but be a "warning against bad examples."

KNOX COLLEGE.

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I. for Entrants in Literary Course,

Latin, Cæsar. De Bell. Gall. 1st and 2nd Books, Greek, John's Gospel. Arithmetic. Geography.

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II. For Students entering second year.
Latin, Aeneid; Book VI.
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III. for Students entering third year.
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Greek, Acts of Apostles, and the three Epistles of John.
Whateley's Logic.
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students entering Theological Course.
Latin, Horace,—Ars Poetica.
Greek, Epistle to Romans.
Hebrew, Grammar.
Genesis, Chap. I to X.
Psalms, I to X.
Wayland's Moral Philosophy

V. For second year Theological Students.
Latin, Cicero de Amicitia.
Greek, Galatians, Hebrews.
Hebrew, Psalms I to 30.
Exegetical Theology, Hodge on the Ephesians.
Evidences, Butler's Analogy, Paley's Evidences.
Natural Theology, Paley.

VI. For third year Theological Students.
Latin, Calvini Institut, Lib III Chap. 4 (Collect. Lat.)
Greek, New Testament ad aperturam.
Hebrew, Psalms 30 to 50.
Isaiah 40 to 50.

Exegetical Theology, Ep. to Hebrews.
Ecclesiastical History, Biblical Church History and first four centuries.
Systematic Theology, Calvin, III.

KNOX COLLEGE—BURSARIES.

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II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st, 30 chapters; Horace, 3rd Books of Odes; Xenophon's Memorabilia, Book 1st; Iliad, Book 3rd. 200 lines; and an exercise in Latin Composition.

III. A Gaelic Bursary of £5, open to Students of the preparatory classes, for the best Essay on "The obligation of the Sabbath." The competitors will also have to submit to a oral examination.

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

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

By Order.

Toronto, 15th April. 1859

NEW BOOKS.

MOSHEIMS Ecclesiastical History by James Murlock, D.D., revised, and supplementary notes added by James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. One thick vol., 8vo., 1859. Price \$2 50.

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

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

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EDITED BY THE REV. ANDREW CAMERON (Formerly Editor of "the Christian Treasury.")

RECOMMENDATORY NOTICES.

The following are a few of the Recommendatory Notices which have already been received by the Publishers.

From the Right Rev. The Bishop of Carlisle.

I think it eminently suited for its object. Cheerful in its tone, varied in its matter, and sound in its doctrine, it must, I think, interest and improve the reader.

From the Rev. J. C. Kyle, Helmingham, Suffolk

The name of the Editor is a sufficient guarantee for the future character of "THE FAMILY TREASURY." The reading public may confidently expect that in its pages the strict supremacy of Scripture will always be maintained, Christ will have his rightful office, faith will have its lawful place, the Holy Ghost will be duly honoured, and love towards all who love the Lord Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edinburgh.

I thoroughly agree in Dr. Guthrie's recommendation I have the utmost confidence in MR. CAMERON'S editorship, and I believe that, under the Divine blessing, he will more than realize, in this New Periodical, the expectations naturally raised by his manner of conducting the "Christian Treasury."

From the Rev. Thomas Guthrie, D. D., Edinburgh.

AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.

From the very remarkable skill and success with which my friend Mr. Cameron conducted for many years the "Christian Treasury," and to which I have often borne testimony, I had no doubt that the work to which his labours have now been transferred would be equally honourable to him, and useful to the public, and would start at once into the high position to which, among popular religious Periodicals, the "Christian Treasury," attained under his management.

From the Rev. John Caird, A. M., Glasgow, AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

"THE FAMILY TREASURY," more than sustains the high character of the well-known "Christian Treasury," formerly conducted by the Editor of the present Periodical.

Testimonials in favour of the "Family Treasury" have been received also from the following clergymen, viz:—

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Board and Education.

REV. JOHN B. LOGAN, M. A.

THE Third Session of the Weston County Grammar School will begin on Monday, 8th August, when a few additional boarders can be received.

Mr. Logan prepares students for entrance examinations to the various professions.

To Students looking forward to a Divinity Course, he makes a considerable reduction in his terms.

Inquiries promptly answered. Weston, July, 1859.

The Record.

TORONTO, AUGUST 1, 1859.

TEMPERANCE—SIMULTANEOUS PREACHING.

The Committee appointed by the Synod on the subject of Temperance, beg respectfully to recommend that the last Sabbath in August (28th instant) be observed as a day for simultaneous preaching on the subject of Temperance in all settled charges and mission stations within the bounds of the Church.

For many years the Synod of our Church has been lifting a firm and faithful testimony in favor of Total Abstinence.

In the year 1848 the Synod unanimously adopted the following resolutions:—"That inasmuch as it appears that habits of intemperance have of late been greatly on the increase in not a few places of the Province, and that these habits are the prolific source of a large proportion of the sins of society and of the Church; and whereas the sin of intemperance operates as a strong barrier in the way of the success of the Gospel-ministry; and whereas there is reason to fear that the sin will go on with rapid strides, just in proportion as the Province increases in population and in wealth, unless some strenuous efforts be made to check its progress: the Synod agree to enjoin all its members to discourage, by their influence and example, the ordinary use of intoxicating liquors, and those drinking usages which have so long proved the bane of society. The Synod further agree to enjoin all Presbyteries and Sessions to use their best endeavors to the same effect, in the exercise of faithful and Scriptural discipline."

The recommendation contained in this resolution has since been repeated in still stronger terms. In the minutes of Synod held in Toronto in 1854, I find the following:—"The Synod then proceeded to take up an overture on the subject of intemperance. The Synod resolved to approve the overture and adopt the recommendations contained in it, and in terms thereof agreed to adopt and advocate the practice of total abstinence from intoxicating drinks as a beverage, as essential to the full influence of the Church on the world, as well as on its own adherents. The Synod also agreed to petition the Legislature for the enactment of a law to prohibit the importation, manufacture, and sale of intoxicating drinks as a beverage."

The position of our Church, then, in regard to the great question of total abstinence, is not equivocal or doubtful; as a body we stand forth openly and avowedly on the side of the great temperance movement. But what we want now, is, that the resolutions passed by the Synod should be in the future, more than they have ever been on the past, practically carried into effect by every member and adherent of the Church. Resolutions put upon

paper, and formally passed in our ecclesiastical courts, will be of little service unless they are practically carried out. We believe the best way to accomplish this very desirable end will be to bring the subject fully before the congregations on the Sabbath. This is no more than we have already been doing in reference to other forms of vice. We have preached against Sabbath breaking, and surely it is not wrong to preach against that which causes more Sabbath desecration than any other sin to which our people are addicted. It is objected to the temperance movement of the present day that it has fallen too much into the hands of infidels; but let Christian Churches do their duty and this complaint will no longer need to be made.

Where the Christian Church is faithful to her Lord and master, we believe she can accomplish almost any reform that she may undertake. The religious principle, whether right or wrong, is the most powerful of all the principles of action. He that controls *that* controls the man; hence the proverbial power of the priest in all ages. There has been no permanent or wide-spread reformation in the world which has not been based on some modification of the religious principle. It is not God's will that our fallen world should be reformed apart from the religion of Jesus. It has been well said that no cause of reformation can be successful against which the Christian Church shall array itself.

The warm-hearted and united concurrence of that church would, under God, secure the triumph of any good cause. Its opposition would make its ultimate defeat certain. Principles that come in conflict with that Church—measures with which it cannot cordially unite—aims and objects which infringe on its institutions—would meet in that church an obstacle which could never be surmounted. There is no evil in the land which the church, if united, might not remove; there is no form of wrong which could be maintained out of the church, if it did not find patronage in it; and there is no good cause which ought not to secure the hearty co-operation of every minister of religion, and every member of a Christian Church. Not all other vices combined have robbed the church of so many talented and learned ministers of the Gospel as intemperance; every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully.

In New York an attempt is being made to found an *Inebriate Asylum*, and the Trustees, lately, in making an appeal to the public for funds, state the following startling facts, which bear upon our present subject:—

"Who can doubt the vital importance of such an asylum, when even before its first story is completed, more than twenty-eight hundred applications have been made for admittance, many of which are from the patients themselves. Among the applicants are twenty-eight clergymen, thirty-six physicians, forty-two lawyers, three judges, twelve editors, four

army and three naval officers, one hundred and seventy-nine merchants, fifty-five farmers, five hundred and fifteen mechanics, and four hundred and ten women, who are from the higher walks of life.

"They also assert that within the past two years, New York State has lost by death two of her Supreme Court Judges, and one of her County Judges, all of whom died of inebriety, and were applicants for admission to this asylum. Among the illustrations which they give of the fearful results of intemperance, when it has acquired the mastery over the mind, is that of a father who murdered his own child."

J. SMITH,

Convener of Temperance Committee.

THE RELIGIOUS MOVEMENT IN IRELAND.

According to recent accounts the great religious movement in Ireland has lost none of its power; it still spreads and deepens with marvellous rapidity. The *Danner of Ulster*, of the 28th of June, says:—

"We have cause for thankfulness in being able to record the steady progress of the movement in our own populous city—the centre of a religious awakening which has had no parallel in Ireland during the present age. We are, indeed, warranted in stating, that the excitement which accompanied the advent of the present "day of good things," and which we spoke of as subsiding into a feeling of calm earnestness and a spirit of solemn inquiry, has again, in a considerable measure, returned, like the reflux of a tidal wave, and is bearing before it, to the house of prayer, masses of the unconverted. Many who, until the last week, thought and spoke lightly of the matter, and were disposed to allow the sudden ardour of an outburst, to them so unaccountable, to pass quietly away as they felt sure it would, have now begun to look upon it in a more serious light. The minds of numbers of others have been hopefully arrested, and the most blessed results have followed in abundant refreshings from the Lord. The "revival" has itself been revived. The churches and other buildings opened in special connexion with the outpouring from on high, are even more thronged, if possible, than before; and the list of those who have found it good to their own souls and to those of others to have been there is daily receiving numerous additions. These are not by any means confined to young females, or to members of the working classes: among them are to be found men strong in intellect and in frame, and persons from the middle and respectable ranks of the community. Even those who have not hitherto been impressed have become punctually regular in their attendances upon the ordinances of religion, wherever they find them administered in spirit and in truth. Sabbath last was the communion meeting in several of the Presbyterian Churches; and we believe we are correct in saying that it is long indeed since so large a number of worshippers approached the Lord's table in Belfast.

Many communications contained in its pages fully bear out its statements. "In Ballymena the face, the tone, the appearance even of the community is completely revolutionized; vice of all kinds, as if ashamed, hides its head. A master shoemaker tells us that drinking, once such a common nuisance, especially on Monday morning, is now unknown. The Bench's occupation is all but gone. A drunkard when seen is now looked on as a monstrous curiosity.

Whereas £100 worth of drink used to be sold—on Saturday night, June 25, only 30s. worth was sold; and one seller, who is converted, has given up the sale. While deeper and deeper, still inward and unseen streams from this river of life are pouring through closet, fireside, prayer meeting, Sabbath school and sanctuary, quickening, cleansing and purifying in a manner never before experienced."

A Scotch Minister, writing from Ballyeaston about a meeting held near that place, says:—"I tried to take notes of the cases; but could not, so great was the power of God among them." Another, writing from the same neighborhood, says:—"We held five meetings, at every one of which we saw the mighty power of God; our whole land is shaking loose—is coming to His love." From Comber the tidings are: "Prayer and praise may be heard in every quarter; the public houses are nearly empty; profanity has ceased, and the great topic of conversation is the salvation of the soul. Scoffers have been mostly silenced and some of them converted; and Comber Fair on Tuesday presented such an aspect of sobriety, morality and seriousness as was never before witnessed."

From Glenour:—"Dr. Moore, the Medical Officer of this town, has done and is still doing much good. He scarcely gets a night's sleep, for he serves as a Minister to many."

