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*D. Kennedy, Secy.*

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. XII.

TORONTO, JULY, 1856.

No. 9.