From Killyleagh, in an account of one meeting, it is said:—

When the exercises had proceeded about an hour, the whole audience seemed visibly affected as feeling the presence and power of God's Spirit in a very unusual manner. Multitudes became affected in body as well as in mind, and had to be removed to the outside of the church. Then a strange sight presented itself. A congregation worshipping inside, and numerous congregations outside, scattered over the burial ground, engaged in singing, exhortation and prayer. By those who witnessed these things and engaged in them the sight will never be forgotten. A deeper and more solemn impression of the presence and power of God can scarcely be conceived on this side of the judgment-day. The number of those impressed in body as well as in mind, or through the mind affected the body, it is believed cannot be ascertained. After the conclusion of the services inside the Church, those outside continued long, and it was near midnight before the precincts of the church were cleared of the people. Many found peace, and went away rejoicing. Many are still labouring under deep and mental bodily prostration, on whose behalf continued prayer is being offered up.

COLERAINE.

The *Coleraine Chronicle* makes mention of several interesting cases of conviction. The New Town Hall has been opened for prayer, and many souls have been blessed:—

In another district but one oath had been heard for a lengthened period, and that was from a Roman Catholic.

And these are only specimens of what is going forward over a wide district of country, including towns and villages.

A general prayer meeting was held near Belfast; about 25,000 or 30,000 are supposed to have been present.

Nor is the movement confined to one class

or denomination. "The progress of conviction and conversion among the Roman Catholics has not been checked, but is more marked in the country districts than in Belfast. The priests are in arms, and of course persecution has begun. Let God's people be up and doing, speaking for Christ, and praying always, with all prayer and supplication, that times of refreshing may come from the presence of the Lord, and this wilderness may become a fruitful field to the glory of His grace.

In very many instances, the new converts manifest the greatest anxiety for the spiritual good of their companions and others. In illustration of this we might quote largely from papers before us. The *Banner of Ulster* says:—

"Some very interesting evidences of the first-fruits of conversion are furnished by the case of a fine young girl, aged about fifteen years, who was formerly a Roman Catholic, but had waited on the ministrations of the Rev. Hugh Hanna for some time before she felt conviction, which is scarcely a week past. She resides with an aunt, who has not yet been visited by the Spirit, and prays fervently and repeatedly that she may be brought to Christ. She declares her intention of devoting all her available leisure to reading the Bible, praying, praising God, and circulating tracts; and she and another girl—also a convert—have actually cleaned out and whitewashed on outhouse in a yard belonging to the latter's father, as a place for holding prayer-meetings of girls like themselves. Through the assistance of some kind friends, the once benighted girl has collected a small sum to provide tracts, and was to make her first purchase last evening.

"Another case in connection with Berry-Street Sabbath School brings out, in a prominent manner, that love towards the souls of others which is one of the immediate effects of converting grace. An interesting young woman—whose convictions induced her to give up a misplaced attachment to a Roman Catholic—was present at the Sabbath school on last Sunday morning, and was observed to weep during the opening prayer. On being afterwards questioned as to the cause of her grief, she declared it was entirely caused by concern for the souls of those in the class who had not yet been brought to the Saviour. The charge of the class was given to her for the morning; she was found praying with them and for them; and at the close the scholars, with tearful eyes, declared that "if they were all like that girl, they would be a happy class indeed."

At Londonderry the movement has become general, and indeed all through the north of Ireland. Rev. Mr. McClure and Dr. Denham and other ministers, are labouring incessantly. Many ministers from Scotland have gone to Ireland to see with their own eyes the wonderful things that are taking place there, and several of these have publicly stated their conviction that the work was indeed of God. We earnestly trust and pray that there may be much permanent fruit, and that the clouds that are shedding down such precious showers on Ireland, may be carried to other lands, and bless other portions of the vineyard.

AFFAIRS IN EUROPE—TERMINATION OF THE WAR.

It is but a very short time since tidings reached this continent of the sanguinary battle

of Solferino, one of the greatest and most bloody battles of modern times. People were speculating as to the result, and wondering what might be the more imminent course of the contending parties. In the meantime these speculations have been brought to a sudden end. The latest intelligence is that hostilities have been terminated, and peace concluded. According to the understood agreement of the contracting powers, Austria, while still retaining Venice, cedes Lombardy to the Emperor of the French, who, however, passes his rights to the King of Sardinia. An Italian confederation is to be formed—embracing all the various powers—with the Pope as Honorary President. What is to be the nature of the position assigned to him, or whether it will involve an increase or a diminution of his power, we cannot tell. We may soon have more full information. At the first glance at this arrangement, we regard it as most unsatisfactory. It will not give that liberty to the Italians for which they have been long earnestly panting. It will not effectually break the iron yoke of Austria, which, in retaining Venice, will really have an effectual check on any movement in the Italian Peninsula. It will put Lombardy, Piedmont, and we may say Italy itself in a great measure, under the control of France, and will thus make Louis Napoleon an object of apprehension and suspicion. The English correspondent of the *Presbyterian* says:

"There are not wanting several rather disquieting facts, which make all the nations of Europe willing to keep themselves in readiness for any awkward denouement that may suddenly be made of ulterior intentions. The French army, flushed with conquest, is not likely to be easily content with peace under the most favourable and flattering conditions; and even supposing Napoleon heartily disposed to hang the trumpet and shield upon the wall, he may not have it in his power to control their impetuosity. Then we hear of amazing activity in the dockyards and arsenals of France, which the present position of affairs seems hardly to demand; and moreover, rumours are afloat that a conscription, which will raise the French army to an additional strength of 600,000 men, is already set on foot. All this gives rise to uneasy surmises, and nervous people are apt to fear the sudden proclamation of peace with conquered Austria, more than the continuance of the war, sanguinary and shocking as it has been. In this country all our young men are arming. The rifle is their weapon, and they are formed into clubs in all our towns for practice with it. We hope very soon to see every county able to turn out a large body of trained and disciplined volunteers, who will be able to present an invincible front to any invader, however powerful his armaments."

In the meantime, amidst wars and rumours of wars, let us rejoice in the assurance that "the Lord reigneth." He can make the wrath of man to praise him, and can restrain the remainder thereof. We may see or hear of nation rising up against nation, but God will not desert His own cause and people. He will still be their refuge and defence; He will still hear and answer their prayers, although it may be by "terrible things in righteousness;"

and assuredly, if not in our day, yet in his own good time He will bring down the Man of Sin, lay low every system of falsehood and oppression, and establish throughout the world that kingdom, the characteristics of which are righteousness, and peace, and joy in the Holy Ghost.

Editorial Items.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.—We have received papers containing an account of the first two days' proceedings of the General Assembly. Professor Gibson is Moderator. Mr. McClure of Londonderry has been appointed a Trustee for carrying out the McGee bequest, in room of the late Dr. Dill.

YORK MILLS.—OPENING OF NEW CHURCH.—The old Church at York Mills being very inconveniently situated, and standing on a site to which the congregation had no title, it was some time ago resolved to remove it to a more convenient locality. Two acres having been generously given by Andrew McGlashan, Esq., in a very suitable locality, a substantial stone foundation was built, and the materials of the Church in due time removed. The Church has now been completed, and a most commodious and substantial building it is; indeed it is one of the best and most convenient churches to be found within the bounds of the Presbytery. On Sabbath, 23rd inst, the building was opened for Public Worship, the Rev. A. Topp, of Knox's Church, Toronto, preaching in the morning, the Rev. W. Reid, in the afternoon, and the Rev. John Laing, of Scarborough, in the evening. The audiences were large, and the services interesting and impressive. The collections too were very good. We trust that this old established congregation will not be much longer without a stated Pastor.

NEW POSTAGE REGULATIONS.—On enquiry we find that when the postage on the *Record* is commuted, and paid in advance, it will be two cents per quarter (6½ cents per annum) We trust Subscribers will make arrangements with the Post Offices where they receive the *Record*. Agents to whom we forward parcels by express will please reimburse themselves for the expense, collecting the same from Subscribers, and deducting it from the remittances to this office.

KNOX'S CHURCH, BOSTON, U. S.—We learn that the Rev. Mr. McGill, formerly of Philadelphia, has been inducted as Pastor of the congregation of Knox's Church, Boston, formerly the pastoral charge of Rev. W. McLaren.

PARIS.—The Rev. A. Steven has resigned the pastoral charge of the congregation at Paris.

KINCARDINE.—The Rev John Stewart is to be inducted on 3rd inst as pastor over the congregation at Kincardine.

AVON CHURCH, DOWNIE.—The Rev. W. Doak

formerly of Port Stanley, has been inducted as Pastor of the congregation of Avon Church, Downie, and Carlingford.

WEST CALEDON AND ERIS.—These congregations, vacant for a considerable time, have given a harmonious and cordial call to the Rev. J. A. Thomson, formerly of Trenton.

YONGE AND LYN.—The Rev. R. McKenzie was on the 5th July, inducted into the pastoral charge of Yonge and Lyn.

MIRRIKVILLE AND BURRITT'S RAPIDS.—The Rev. N. Paterson was, on the 19th ult., ordained and inducted into the pastoral charge of Mirrickville and Burritt's Rapids.

STATISTICAL TABLES.—We have been unable to publish the Statistical Table in the present number, the Committee being anxious to make the Table as complete as possible. We hope to publish it in with next month's issue.

THE MINUTES OF SYNOD.—We hope soon to be able to receive from the Press the Minutes of Synod. We shall, without delay, forward a copy to every member of Synod, and shall send parcels to the following individuals, viz:—to Rev. J. Scott, for Presbytery of London; to Mr. Elmslie, Guelph, for congregations in North part of Presbytery of Hamilton; and to Mr. D. McLellan, Hamilton, for the South part of that Presbytery; to Rev. J. W. Smith, Grafton, for Presbytery of Cobourg; to Mr. A. McAlister, Kingston, for the Presbytery of Kingston; to the Rev. J. K. Smith, for Presbytery of Brockville; to G. Hay, Ottawa, and J. Allan, Perth, for congregations in Presbytery of Ottawa; to Rev. Mr. Campbell, of Cornwall, for congregations in Glengary; and to Rev. A. F. Kemp, for Montreal and neighbourhood.

We adopt this course in consequence of the new postal regulations, which would make the postage on parcels of Minutes very heavy, if sent through the Post Office to each congregation. When specially requested, we shall, however, send copies of Minutes in any other way to suit the convenience of parties wishing to receive them.

MISSION TO BRITISH COLUMBIA.

Our readers will be aware that the Synod has now determined to commence a Mission in British Columbia. The Committee are at present actively engaged in endeavoring to secure suitable Missionaries, and we hope soon to be able to announce that formal appointments have been made. Vancouver's Island and British Columbia will, in all probability, occupy a most important position in the future history of this Continent, and we are sincerely glad that the Synod has now sanctioned such a Mission.

RED RIVER.

The Rev. John Black, Minister of Red River, arrived in Toronto about three weeks ago, having left Red River about the 18th of June.

After spending some weeks recruiting his health and the health of Mrs. Black, and visiting his aged parents, who reside in the State of New York, he will return in the autumn to Red River. In the meantime, the Rev. J. McTavish has left for the Red River, to give supply during Mr. Black's absence. He will remain till after Mr. Black's return, Mr. Black having simply been a Missionary, the congregation at Red River have given him a call to be their permanent Pastor. This call will, in all probability be accepted, and in this event, Mr. McTavish may be specially empowered by the Presbytery of Toronto, to induct Mr. Black. It is intended to send another Missionary to remain at least for a time, in the settlement. Mr. Black gives, on the whole, a cheering and encouraging account of the Colony, and of its progress both in civil and religious matters. Every year is increasing the facilities of communication, and thus bringing the Red River nearer to Canada. We trust that these facilities of intercourse and communication may tend to the spread of salutary influences, and especially of Christian influences over the wide region in the North-West.

FREE CHURCH SYNOD OF NOVA-SCOTIA.

This Synod met at Halifax on the 16th June, and continued in session until the following Wednesday. The attendance of Ministers and Elders was good. The Rev. Dr. McLeod of Cape Breton was elected Moderator. Various important matters occupied the attention of the Synod. Among these, we might specify the College;—Union;—Sustentation of the Ministry;—State of Religion;—Missions, Home and Foreign. The College has been successful; although, as with ourselves, there is some difficulty in making receipts and expenditures equal. There is, however, an endowment fund to the amount of £7,000. The Academy is flourishing, and is no expense to the Church.

On the subject of Union, the Report of the Committee, submitted by Professor King, was unanimously adopted. The basis of Union is to be sent down to Presbyteries and Kirk sessions, and the probability is that the two Churches will soon be united. It is stated that many of the Ministers and Congregations of the Established Church of Scotland will join the "*Presbyterian Church of the Lower Provinces.*" In the matter of the sustentation of the Ministry, there was improvement in most of the Presbyteries, although in some cases there was no progress made. A deputation was appointed to visit some of the Presbyteries.

The reports on the state of religion were on the whole encouraging. A Committee of Synod was appointed to prepare a Pastoral Letter on the subject.

The amount raised for the Foreign Mission was £314 7s. 4d., and for Home Missions £173 17s. 2d.

The next ordinary meeting of Synod was appointed to be held at New Glasgow, on the third Thursday of June, 1860.

**PRESBYTERIAN CHURCH OF VICTORIA,
CONSUMMATION OF THE UNION.**

In our last number we mentioned the fact that the Union in Australia had been consummated. We had no space, however, for particulars, which are given at considerable length in several papers. The Union was consummated on the 7th of April, a day which will long be memorable in the history of Presbyterianism, as the day on which four Synods were formed into one. The Union was formally consummated in the church of the Rev. I. Uetherington, Melbourne. The greatest interest was felt and manifested by the Presbyterian population of Melbourne. A paper, from which we quote, says:—

"Long before twelve o'clock groups of well-dressed people might be seen collecting at the church, and shortly after the hour of meeting the beautiful and commodious edifice was filled with a select and attentive auditory. A feeling of more than ordinary solemnity seemed to pervade every bosom.

"At a few minutes past twelve the members of the various Synods entered the church, and took their places in the pews that had been covered for the observance of the Communion. The four Moderators occupied chairs in front of the pulpit.

"The Rev. Wm. Fraser, of the Free Church, as senior Moderator, commenced the proceedings by giving out the cii. Psalm, second version, commencing at the 16th verse, four stanzas of which were sung by the congregation. Mr. Fraser then offered up an appropriate and fervent prayer for the Divine presence and blessing.

"The Rev. John Cooper, moderator of the United Presbyterian Synod of Anstralia, being second in point of seniority, read a portion of the Word of God, taken from the iv. chapter of Ephesians and the xvii. chapter of the Gospel according to John. At the call of the Moderator, the Clerks of the different Synods read the last minutes of their respective bodies, as follows:—The Rev. John Tait, read the minute of the Free Church Synod; the Rev. John Ballantyne read the minute of the United Presbyterian Synod of Australia; the Rev. Hugh Seaborn read minute of the United Presbyterian Synod of Victoria; and the Rev. James Megaw read the minute of the Synod of Victoria.

"The Rev. David Ballantyne, of the United Presbyterian Synod of Victoria, as third Moderator in point of seniority, gave out the cxxxiii. Psalm, which was sung by the audience. The Rev. George M. Reed, of the Synod of Victoria, as fourth moderator, offered up a brief and earnest prayer.

Thereafter the Rev. Mr. Clow, the oldest Minister in the colony, was unanimously elected Moderator. The Moderator requested the Ministers and Elders to stand up while he read the Basis of Union, and the Formula, and thus signify their acceptance of and adherence to the same. The Rev. Dr. Cairns, according to previous appointment, presided at the dispensation of the Sacrament of the Lord's Supper. Elders connected with the four Synods now united into one, assisted at the distribution of the elements. The services were felt to be most interesting, impressive, and refreshing. At the conclusion of the services the Ministers and Elders present signed the Formula, at the call of the Moderator, and in order of seniority in point of settlement.

PRESBYTERIANISM IN THE UNITED STATES—ASSEMBLY MEETINGS.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN THE UNITED STATES, O. S.—This large body met at Indianapolis on Thursday, 19th of May. Rev. Dr. Breckenridge was chosen Moderator. There were present 340 members,—viz, 183 Ministers and 157 ruling Elders. Its attention was chiefly directed to the operations of the various Missionary Boards, especially those of Domestic Missions and Publication. The Assembly has taken another Theological Seminary under its care—the North Western—which it was agreed should be located at Chicago. The next meeting of Assembly is to take place in Rochester, N. Y.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH, N. S.—This Assembly held its annual meeting at Philadelphia on the 25th of May. The Rev. J. Nevin was elected Moderator. The reports of Presbyteries on the state of religion were encouraging. The question of union with the United Presbyterian Church occupied the attention of the Assembly. The papers bearing on this subject were referred to a committee, who subsequently reported virtually against the proposed plan of union. After a debate of three days, this report was adopted. The next ordinary meeting of Assembly is to take place in May, 1860, in Allegheny City.

GENERAL ASSEMBLY OF UNITED PRESBYTERIAN CHURCH.—In the "*Christian Instructor*," a new paper published under the auspices of the United Presbyterian Church, we have an account of the meeting of the General Assembly of this Church. The meeting took place in Zenia, Ohio. After sermon by Rev. Dr. Pressly, retiring Moderator, the Rev. Dr. Bullions was elected Moderator. There were present 191 members—viz, 114 Ministers and 77 ruling Elders. The reports of Presbyteries were cheering and encouraging. New life and spirit had been imparted by the Union. The attention of the Assembly was directed to the best modes of carrying on the work of the Church. It was finally agreed to have Boards for Home and Foreign Missions,—Publication,—Church Extension,—and Education. Temperance and various other practical questions engaged the attention of the Assembly. The meeting was full of interest, and resulted in the transaction of a large amount of important business.

Communications, &c.

BIOGRAPHICAL SKETCH OF THE REV. DR. BURNS, LATE OF KILSYTH, SCOTLAND.

Dr. William Hamilton Burns, late of Kilsyth, was born at the town of Falkirk, Stirlingshire, on the 5th of February, 1779. His father, John Burns, was at that time a merchant in the town, but was soon afterwards appointed to the office of Surveyor of Customs at the port of Borrowstownness, and held also, for fifteen years, the factorship on the Duke of Hamilton's estate of Kinneil. He died in 1817 at the venerable age of eighty-eight. He was present, though merely as a spectator, at

the battle of Falkirk: in 1746, and often entertained the members of his family with anecdotes of that remarkable time. He was one of many in Scotland, whose religious character was formed under the ministry of the celebrated Whitefield, who occasionally resided under his father's roof.

Dr. Burns began his studies for the ministry in the College of Edinburgh in 1791, and with the exception of one session which he spent at St. Andrew's, the whole of his curriculum was passed at the metropolitan University. In all the departments of study he stood high, and particularly in Languages and Theology.—As he was my senior by ten years, he had become a parish minister two years before I entered college, and the summer vacations of 1803, 1804 and 1805 were spent by me at the beautiful manse of Dun, a small parish of 600 souls, which enjoyed his ministry for more than twenty years; and there we read together more Greek and Latin, from the classic authors, than it has been my lot to encounter, with equal success, ever since. At St. Andrew's he was intimate with Dr. Chalmers, and often battled with him on deep points, in regard to which that eminent man, as he afterwards acknowledged, was in grievous error. I do not think that my brother ever met with Chalmers from the time of their residence together at St. Andrew's till 1804, when that eminent man was in my elder brother's manse at Brechin, on his way to the ordination of David Harris, another fellow-student over the parish of Fearn, a small country charge, which would have been unknown to fame had it not been that its family biography could boast of the classic ancestry of a Gillies and a Tytler. In those days Chalmers' was heard of in the "*Kingdom of Fife*" as a "*genius*" or sort of "*Warlock*," and at I was then sojourning in "*the Bishop's palace*" in Brechin, well do I recollect the awe, no unmingled with terror, with which I gazed on his large head, bushy raven locks, and penetrating eye. I did not hear him utter a word, and this confirmed me in the truth of the information that had been previously given me, that he was "*a dungeon of knowledge*."

At Edinburgh my brother had as his conferees, both in the Hall and in the "*Old Theological Society*," such men as John Leyden, Dr. Robert Watt, author of the "*Bibliotheca Britannica*," Sir Robert Spankie, afterwards one of the Supreme Judges of India, Dr. Corkindale of Glasgow, and Sir Andrew Halliday. With two of these, Dr. Watt and Sir Robert Spankie, he contested the honors of prize-man-ship, coming off senior to the one, and second to the other. The subjects of essay were "*Regeneration*," and "*Prayer*." With both subjects my brother was even then practically and experimentally familiar; not so the others, for their views were latitudinarian, and after gazing for a period on the depths of Calvinistic Theology, they, with a high-toned honesty which did them credit, bade adieu to the Divinity Hall, studied medicine and law, and rose to distinguished honor in both departments.

From 1797 to 1799 my brother resided at Park place in Galloway as tutor to the present Sir James Dalrymple Hay, whose son, Captain Hay of the Indus, has written so ably on the improvement of the British Navy. His predecessor in the family was the warm-hearted, witty and facetious John Wightman, of Kirkmahoe, and his successor was Dr. Thomas Gillespie, a scholar and a poet, afterwards Professor of Humanity at St. Andrew's, and brother-in-law of Lord Campbell, the present Lord Chancellor of England. At a distance of years the same place was held by my much esteemed friend Dr. Forrest, a ripe scholar too, and now Chief Superintendent of Education in Nova Scotia. It was while preceptor

In this family my brother had an opportunity of spending a winter in the city of York, where he got acquainted with a number of pious and learned divines of the English Church, who esteemed him at the less that he "took license" for himself and not from the Bishop, and "opened his mouth" on one or two occasions in an Independent or Congregational Assembly. In those days such uncanonical doings were held as allowable only South of the Tweed.

It was in the summer of 1799 my brother received his real license from the Presbytery of Stranraer, and preached his first sermon in the pulpit of Dr. Coulter, the venerable incumbent of that town and parish. He then bade farewell to Galloway, but he carried with him, and ever afterwards retained, a warm attachment to a land which had been watered with the blood of martyrs, and where, amid the freezing soil of moderation, he saw, or thought he saw, oozing out some of the living drops or streams of an undisguised covenantalism. Many years rolled away ere he paid another visit to these haunts of his earlier days; but he kept up a constant intercourse with some of the branches of the respected family of Duncraggan, and when Dr. William Symington, then of Stranraer, now of Glasgow, and a man of no mean name, introduced me in September, 1833, to the inmates of that mansion, how delighted they were to tell me little stories of the venerated preceptor and his pupils.

My brother never enjoyed the ambiguous delectabilities of a "preachership at large." We in Canada call that sort of thing now a "mission;" but it was not so dignified in our early days, and he its joys many or few, my brother never had them, for in autumn of 1799 he became regular assistant to the worthy old minister of Dun, the Rev. James Lauder. On the 4th of December, 1801, my brother was ordained assistant and successor to this venerable minister of "the olden time," and for two or three years, during which the collegialship continued, the harmony was perfect. It was not from the identical pulpit of the great "superintendent of Angus," the Baron of Dun, that my brother gave forth the same message that thrilled on the lips of the evangelistic Brownlow North of his day, but it was in the same parish Church, now unroofed indeed, and converted into a family necropolis, but still exactly what Samuel Rutherford's Church at Anwoth is, a simple but impressive memorial of Knox and his days. I have a lithograph of it and a history now before me, and I shall present both to the museum of our College. Need I say that the publication of the "Life of Knox" in 1810 was soon followed by a visit of the distinguished McDrie to the manse of Dun, to examine the "Dun papers," and to gaze on the interesting localities. The superintendent died in March, 1810, at the advanced age of eighty years.

From 1800 to 1821 my brother discharged the duties of the pastorate in this lovely but small parish, with a pains-taking piety, and earnestness rarely equalled, never excelled. During the same period he acted as Clerk to the Presbytery of Brechin, and never did official enjoy more thoroughly the confidence and the warm affections of all his brethren.

In 1820 the large and influential parish of Kilsyth, in Stirlingshire, became vacant by the death of Dr. Reamie, a minister of learning and of piety who, though a native of the parish, was much respected. Our family had in connection with Sir Charles Edmonstone, of Duntreth, the principal heir, and a crown presentation was issued in favor of my brother, who, with the free and hearty approval of all parties, was inducted to the charge in

1821. What a change! From a pastorate of six hundred to one of nearly four thousand! But the minister was in the full vigor of his manhood, his graces developing with mental progress and application, with large experience, and a well prepared stock of lectures and sermons. To quote the words of Dr. Smyth, of St. George's, Glasgow, the endeared friend and fellow-labourer who preached one of the sermons on his death: "Of the value of his ministerial services it is hardly possible to give an exaggerated estimate. With talents of a decidedly superior order; literary and theological requirements alike accurate and varied; depth and tenderness of spirit in addressing all classes of hearers; and pre-eminently distinguished by the spirit of grace and supplication, our beloved and lamented father was truly a master in Israel." His speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and in prayer. His theology was that of the good olden school of the Scottish professors, the Erskines, Fishers, and Bostons of the last century; these men, "mighty in the Scripture," whose names are identified with all that is sound in doctrine, and powerful in appeal to the conscience and the heart.

It was in July, 1839, the first symptoms of an awakened concern in regard to religion and eternity showed themselves among the people of Kilsyth. Just about a century before in 1742-3, Cambuslang, Kilsyth, and the West of Scotland generally had been scenes of great awakening; and there cannot be a doubt, but amid a good deal that was discouraging, as may be ever expected in all such cases, many hundreds ascribed their first religious impressions to such seasons of revival, and passed through the pilgrimage of life thereafter in the full habit and with all the usual features of genuine discipleship. And so it was in regard to the awakening of 1839. In the "New Statistical account of Scotland" my brother has given a condensed account of the awakening, and after two years had elapsed, his impressions of the good done in that season of divine visitation as thus summed up: "There are, we have reason to hope, not a few who have been sincerely turned from sin unto God, while in other respects, the religion and morals of the people at large is much improved. The places of worship are better attended, and there is more general seriousness during divine service than formerly. Many family altars have been erected. There is a greater degree of zeal among us for missionary objects; and there are about thirty weekly prayer meetings of a private kind among our people, not including those which are connected with dissenting bodies."

During the whole period of the "ten year's conflict," my brother's mind never wavered. He had taken up his position, from long tried conviction, and he kept it without shrinking. And yet, few of the brethren in the ministry made a more costly sacrifice. His living in the Established Church, taken all in all, could not be less than from £350 to £400. This he surrendered without a grudge, and for fourteen years thereafter considerably less than one-half of this income became his portion. His was indeed the lot of many ante-disruption ministers, who had thus largely a trial of "the spoiling of their goods."

From the commencement of his ministry my brother kept a diary of occurrences both domestic and public, with sketches of character often very graphic. Such memorials are interesting, and they form the very best sources of authentic narratives and of historic delineations. When in Scotland, in 1837, I had an opportunity of perusing many of these sketches. The substance of those which refer to the "revivals" is already before the public in various

shapes, and it may admit of a doubt whether it would be advisable to print the other memorials during the present generation.

Till within the last three years Dr. B. had to regulate help in the performance of pastoral duties. Up to the 78th year of his age he was enabled by the help of God to discharge both the public and the private duties of the pastoral office, but he felt it then his duty to apply to the Church for a colleague and successor. This was granted, and the Rev. Mr. Black was called to this office. On that gentleman have now devolved all the responsibilities of the charge, and great are the advantages connected with an entrance on fields of labor already successfully cultivated by predecessors who have made full proof of their ministry.

The minister of Kilsyth was one of the earliest movers in Scotland in behalf of the interests of temperance. The field of his pastoral labours, and the scenes presented in the neighbouring city, furnished most impressive practical arguments in support of the cause; and he continued a steady and active advocate of abstinence principles to the close of his life.

The death bed scene of this tried servant of God was not prolonged beyond a few weeks, but he suffered severely towards the close of that period. A calm serenity marked the complacency of his soul in God, and in those great and precious promises which it had been his delight to expound, and still more experimentally to realize. His life had been one undivided course of fidelity, uprightness, and deep-toned spirituality, and the evidence of such a life is self testifying. His dying bed was surrounded by his nearest relatives, by his affectionate and pious surviving partner, and by his children and his children's children. The words which issued from his lips were sweet and edifying, and he glorified God in dying, as he had done in living. Happy in his family,—all of nine members he had seen comfortably settled in spheres of usefulness,—and literally without an enemy on earth, his soul winged its flight gladly on high, and his mortal remains repose with the ashes of not a few of his spiritual children, with whom he shall again appear in the day of retribution of all things, for "he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord"—Acts x: 24.

Toronto, July 8 1859.

R. B.

ON MANSES.

MR. EDITOR.—

I was glad to see by the report of the proceedings of last Synod that the overtures on Manse was approved and commended to the careful consideration of Presbyteries. I earnestly hope that they will not let the matter rest until every minister within their bounds be furnished with a comfortable manse, and if possible, with a glebe also. It is pleasant to know that a goodly number are thus favourably situated, and it might be so with many more if only congregations would take the matter heartily up and carry it through. No congregation should allow their minister to be at the expense of renting a house. His stipend is generally small enough as it is, often very irregularly and not fully paid, without having from £15 to £30 deducted from it.—No doubt the times have been hard, and congregations have had enough to do to meet engagements. But it is to be hoped they will improve. In the meantime, let sites be procured in suitable localities; let arrangements be made for drawing saw logs to the mill next winter, or stones where they can be procured. Then let subscription lists be prepared, and let every individual give according to their ability, but let it be done cheerfully, "for God loveth a cheerful giver." Now we ask, would congregations themselves suffer by such praise-

worthy proceedings? Would they not be largely benefitted? Would not their ministers be able to preach with less care and anxiety upon their minds, and if the people were more fervent and frequent in prayer for the outpouring of the Spirit on their minister's labours, would not showers of blessings descend till there was not room enough to receive them.— Hoping that due attention will be given to this matter,

I am, yours truly,
PRESBYTER.

FRENCH CANADIAN MISSION.

Toronto, July 15, 1859.

MR. EDITOR,—

As I may have it in my power to be on the Ottawa in September, I feel inclined to invite the members of our Synod's Committee to attend a meeting in Montreal about the middle of that month; but as a number of the members may not be able to attend, I mean, in the interim, to send to each member a copy of last year's report of the Society, and I hereby request such remarks upon it as may occur to members who may thus desire to communicate their views, in consequence of not being able to attend. I feel it to be essential to attempt, at least, a meeting in Montreal, before calling one any where else; and such of our friends as can conveniently pay a visit to the Institute at "Point aux Trembles" ought to do so. A notice more specific will appear in the September No.

Mr. Editor,
Yours, &c.,
R. BURNS,
Convener on Missions to Lower Canada.
CAMPBELLFORD.

LAYING THE FOUNDATION-STONE OF A NEW CHURCH.

In these days of dullness and stagnation it is cheering in the back woods of Canada to meet with some signs of progress. It is not every day that such an event takes place as the laying of the foundation-stone of a place of worship. Accordingly, a respectable assemblage of the members of the Congregation and others friendly, took place at Campbellford, Township of Seymour, on 4th of July, to witness this ceremony.

After singing part of the 102nd Psalm, the Rev. Thomas Alexander, Minister of Perey and Seymour, read Psalm 132, and gave a short address on the object of the meeting, adverting to the principles which are maintained by those of the Presbyterian Church of Canada. A tin box containing the undermentioned documents, &c., was then put into the place prepared for it, and the foundation laid by Mr. Alexander in the name of the Great Head of the Church. Prayer for God's blessing on the undertaking was then offered up. Part of Psalm 122 was sung, and the benediction pronounced. Those who were present will not soon forget what they witnessed. The young especially will advert to it as one calculated to promote their spiritual welfare, when the heads of their parents are laid low in the dust.

DOCUMENTS, &c.

1. Abstract of the Minutes of the Synod of the Presbyterian Church of Canada for 1844, '45, and '46.
2. Minutes of the Synod for 1858.
3. Missionary Record of the Free Church of Scotland.
4. Missionary Record of the Presbyterian Church of Canada.
5. Report of Colonial and Continental Committee of the Free Church of Scotland.
6. Statement respecting the principles of the Free Church.

7. Appeal to Presbyterians by the late Professor Esion.

8. Missionary Herald of the Presbyterian Church in Ireland.

9. Copy of the Shorter Catechism.

10. Copy of the Edinburgh Witness.

11. " " Montreal Witness.

12. " " Toronto Globe.

13. " " Warkworth Independent, (Percy.)

14. And a few Canadian coins of the present reign.

The Church (the frame of which is already up) is to be constructed of wood, but the foundation of stone; and is to be 40 feet long, 26 feet wide, and 18 feet high, with a tower 34 feet high, to be surmounted by a belfry, or a spire, if funds permit.

The site which was granted by Messrs. Cockburn and Kirehoffer, proprietors, Campbellford, is highly appreciated by the congregation, as one of the best in the village, which is daily rising in importance.

Campbellford has one of the best water privileges in the Province, being situated on both sides of the River Trent. There are already mills of various sorts, and room for more. A new school house and several other buildings are now in course of erection. The sum of £90 or £100 has been subscribed for the Church by the congregation and others friendly in the township; but as much more will be required ere it be completed, friends to the cause in Canada and Scotland are kindly solicited to give their assistance. Contributions may be sent to Daniel Keenedy, Esq., Campbellford, or to the Rev. Thomas Alexander, Norham, Percy; and for Scotland to the Rev. Dr. Bonar, Convener of the Colonial Committee, Edinburgh.—Com.

OPENING OF NEW CHURCH AT MANDAUMIN.

In giving a short sketch of the opening of our New Church in the village of Mandaumin, I shall just go back about three months in our history.

There are a number of Presbyterian families in this place which have at one time been connected with those which form Rev. Mr. Troup's charge, under the pastoral care of the Rev. Mr. Porterfield. Since Mr. Porterfield's resignation they have been left destitute of stated ordinances from us as a church.

These families living in the West of Plympton, together with some families in the townships of Sarnia and Enniskillen, united in January last in a call to the Rev. J. W. Chesnut to become their Pastor. The call was accepted in April, and a Committee of the London Presbytery met, on the 20th of April, for the induction of the Minister. The people then set vigorously to work to build a church, which was finished about the beginning of July.

The first church we endeavored to build was in the village of Mandaumin, a station on the Sarnia Branch of the G. W. R.

On the first Sabbath in July, in the good providence of God, we were permitted to assemble for the first time in the New Church. The Rev. John Scott, the justly esteemed Minister of London, preached in the morning from Isaiah lvii, 15; and in the afternoon from Hebrews ii, 14, 15, to a large and attentive congregation,—for the church was filled to its utmost extent,—and the collection, taking all things into account, was good.

I trust that this day may be the beginning of spiritual blessings to this Congregation.

We have obtained a deed for a site for a church in the township of Sarnia, which we purpose to proceed with this winter.—Com.

PRAYER IN REGARD TO THE HARVEST.

To the Editor of the Record.

DEAR SIR,—

Though the Synod's very reasonable recommendation on the above subject appears in its place, in your account of the Synodical proceedings, I dare say you will gladly give a little more prominence to the matter in your forthcoming number.

There was a sort of understanding that your present correspondent, as having formerly called attention to the duty of public prayer in this interest, should again, through the Record, urge a continued acknowledgement of the aspects of Providence, whether in mercy or judgment. Yet in a matter of such general concern, I scarcely suppose any suggestion of mine necessary. All eyes are now on the harvest field, and all hearts should sympathize with the anxieties of the Agriculturist. At the moment when I write, hopes are buoyant, though the earth cries to heaven for the long desired shower; and the drought has told unfavourably on some spring crops. I have seldom seen finer wheat, oats, barley, &c., than what have on all sides met my eyes during a little preaching tour in the Cornwall, Glangary, and Ottawa districts. The hay, as in most places, is light and deficient—the potatoes and several garden products have suffered from frost and drought; yet take it all in all, the fields rejoice on every side, and the golden treasures already offer themselves to the sickle, and fill the bosom of the mower.— Fears have been disappointed, and give place to glad anticipations. The crisis, it is hoped, is past, and an average return, if not more, will crown this year's husbandry. If so, a very special case for devout thanksgiving will have been made out. How readily, when fears are disappointed, does the light heart dismiss with its cares its sense of obligation and dependence. Let it not be so with our people at this time. Much prayer, doubtless, has been offered in the country's behalf.— Yet Jeremiah's charge against his nation, or rather the Lord's own complaint may be applicable to many. "This people hath a revolting and rebellious heart, they are revolted and gone; neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter in their season; He reserveth unto us the appointed weeks of the harvest."

May the Lord vouchsafe a spiritual harvest of revival. I see that Wales, as well as Ireland, has had its showers of grace. Are not souls and churches in this land needing those as much as the earth does the watering clouds? And I suppose that it is one great end of these various outward experiences whether of plenty or of scarceness, of blighting frosts or withering heats, to suggest our necessity and duty, and privilege in spiritual respects. I have had much pleasure in witnessing, an earnest, eager attendance on the word and sacraments in these districts I have been visiting. And not the least of my enjoyment has been my observation of the useful services now being rendered in the pastoral sphere by those whom, erewhile, I had around me as student. I write from the house of one, not the least esteemed of those, far up the Ottawa, whose people assembled in large numbers to hear the Word yesterday—though at a day hour, in a labouring season. The thought has often struck me that oftener than happens our country people, even in harvest time, would fill our churches at an afternoon or evening hour, if invited to come, just as they are from the field, and return. I once saw a large congregation thus assembled in Wales

In the very height of harvest, each man in his working attire.

Yours truly,
M. WILLIS.

Bristol, C. E., July 22, 1859.

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

This Presbytery met at London on the 5th of July, the Rev. D. McDiarmid, Moderator.

Messrs. James Greenfield, Alex. Fraser, A. McKay, George Bremner, and Wm. Matheson, students in Theology, were taken upon public probationary trials, and having acquitted themselves with approbation, were licensed to preach the Gospel. The Rev. John Stewart, late of Eurlston, Nova Scotia, was received as a minister of this Church.

A call from Kincairdine, and one from the united stations in Bruce to the Rev. John Stewart were sustained. Mr Stewart being present signified his acceptance of the call from Kincairdine. His induction was appointed to take place on the 3rd of August next. Mr. McDonald to preach and preside. Mr. Ross to address the minister and people.

A call from Avon Church, Downie, and Cullross, to the Rev. W. Doak, was sustained, and Mr. Doak, being present, accepted this call, and his induction was appointed to take place in the Avon Church, on the 20th of July. Mr. Scott to preach and preside, Mr. Thomas McPherson to address the minister, and Mr. Beattie the people.

A petition was received from the united congregations of Belmont and Yarmouth, praying for the moderating in of a call to a minister. The Presbytery agreed to grant the prayer of the petition, and appointed Messrs. McMillan and Young to moderate in a call at Belmont, on the 9th of August, at 10 o'clock, a.m., and to meet at Yarmouth on the same day at 3 o'clock, p.m., to obtain additional signatures to the call from that part of the congregation.

The Rev. Donald McKenzie having directed the attention of the Court to the threatening aspect of Divine Providence in respect to the weather, and the fruits of the earth, the Presbytery appointed Wednesday, the 27th of July to be observed by all the congregations and mission stations within its bounds, as a day of fasting, humiliation, and prayer, before Almighty God.

The Rev. John Rennie was appointed, with the consent of the congregation of Beachville, to supply Buxton for six months, during Mr. King's absence in Britain, and Messrs. McKenzie, John Fraser, and D. McDiarmid were appointed to give each one service on a Sabbath monthly, until the next meeting.

The Presbytery appointed the ordinance of the Lord's Supper to be dispensed at Blythe, on the 18th September, by Mr. D. Allan, assisted by Mr. A. Currie, missionary;

At Belmont, on the 25th Sept., by Mr. Lachlan McPherson, assisted by the missionary officiating there.

At Cullross, on the 9th October, by Messrs. Meldrum and Beattie.

At Carrick, on the 16th Oct., by Mr. Beattie.

At Paisley, on the 9th Oct., by Messrs. Scott and McDonald.

At Tara, on the 16th Oct., by Mr. Scott, assisted by the missionary there.

At Arran, on the 16th Oct., by Mr. McDonald, assisted by the missionary there.

The following appointments were made for the supply of vacant congregations and mission stations, namely:—

Chalmers' Church, Woodstock, Mr. A. Currie on the 10th and 17th July, inst., Mr. Findlay on the 24th, Mr. W. J. McMullen, on the

31st, Mr. Thomas McPherson, on the 7th Aug Mr. Wm. Graham, on the 14th, Mr. Wm. Doak on the 21st, and Mr. McMechan the whole of September.

Port Stanley, Mr. McMechan, on the 17th July.

Westminster and Frampton, Mr. McMechan, from the 1st of July to the end of August.

Aldborough, Mr. Matheson, on the 10th and 17th of July, Mr. Greenfield on the 31st of July and 7th August, Mr. Forrest on the 14th, Mr. Sutherland on the 21st, Mr. Ferguson on the 28th, and Mr. A. McDiarmid on the 4th September.

Wardsville, Mr. Stewart till next meeting of Presbytery.

Chalmers' Church, Dunwich, Mr. Matheson till the 1st of September, thereafter Mr. Greenfield till the next meeting of Presbytery.

Belmont and Yarmouth, Mr. Greenfield till the 1st of September, thereafter Mr. Matheson till the next meeting.

Blythe, Manchester, and Hullet, Mr. A. Currie till the end of September.

Grey, Mr. Beattie on the 7th of August, and Mr. McDonald on the 28th.

Wallace and Elma, Mr. Beattie to give service on a week day on his return from Gray.

Paisley, Dunblane, and Port Elgin, Mr. A. Fraser till next meeting.

Tara and Arran, Mr. Bremner till the next meeting.

Cullross and Carrick, Mr. A. McKay, till next meeting.

Huron and Ashfield, Messrs. Meldrum and John Stewart on the 16th of October.

The Presbytery then adjourned, to meet within St. Andrew's Church, London, on Tuesday, 27th September next, at 10 o'clock, a.m.

Wm. DOAK, Pres. Clerk.

REASONS OF DISSENT BY THE REV DR. BAYNE AND OTHERS FROM DECISION OF SYNOD ON THE BASIS OF UNION WITH THE UNITED PRESBYTERIAN CHURCH:

We, the undersigned, dissent from the decision come to by the Synod, at last evening's Sederunt, on the subject of the Basis of Union submitted by the Synod of the United Presbyterian Church, for the following reasons:—

I. That the object of preparing such a Basis of Union being manifestly to provide an assurance that substantial harmony on the important subjects which it embraced obtained among the members of the respective Synods, and to prevent as far as possible, division on said subjects in a United synod, said Basis should have included a full and explicit statement of the views deemed important on all the subjects introduced, with a view to the attainment of this object; and whereas the Basis approved of by the Synod contains no declaration on the subject of the leading applications of the doctrine of Christ's Headship over the nations, such as its application to the question of Sabbath laws, or of the use of the Bible in Common Schools, or of the suppression of open blasphemy, and no definition of the extent or limits of the Province within which the Civil Magistrate is to confess and serve Christ as King—subjects on which unscriptural views are often entertained and acted upon by those who profess to hold the doctrine of Christ's Headship over the nations as laid down in Article IV of said Basis; the said Basis is altogether insufficient for securing the attainment of the very objects for which it was prepared.

II. That the approval of said Basis characterized by the omissions above referred to, implies that unsoundness on the subjects so omitted would be regarded as no barrier to membership of a Synod formed by a Union founded on said Basis, as, it is plain, such un-

soundness could not be consistently made an objection to any one who could only subscribe the same.

III. That the fact that no official statement of the views of the United Presbyterian Church of Canada, on the subjects which the subscribers complain of being omitted from the Basis of Union approved of by this Synod, was reported by the Committee on Union, or otherwise laid before the Synod, renders the omissions complained of more unreasonable and inexcusable, and indicates an inadequate regard to the sacredness of the principles whose assertion and vindication have been left unprovided for.

IV. That the consideration illustrative of the serious defects of the Basis approved of, contained in the above reason (No. III), acquires additional force, from the fact that the Synod of the United Presbyterian Church did, in the year 1848, cause to be published by their authority, and without exception or qualification expressed or implied, views upon the subjects referred to as omitted from the said Basis, which were propounded by a committee of said Synod in conference with a committee appointed by the Synod of this Church, as being the views, according to their belief, of the aforesaid Synod of the United Presbyterian Church, views which are directly at variance with those uniformly held and contended for by this Church, as for example, that "the Revelation of Christ's appointment as Ruler" among the nations, "has not imposed upon the Civil Magistrate any new duties different from those to discharge which he was previously bound;" that the duty of the Civil Magistrate in reference to religion "is only to protect every subject in the exercise of the right which God has given him to judge for himself in matters religious, and to act in them according to his own judgment, so far as not to interfere with the rights of conscience;" that the recognition of the authority of Revelation is not enjoined in the New Testament on the Civil Magistrate in his official capacity, and therefore that its being his duty is "no part of their belief;" that "so far as the Sabbath is a religious institution and for religious ends, it does not fall within the province of the Civil Magistrate, but so far as regards the natural right of a day of rest, it does fall within his province;" and "that to provide for the religious education for either old or young is no part of the official duty of the Civil Magistrate."

And further, that the views thus published in the manner above described have never been repudiated or condemned by any official Act of the said United Presbyterian Synod.

V. That the Synod of the United Presbyterian Church have naturally and inevitably excited doubts as to the general agreement of its members with the views on the subjects omitted from the Basis which have been held uniformly by this Church, not only by the publication of the unsound views above specified and not yet repudiated, but also by the fact that, although committees have been reporting to them for many years, the points on which this Synod desired information as to the views held by the said United Presbyterian Synod on said subjects, no information as yet been given such as can warrant us to decide that their views even closely approximate to our own.

VI. That the refusal on the part of this Synod of the reasonable desire of the subscribers, and other members of the Synod now absent, to refer to the said United Presbyterian Synod, for the information necessary, to make plain the actual position occupied by the United Presbyterian Church on the subjects above noticed—a reference which we are bound as Christian brethren to suppose that

the uprightness, good faith, and simple-hearted desire for the interests of the truth, by which they are actuated as powerfully as ourselves, and have led them cordially to welcome and frankly to respond to—along with a determination to refuse all specific reference in the Basis to those important points on which information was desiderated, is fitted to excite sympathy among all to whom the principles involved are dear, either that unsoundness in regard to them obtain among ourselves or at least a most melancholy and alarming indifference to their maintenance.

VII. That in view of all the circumstances of the case as referred to in the above reasons of dissent, the subscribers would regard Union upon the aforesaid Basis as necessarily involving a dangerous compromise of principle.

(Signed,) JOHN BAYNE.
 " MICHAEL WILLIS.
 " A. CONSTABLE GEIKIE.
 " DUNCAN McRUAR.
 " ROBERT IRVINE.
 " DANIEL GORDON.
 " ANDREW WILSON.
 " JAMES MIDDLEMISS.
 " MORRIS C. LUTZ.

ANSWERS TO THE REASONS OF DISSENT BY THE REV. DR. BAYNE, AND OTHERS, AGAINST THE DECISION OF SYNOD, ON THE BASIS OF UNION WITH THE UNITED PRESBYTERIAN CHURCH.

The Commission of Synod appointed to answer the Reasons of Dissent by the Rev. Dr. Bayne, and others, from the decision of the Synod of the Presbyterian Church of Canada, on the basis of Union submitted by the United Presbyterian Church, have agreed to the following answers, viz:—

I.

1. It is allowed that the object of preparing a Basis of Union was to provide an assurance that substantial harmony on the important subjects which it embraced, obtained among the members of the respective Synods, and to prevent, as far as possible, division on said subjects in a United Synod. But in reply to the dissentients it is affirmed that the Basis adopted by the two Synods does secure these ends, inasmuch as it contains a full and explicit statement of the doctrine of Christ's Headship over the nations, and of the duty of the Civil Magistrate to regulate his official procedure, as well as his personal conduct by the revealed will of Christ—these being the only subjects on which the views held by members of the United Presbyterian Church have been supposed to differ from those held by the Presbyterian Church of Canada.

2. As to the matter complained of in this reason, viz: That the Basis contains no declaration on the subject of the leading applications of the doctrine of Christ's Headship over the nations, and no definition of the extent or limits of the province within which the Civil Magistrate is to confess and serve Christ as King, it is replied that it was deemed neither expedient nor necessary to burden the Basis with any such definition or declaration, though in truth, Article IV of the Basis does contain a statement of the province within which the Civil Magistrate is to confess and serve Christ as King, sufficiently precise and comprehensive in its terms, as to embrace the teaching of Scripture on the subject, as well as the recognised faith of our Church. The instructions of last Synod to the Committee on Union were, not to set forth applications of principles, but to draw up a Basis in harmony with principles, to which the Synod then gave its assent, and which are substantially the same as those contained in the Basis now adopted. It was well understood that the applications in question had been the subject of long and careful deliberation by the

Union Committees of both Bodies, the results of which as reported to the Synod of 1853, were regarded as highly satisfactory, showing that whilst differences of opinion did exist on the minor relations of the questions at issue, there was yet so substantial agreement in regard to their main features and applications between the two Churches, as to afford the assurance that the union, if once effected, would be real and harmonious.

The Commission would on this point reply further: That the Basis was prepared in the light of, and having special reference to the leading application of the principles in question, as reported to both Synods in the year 1838 by their respective Committees on Union, and to which neither Synod took any exception. The Basis ought, therefore to be understood in relation to these applications, comprising, as they do, joint agreement on all points concerning which information is desired by the dissentients:

3. With respect to the allegation contained in the concluding part of reason 1, viz: that unscriptural views as to the application of the doctrine of Christ's Headship over the nations, and as to the extent of the province within which the Civil Magistrate is to confess and serve Christ as King, are often entertained by those who profess to hold the principles laid down in Article IV. of the Basis, the Commission reply that they conceive it impossible for any one to subscribe said article in the plain meaning of its words, and yet to entertain or act upon unscriptural views on the doctrine of Christ's Headship over the nations. Differences of opinion may be found to exist in the United Church, as indeed they exist among ourselves, as to the manner in which practical effect is, in certain cases, to be given to these principles; but it is not believed that among those by whom the Article is honestly subscribed, these differences can be of such a nature, as either to be inconsistent with ecclesiastical harmony, or to invalidate the integrity of the testimony borne by the United Church to the truths which the Article sets forth. The Synod cannot, in reason, be held responsible for any perversion of such clear and explicit announcements as the Basis contains, and can only deal with it as they would deal with any perversion of other important doctrines when brought up by the ordinary processes of discipline or review.

II.

The answers to Reason I. are, in effect, a reply to the statements of Reason II., showing, as they do, that the approval of the Basis provides the assurance that the persons approving and subscribing the same in the plain and obvious meaning of its terms, cannot fail to hold sound views on the leading applications of its principles. But if a case should arise of any one holding or propagating erroneous opinions in regard to any principle which the Basis contains, it would then not be inconsistent with said Basis that such unsoundness should be dealt with in the same way as unsoundness in regard to the application of any other of the doctrines or principles of our Confession.

III.

In reply to Reason III. the Commission affirm that, whilst no direct official statement of the views of the United Presbyterian Church of Canada has been reported to our Synod, or otherwise laid before it on the leading applications of the principles explicitly stated in said Basis, yet certain it is that evidence of a satisfactory, if not also of an official kind, has been afforded by the minutes of the Joint Committees on Union, as well as by the public statements of the members of said Committees reported to both Synods in the year 1853. Taken together with the explicit statement of principles contained in said Basis, and approved of by the Synod of the United Presbyterian

Church, were deemed so satisfactory to our Synod as, in their judgment, to render unnecessary any statements, more official, of said views. The report given in to both Synods in 1853, included statements in reference to the appointment of days of public humiliation and thanksgiving, the question of Sabbath Laws, and the use of the Bible in Common Schools; and it is manifest that the meaning intended to be attached to Article IV. of the Basis could not in the light of said statements, have been misunderstood by the United Presbyterian Synod. Had, therefore, the members of that Synod, while giving their assent to said Basis, believed at the same time that they could not as a Body, act in substantial harmony with us on the practical questions above referred to, "we are bound as Christian Brethren to suppose that the uprightness, good faith, and simple-hearted desire for the interests of the truth, by which they are actuated as powerfully as ourselves, would have led them frankly" to communicate to us this fact. Thus the Commission consider that any demand on our part for additional evidence on these points would be tantamount to an expression of want of confidence in the integrity and good faith of the members of the United Presbyterian Synod.

IV.

To this reason it might be a sufficient answer that the Synod of the Presbyterian Church of Canada was not called upon to deal with, or in any way to consider the pamphlet here referred to. But the Commission reply that whilst the said pamphlet was issued by the United Presbyterian Synod, in the year 1848, no such sanction seems to have been given to the voluminous statements contained in it, as that these may be taken as authoritative expositions of their views on the subjects which they embrace. So far from that, the United Presbyterian Synod did in regard to said publication declare in the year 1850 "that they do not entertain this notion, (viz: that the report of the proceedings of said Committee as published, is to be regarded as binding upon the consciences of members of their Church) inasmuch as the statements of our first Committee on Union with the Presbyterian Church of Canada, is no part of our subordinate standards. (Minutes U. P. Synod, 1855, page 43.) This declaration manifestly deprives said publication of all authority as an exposition of the views and opinions of the United Presbyterian Synod. More especially may this conclusion be regarded as true, when it is considered that said Synod has adopted the articles of the Basis of Union as an authoritative expression of their views and opinions on the questions at issue. Any statements, therefore, inconsistent with said articles, which may be quoted from the publication referred to, ought no longer to be regarded as of any force or authority whatever.

V.

Whatever doubts may exist in the minds of members of Synod, as to the general agreement of the United Presbyterian Synod with us on the questions at issue, the Commission cannot allow to be either natural or inevitable; on the contrary, they deem such doubts quite unwarranted by anything adduced in the Reasons of Dissent, or by anything in the actual position of either Synod in regard to the points comprehended in said Reasons.

VI.

If, as the members of the Commission unanimously conceive, there is in the Basis of Union, and in the Reports of the two Committees the assurance of substantial harmony on the important subjects in question, they are at a loss to perceive how it can be reasonable to demand anything more. After all that has taken place, the Commission are decidedly of opinion and might reasonably say, that any desire for further negotiation would indicate on our

part a want of confidence in the good faith of our brethren, and at the same time excite a just suspicion of our own sincerity in behalf of union.

VII.

This is a mere expression of the opinion of the dissentients, and can only be met by a counter statement on the part of the Commission, that they do not believe that there is in the adoption of the Basis, and in the consequent consummation of the Union, any compromise of principle at all. On the contrary, their conviction is that thereby the principles set forth in the Basis will be more extensively vindicated, and more efficiently carried out, whilst at the same time, the interests of the Church of Christ will, through the blessing of God, be greatly promoted in the Province.

Signed in name, presence, and by authority of the Commission

ALEXANDER TOPP, Moderator,
ALEXANDER F. KEMP, Clerk.

REPORT OF HOME MISSION COMMITTEE.
1838-9.

In presenting their Annual Report the Home Mission Committee would express their gratitude to God that, notwithstanding the difficulties which have pressed during the past year, with peculiar weight, on young and unconsolidated Mission Stations, the work has nevertheless been extending. Fewer demands for Missionaries have been made than in some former years; but the Committee believe that the gradual development of the Home Mission work has not been seriously retarded, and they are of opinion that the past and present difficulties have had, and will have the effect of leading the Presbyteries and the Stations themselves to the employment of more systematic means in carrying on their operations.

The following is a statement of the laborers employed in Home Mission operations throughout the bounds of the different Presbyteries. At the meeting of the Committee in the beginning of October the following distribution was made, viz:—To the Presbytery of London 4; Hamilton 4; Toronto 4; Cobourg 1; Kingston 2; Brockville 1; Ottawa 2; Montreal 4.

And at the meeting in the beginning of April the following distribution was made, viz:—To London 7; Hamilton 5; Toronto 10; Cobourg 1; Kingston 2; Brockville 2; Ottawa 3; Montreal 7. Of these, 14 were probationers and 23 students.

During the year, the following settlements have taken place, viz:

Presbytery of London—

Hamilton—Four, viz: Rev. J. G. Murray at Grimsby, Rev. W. Grant at Owen's Sound, Rev. J. Cameron at Derby and Sullivan, and Rev. W. Park at Durham.

Toronto—One, viz: Rev. James Stewart at Oro.

Cobourg—0.

Kingston—One, viz: the Rev. Robert C. Swinton at Picton.

Brockville—0.

Ottawa—Four, viz: Rev. J. Whyte at Osgoode, Rev. W. McKenzie at Ramsay, Rev. J. McKinnon at Beckwith and Goulburn, and Rev. S. C. Fraser at White Lake.

Montreal—Three, viz: Rev. John Milloy at Lingwick, Rev. Adam F. Macqueen at Kenyon, and Rev. John McKay at Richmond.

We proceed next to give a general statement of the vacancies and Mission stations in the several Presbyteries:—

LOSINOX.—Within the bounds of this Presbytery there are at present four vacant congregations. These are Amherstburg, Knox Church, Woodstock, Port Stawey, and Saugeen. The first named has been vacant since the translation of Mr. McLaren to Boston, the second since

Mr. Ball's resignation and acceptance of the Agency of the Upper Canada Bible Society, the third and fourth have been lately rendered vacant by the respective resignations of Messrs. Donk and McNaughton.

In this Presbytery there are in all 20 Mission stations, of which eight come under the designation of organized stations—understanding by an organized station not only one where a congregation has been formed by the reception of members and the administration of the Lord's Supper, but where Elders have also been ordained for the oversight of the members. These Stations are—

- 1 Chalmers' Church, Dunwich.
- 2 Yarmouth and Belmont.
- 3 Bythe and Manchester.
- 4 Wainnosh and Kinlosa.
- 5 Ashfield and Huron.
- 6 Kineardine.
- 7 Bruce.
- 8 Paisley and Dunblane.

Of the 12 that are regarded as unorganized, six of them have been formed into congregations to the length of members being received, managers being appointed, and the Sacrament of the Lord's Supper being regularly dispensed once a year. These are—

- 1 Vienna and Port Burwell.
- 2 Westminster and Frampton.
- 3 Elma.
- 4 Grey and Wallace.
- 5 Culross and Carrick.
- 6 Tara.

At the remaining six stations the ordinance of the Lord's Supper has not yet been dispensed, although at the most of them managers have been appointed, and place of worship either erected or in process of being erected. These stations are—

- 1 Maidstone and Mersea.
- 2 Wallaceburgh.
- 3 Wardville and Newbury.
- 4 Downie.
- 5 Mornington Line.
- 6 Port Elgin.

Of these 20 stations nine require service in the Gaelic language,—some of the other eleven have Gaelic-speaking people connected with them; but preaching in the Gaelic is not essential.

Seven stations are self-sustaining. The rest are assisted from the Home Mission Fund, and some of them are almost entirely sustained from it.

HAMILTON.—Four vacant Congregations, viz. Guelph, Wellesley, Niagara, Owen Sound. Beside these there are six organized stations, viz. Durham, Mount Forest, Arthur, Minto, Walsingham, and Garafraxa. There are also seven Mission stations requiring supply, but not yet organized, viz. East Durham, Rocky Saugeen, Swanstown, Gaelic Congregation at Mount Forest, North Arthur, Maryboro', Crosshill, Wellseley. Of these stations two, viz. Minto and Walsingham, have been opened during the past year. The stations generally are described as being one half self-sustaining. The money crisis has affected both the funds of the stations and the contributions of the settled Congregations. Four Missionaries are laboring at present within the bounds of this Presbytery.

TORONTO.—Within the bounds of this Presbytery there are the following vacant Congregations: 1, West Gwillimbury and Bradford, 2, Erin and Caledon West, 3, Markham, Melville, and Brown's Corners, 4, York Mills and Fisherville. Organized Stations: 1, York Town Line, 2, Cedar Grove, &c, 3, Flos and Medont, 4, Collingwood Harbour, 5, Caledon East and Mono Mills, 6, Mono East, West and Centre, 7, St Vincent, &c, 8, Oprey, 9, Nottawasaga, &c.

Besides the four vacant Congregations, four

of the organized Mission Stations may be considered as prepared to call Ministers.

The above seventeen Congregations and Stations comprise Forty preaching places.

Besides those reported, there are seven or eight places where services are held under the direction of settled Ministers.

The Sabbath attendance at all the Stations is as nearly as can be ascertained \$250.

The number of members in full communion do. 745.

The number of families 974.

De. Elders 39.

Nine Sabbath Schools are reported,—23 Teachers and 312 Pupils.

Six stations report meetings on Sabbath when there is no preaching.

Nine stations report weekly prayer meetings held.

At thirteen stations Churches have been built.

There are several townships yet unexplored in which it is known that many Presbyterians have settled, and are unprovided with ordinances.

The debt owing by the Home Mission has been reduced from about \$200 to less than \$300.

COBourg.—The Mission field of this Presbytery is very limited. The only stations are Bethesda Church and Aluwick, which are now prepared to call and sustain a Minister. There are two Missionaries at present employed.

KINGSTON.—In this Presbytery there is at present one vacant Congregation, viz. Trenton and Concession, and one group of Mission stations in the neighborhood of Kingston, where it is hoped a Pastor may soon be settled. Two Missionaries are employed at present by this Presbytery.

BRockVILLE.—In this Presbytery there are at present two Mission fields, viz: 1, Lyn and Yonge, 2, Mirrickville. Both of these places are likely soon to have settled Pastors. There are two Missionaries at present employed.

OTTAWA.—In this Presbytery there are two vacant Congregations, viz: Cumberland and Renfrew. There are two or three stations requiring supply, but they are not yet organized. It is hoped, now that a number of settlements have taken place in vacant congregations, that the Presbytery may be able to give more special attention to the outlying field. There are two Missionaries at present employed.

MONTREAL.—In this Presbytery there are five vacant Congregations:—Martintown and Williamstown; Winchester and Bates' Corner; La-guerre; Osmabruk; and Williamsburgh; besides Cote-street Church, Montreal. There are three Mission stations organized, viz: Valley-field, Farinham Centre, and Alexandria. There is also another station not yet organized, but requiring and now enjoying Missionary labor, viz. Kennebec. There are at present seven Missionaries employed in this field.

The supply of Missionaries has mainly, indeed we may almost say exclusively, been from our own seminary. During the year we have received one only from Scotland, and none from Ireland.

But although we have not received any Missionaries from Ireland, we have to state to the Synod that the Church there has lately placed at our disposal the sum of one hundred pounds per annum for three years, for the special benefit of Stations which have never enjoyed a stated Ministry. The first year's allowance has been received. This grant was made on the special recommendation of the Rev. W. McClure and the Rev. Prof. Gibson, the respected Deputies who visited our Church during the past summer. The Committee cannot advert to this deputation without expressing strongly their high sense of gratitude to the Church in Ireland for their kindness in sending

a Deputation to visit us, and also the great pleasure which they had in all their intercourse with the highly esteemed brethren who were selected for this special service. Their only regret is that the time of the Deputies did not admit of their making a longer stay, and visiting more of the Congregations throughout the bounds. It will be for the Synod to determine the special manner in which this grant referred to is to be employed. The Committee would also suggest to the Synod the desirableness of making some application of the balance in hand for Home Mission work of the amount given by Alex. Gillespie, Esquire, and the sum bequeathed by the late Mrs. Fergusson of Woodmill, as reported to the Synod at a former meeting.

A Special Report will be presented by Mr. King with reference to the Buxton Mission, Conjoined as this mission is with the Synod Fund, in the matter of an annual collection, it is found that there is some difficulty in obtaining the necessary funds. For this object the Church in Ireland have specially appropriated fifty pounds, which sum will be available for meeting part of the charges of the present year.

Red River.—It will be borne in mind that at the late meeting of the Synod, Mr. McTavish was appointed to proceed to Red River to visit and encourage Mr. Black and his flock, who have been for many years earnestly pleading for a visit from a Minister of experience and weight. Circumstances prevented Mr. McTavish from proceeding to Red River last year, in accordance with his appointment. But at the recent meeting of the Home Mission Committee in April it was again agreed to request Mr. McTavish to proceed to Red River, to strengthen the hands of Mr. Black and to make inquiries as to the practicability of a mission to the aborigines. The Committee again ask the sanction of Synod to this appointment, believing that in the present circumstances of the North West, and in view of the increasing intercourse between Canada and the Red River settlement, such a mission would be productive of great good. As Mr. Black is most desirous, both on account of the health of Mrs. Black and other considerations, to visit Canada and the United States, where his friends reside, it would be most desirable that a young man could accompany Mr. McTavish and remain until the opening of navigation next spring.

Your Committee would, in conclusion, again place before the minds of the Synod the great truth, that the special work which the Church in this land appears called upon to prosecute is the work of Home Missions. May the Great Head of the Church, by the special outpouring of His Spirit greatly increase our zeal. May He raise up many faithful and devoted laborers and grant that through the means and agencies employed by us many may be added to the Church of such as shall be saved.

W. REID,
Convener.

REPORT OF BUXTON MISSION.

In presenting the ninth annual Report of the Buxton Mission, the Committee feel deeply grateful to the great head of the Church for the measure of success vouchsafed to it during the past year. Although there have been some difficulties of a peculiar nature to contend with, still the progress has been onward. The failure of the crops for two years in succession has pressed hard on the settlers. The first year was not so much felt, but last year the struggle for food has been such that very little of their scanty earnings could go for clothing. The Committee on visiting the different parts of the settlement met with a number of families, where neither parents nor children were able to attend either the Church

or school for want of proper clothing. Still the people were neither disheartened nor discouraged, but were looking forward to the future with the hope that the coming harvest, which there had the prospect of being good, would release them from their difficulties.

The number of families in the settlement and living near it amount to between two and three hundred. Of these thirty-two belong to the Presbyterian Church; of the rest about sixty families belong to the Methodists and Baptists, who have established separate churches, the remainder belong to no communion, but occasionally go the Mission Church. The attendance on Sabbath varies from 120 to 200, according to the weather and state of the roads,—some having to come from six to seven miles on bad roads. The number of communicants is 60. These have nearly all been gathered in since the mission was established. Three years ago the first convert from among the youths trained in the mission school was received into the Church; at every communion season since a few more have been added. The number of such at present is twelve. Since the last report the Lord's supper has been dispensed twice, and on each occasion six members were added to the Church, four of these were received on certificate and eight by examination. The Church is regularly organized, with a full staff of office-bearers, four elders and four deacons. The settlement has been divided into Districts, and an elder and a deacon appointed to each District. They have visited regularly all the families in their respective districts during the past year, and have been well received. The Sabbath School in connection with these churches is in successful operation, Mr. Thomson the teacher in the day school being Superintendent. The number of pupils on the roll is 80, and the average attendance 60. A number of children who might be at the Sabbath School were unable to attend, especially during the winter, for want of proper clothing; some of them live at such a distance from the school that they scarcely ever attend, unless in good weather. To accommodate those who live at a distance, another Sabbath School was opened two years ago, in the north part of the settlement; it is attended by 25 pupils, and is open six months in the year.

To encourage a Missionary spirit, the children in the Sabbath School have formed a Missionary Society, take up a collection in the School every Sabbath, and send their annual contributions, which amounted last year to ten dollars, to the Calabar Mission on the coast of Africa.

The Committee spent a portion of the time in examining the day school, and were highly pleased with the mode of teaching and the proficiency of the scholars. The number enrolled is 90, the average attendance 60. The branches taught are Reading, Writing, Arithmetic, English Grammar, and Geography, besides Classics and Mathematics. All the pupils read every morning and evening, a portion of the Scriptures, on which the teacher examines them as a religious exercise. The Shorter Catechism is taught in connection with the Bible, and most of the pupils who have been a length of time at the school can repeat the Catechism; all have received religious instruction. The Committee on examining the pupils on the Scriptures, found that they had acquired considerable scriptural knowledge, and gave answers readily and correctly to the questions put. The Committee also examined the pupils in English Grammar, Geography and Latin, in all these branches, they appeared to have been thoroughly taught. Some of the pupils studying Classics and Mathematics intend to enter College as soon as they can be prepared, but unless a Bursary Fund can be obtained to support them while there, they

will not be able to enter, as nearly all of them are without means. One friend in Scotland, contributed last year, ten pounds, towards the formation of fund for the purpose of supporting students at the College, who intend to prosecute their studies with a view to the Ministry, another, in Canada, has given five pounds for the same purpose. It is to be hoped that by another year a fund will be obtained by the liberality of friends, sufficiently large to support, at least, one student at College.

It should be mentioned that a grant of fifty pounds sterling, has been made by the Mission Board of the Presbyterian Church in Ireland, for the general purposes of the Mission.

All the people in the settlement have to struggle hard for their support, and the payments of their lands, and can afford to pay but little for the support of the Gospel, and the education of their children; still they endeavour to do something; when their lands are all paid for, which will be in the course of three or four years, they will, in a great measure be self-supporting, till then the Mission must depend almost entirely on the Synod for support. But as many warm friends of the Mission in Ireland, Scotland, and the United States, have expressed their willingness to aid the Mission, and already have given substantial tokens of the interest which they take in it, the Committee would recommend the Synod to send an Agent to Great Britain and Ireland during the present summer, to raise funds to aid in carrying on the Mission. A collection is taken up every sabbath in the congregation, they also contribute to all the schemes of the Church; although the contributions are small, still the habit of giving systematically is being formed, and it is hoped that as the means increases their liberality will increase. The total contributions during the last year were eighty-four dollars.

The scholars attending the day school can pay but little towards the support of the Teacher, they can scarcely procure proper clothing, and books. The Committee appointed by the Synod two years ago, to visit Buxton, recommended that the Teacher should be allowed \$300 annually from the Synod, and to depend on the fees and Government grant for the balance of his salary but no specific understanding had been come to with the Teacher, and as the fees and Government grant only amounted to eighty seven dollars during the last year, one hundred and thirteen less than the salary promised in his first engagement, Mr. Thomas proposes to take for last year, and this respectively from the Synod, \$400 and after the present year to take \$300 annually, as he expects in another year the fees will increase, so that the grant from the Synod can be reduced, this proposal the Committee would recommend the Synod to accept.

The buildings are all of a very temporary kind, and in winter are very far from being comfortable. The Manse is a log cabin, erected by Mr. King at his own expense; the church and school house are quite open in the sides and roof, the heavy rains in summer, and the drifting snow in winter easily pass through them; they are not built on land belonging to the Synod. A park will be given to the Synod at any time in the square at Buxton, for the erection of the necessary buildings.

It is absolutely necessary that permanent and substantial buildings be erected as soon as possible for the use of the mission. Dr. Burns and the Rev. William King, were appointed last year by the Synod as a Committee to consider the best means of obtaining funds for the erection of new buildings in connection with the mission at Buxton. They have corresponded with parties in Great Britain and the United States and have received from several quarters in Great Britain assurances that if

an agent can be sent over during the present summer, assistance can be obtained for the erection of buildings and carrying on the Mission efficiently.

The Committee would recommend the Synod to avail themselves of the liberal offer, and send the Rev. William King to Ireland, Scotland and England, for the purpose of raising funds to be applied in the erection of permanent buildings and other purposes connected with the efficient carrying on of the Mission.

REPORT OF THE COMMITTEE ON UNION.

The Committee on Union beg leave to report that they met with the Committee of United Presbyterian Church at Toronto, on the eighteenth day of August last, and continued their deliberations during that and the following day.

There were present on behalf of the United Presbyterian Church Dr. Wm. Taylor, (convenor,) Dr. Jennings, Messrs. Thurston, Kennedy, Aitken, Skinner and Gibson, ministers. On behalf of the Presbyterian Church of Canada there appeared Messrs. Ure, (convenor,) Scott, Fraser, Gregg, Ross and Laing, ministers; Messrs. Jeffrey and Heron, elders.

The Rev. W. Aitkens was called to the chair. The convenors said on the table their instructions from their respective Synods.

The Committee proceeded to frame a "Basis of Union," and came to agreement on the following articles:—

I. *Of Holy Scripture.*—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. *Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate standards, and as exhibiting the sense in which the Holy Scripture is to be understood.

But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:

1. That no interpretation of these sections is held by this Church, which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation of these sections can be received by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in chap. xx. sec. 2 of the Confession; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

3. That no interpretation of these sections can be received by this Church, which would admit of any interference on the part of the state with the spiritual independence of the Church, as set forth in chap. xxx. of the Confession.

III. *Of the Headship of Christ over the Church.*—That the Lord Jesus Christ is the only King and Head of His Church; that he has made her free from all external and secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with

any party as would be prejudicial thereto.

IV. *Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.*—That the Lord Jesus Christ as Mediator, is invested with universal sovereignty, and is therefore King of nations; and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and particularly, that the Civil Magistrate (including under that term, all who are in any way concerned in the Legislative or Administrative action of the State.) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.

V. *Of Church Government.*—That the system of polity exhibited in the "Westminster Form of Government," in so far as it lays down the principles of a plurality of Elders for each congregation; the official equality of Presbyters who minister in word and doctrine, without any officers in the Church superior to said Presbyters; and the unity of the Church, in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government of this Church, and is, in the features of it therein set forth, believed by this Church to be founded on, and agreeable to the word of God.

VI. *Of Worship.*—That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

Such is the statement of principles and articles which the Committee drew up, and which they agreed to submit to their respective Synods as a Basis of Union.

There are two notes in relation to article IV. which were presented by the Committee of the United Presbyterian Church, and which at their request were inserted in the minutes of the procedure of the joint Committee. It is to be understood, however, that these notes form no part of the proposed basis. They were submitted, not as additions to the foregoing articles, but with the twofold view of endeavoring to remove misapprehensions as to the position which had heretofore been assumed by the United Presbyterian Church on the subject of Christ's Headship over the nations, and next, to protect the Committee of that Church from any charge of having exceeded their instructions. The following are the notes on the article referred to:—

1. That the first part of it (article IV.) having relation to Christ's Headship over the nations, has always been one of the things most surely believed and most firmly maintained by the United Presbyterian Church, while at the same time she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of nations, delegates his power to earthly Kings—that they are in any sense his vicergerents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority with which, as King of nations, he is invested.

2. That the second part of this article having reference to the duty of the Civil Magistrate, is to be understood as simply expressing what the Committee of the United Presbyterian Church believe to be the general sentiments held by that Church on the subject, for no declaration of sentiment regarding it has been required by her as a term of communion, and

their instructions forbid their acknowledging it now in that character.

All of which is respectfully submitted.

ROBERT URE, Convenor.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION.

Your Committee have no special information to communicate to the Synod relative to the state of religion in the Church, so that the Report may be regarded merely as a means of calling the Synod's attention to the subject rather than as a channel of information. There was embodied in last year's report the substance of answers from corresponding members to certain queries on points connected with the state of religion, and on the prominence given to religious exercises at the ordinary meetings of Presbyteries—the holding of special conferences or meetings for prayer by Presbyteries in regard to the state of religion—the extent to which the holding of Presbyterial visitations and missionary meetings is practised—the amount of attention given to the instruction of the young—the manner in which the duties of the eldership are generally performed—on which points the information then presented showed, that all the ordinary meetings of Presbyteries were opened with a season of devotional exercises, and in the case of two Presbyteries sermons were preached at their ordinary meetings—that special conferences on the state of religion had been held by four Presbyteries, and a special prayer meeting relative to the subject by one Presbytery—that periodical visitations to the congregations within the bounds were made by one Presbytery, and annual missionary meetings held by all the Presbyteries of the Church but one—that a considerable amount of attention was given to the instruction of the young by Sabbath Schools, Bible Classes, and annual seasons of Catechising, but that the visiting of families by the elders, and the practise of parental catechising, were much neglected. The Committee did not this year think it necessary to repeat the queries, but have simply endeavored to ascertain how far the recommendations of the Synod of last year have been acted on. And here they have to report that two additional Presbyteries, viz. those of Ottawa and London, have adopted the practice of making periodical visitations to the congregations under their care. The correspondent from the Presbytery of Ottawa says, that about the half of the congregations within the bounds have been so visited during the past year, and that the remainder, it is intended will be visited during the current year. Respecting the nature of the visitations, he remarks, that the Presbytery not only ascertains the state of the congregations in respect to temporalities, but makes diligent inquiry into the state of religion. In the Presbytery of London, eighteen congregations have been visited during the year; and the corresponding number states, in relation to their work, that the result on the whole has been satisfactory, and that in some instances, decided good has accrued. The practice also of having sermons preached in connection with the ordinary meetings of Presbyteries is adopted by two other Presbyteries, viz. those of Toronto and Montreal, making now four Presbyteries is all, in which the custom is observed.

The important practice of Catechising the young, seems to be receiving increased attention. From one Presbytery, it is stated that "Ministers invariably attend to catechising, not only in Sabbath Schools and Bible Classes, but also while visiting families"—and from another Presbytery, the writer says: It is believed that at any rate, attention is being more

than previously directed to the subject of general catechising."

In regard to the evidence of saving fruit arising from the means of grace, there does not appear to be any thing special. There have been indications during the past year, that the Lord is accompanying his word and ordinances with his blessing. Several congregations have received larger additions than usual, to the number of communicants; and a great proportion of these additions, in five instances, have been from among the young, attended with circumstances which evince the work of the spirit of God in their hearts. But there is reason to fear that the spiritual life of the Church in general, is low; and such a state of things should call for humiliation

and earnest prayer to God for a time of refreshing from his presence, and this matter ought the more to attract attention, from the circumstance, that both in the neighboring republic, and in Britain, the Lord has been, and is, giving special efficacy to the word of His Grace. A serious concern for the future welfare of our Canadian Church ought to be awakened, should we be altogether passed by at such a time.

The Committee would also take the liberty of recalling to the mind of the Synod, the sad indications that appear in the social condition of our country, of an advancing immorality. The many instances of recklessness and dishonesty in business transactions; the serious accidents that are ever occurring from the preva-

lence of drunkenness; the boldness with which profanity is practiced, and the many cases of murder that have lately taken place, seem to prove a want of vitality in the Christian Church, and a failure on her part to approve herself as the light of the world and the salt of the earth.

And as the government and training observed in the family, have a special influence in forming the character of Society, as well as in maintaining true religion in the Church, your Committee would conclude by recommending that a pastoral letter, bearing specially on the subject of Family religion, be prepared by the Synod, and besides being published in the Record, be read from the pulpits of the Church.

JOHN SCOTT, *Convenor.*

Abstract of Accounts of various Schemes of the Church, for the Year '58-9, as examined and Audited.

ABSTRACT of College Account (Ordinary Fund,) for Financial year 1858-9.

Receipts.		Dr.
1859.	To amount from Presbytery of London	\$ 767 08
May.	" " " Hamilton	1291 49
"	" " " Toronto	1378 87
"	" " " Cobourg	366 07
"	" " " Kingston	369 49
"	" " " Brockville	153 37
"	" " " Ottawa	244 02
"	" " " Montreal	897 55
"	" " Sundry Donations	9 00
Balance		1569 72

CONTRA.		Cr.
Balance due last year		1754 13
May.	By amount paid Professors on Account of	
"	Salary	\$4585 10
"	Mr. Willing, Fuel, Light, and Attendance	200 00
"	Mr. Thomson for Tuition	40 00
"	Proportion of General Agent's Salary	250 00
"	Office Rent, Taxes, Fuel, Postage, Incidental Expenses, Stationary, &c.	80 00
"	Sundry Accts., Insurance on Library, Printing, Advertising and Repairs	87 43
"	As Interest Credited to Widows' Fund	50 00
Balance now due		\$7046 66

The above statement does not include the sum of \$2000, being legacy of late J. Gibb, Esq.

ABSTRACT of Account College Building Fund for Financial year 1858-9.

Dr.	
To Amount from Presbytery of London	\$118 25
" " " Hamilton	50 00
" " " Toronto	14 00
" " " Cobourg	20 00
" " " Kingston	27 00
" " " Brockville	36 05
" " " Ottawa	154 00
" " " Montreal	47 00
Balance due at date	721 60

1187 90

\$1187 90

CONTRA.		Cr.
By amount paid for work done on roof of College Building		\$190 26
" " " Sundry small accounts, Fence and Glazing		17 88
" " " Insurance on Building		76 00
" " " Interest on purchase money still due		642 66
" Balance at beginning of the year		261 60

\$1187 90

The amount unpaid on original purchase money is £2678.—\$10612, this is due in January, 1862.

STATEMENT of Bursary Fund for Financial Year 1858-9.

Receipts.

Balance at the beginning of the year	\$912 20
To Cash per Mr. Spreul, from Miss Wright, Edinburgh	6 04
" Mrs. Ball's Bible Class, Woodstock	5 00
" Galt Female Association	44 40
" Per Mrs. Esau, for H. Esau Bursary	20 00
" Isaac Buchanan, Esq., M. P.	80 00
" Saltfleet, &c.	5 00
Interest	20 00

\$1092 64

Disbursements.

<i>Bursaries awarded to Students after comparative trial, viz:</i>	
D. H. Fletcher	\$20 00
A. Tracer	30 00
J. Ferguson	24 00
K. McDonald	30 00
John Morrison	16 60
Bursaries given in special circumstances to assist students	\$ 90 00
Fees of Students attending Mr. Wickson	135 50
Sundry sums advanced to students, of which part may be repaid	65 00
Balance in hand	60 00
	722 14

\$1092 64

ABSTRACT of Bursary Mission and Synod Fund Acc's, for year 1858-9.

Receipts.

Dr.		
1858.	To amount from Presbytery of London	\$ 259 35
"	" " " Hamilton	275 32
"	" " " Toronto	304 44
"	" " " Cobourg	122 66
"	" " " Kingston	81 26
"	" " " Brockville	68 30
"	" " " Ottawa	83 87
"	" " " Montreal	233 60
"	J. Thomson's legacy, appropriated by Synod	1401 89
	Balance	1016 14
		506 59

\$2924 53

seized with a great desire to lift up the lid of a beautiful china jar, as he knew it was filled with sweetly-scented rose-leaves. He left his toys, and went to the stand where the jar was placed. As he was too short to reach the lid, he climbed on a stool for the purpose; but just as his hand was on the lid of the jar, he heard a sound, and starting, he let it fall from his hand. It was not broken, but cracked, and he thought that most likely no one would remark it; so replacing it on the vase, he left the room. Day after day passed; but, although no notice was taken of the injury, he lived in constant fear of a discovery. Every time his aunt called him he started, and when he was in bed at night, if he heard but the rustle of her dress in the passage or on the stairs, he was frightened. Yet it was not his loving aunt, but his sin, that made him tremble. She was always kind and gentle, and had never spoken a harsh word to her little nephew during his long visit at her house. At last the misery of concealment became so great, that one day he told his aunt all, and the words she spoke to him then will never be forgotten. He learned from that week's remorse more of the nature of sin than in his whole life before. And as they knelt down and prayed to God for forgiveness, the child felt humbled and penitent, and lifted up his soul very earnestly, that God would cleanse him from secret faults, and take away the love of sin from his heart.—Mrs Geldart.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. 27 times.
 2. 15 times.
 3. Isaiah 32. 12. Isaiah 42. 1-4. Zechariah 6. 12. 13 Ps. 45. 2-7.
 4. Mighty God, Isaiah 9. 6; Mighty One of Jacob, Isaiah 60. 16.
- Messenger of the covenant, Malachi 3.1, Messiah, Dan. 9. 25; Mediator, 1 Timothy, 2-5; Morning Star Revelation 22 16.
- Nazarene, Matt. 2.23; Only Begotten, John, 1. 14; Our passover 1 Corinthians 5.7; Offspring of David, Revelation, 22.16.—
5. Ephesians 1.11; 3.11 Romans 9.18.—&c.

QUESTIONS FOR NEXT MONTH

1. Name 12 titles of our Lord that begin with P. R.—
2. What prophets describe Christ as the Foundation of His Church?
3. What apt comparison is made in regard to "a word fitly spoken,"?
4. Give texts to shew how God executes His decrees.—

MONEYS RECEIVED UP TO JULY 23.

KNOX'S COLLEGE.

A Ogilvie, Esq., New York.....	\$5	00
J Wartley, Port Dover.....	0	50
Kilbride, (add'l).....	0	50
Chatham; (add'l).....	1	65

WIDOWS' FUND.

Gananoque.....	\$10	00
SYNOD FUND AND BUNTON MISSION.		
Kildonan, Red River.....	\$21	00

FOREIGN MISSIONS.

East Pusluich, previously omitted....	\$	4	00
Chatham.....		12	00

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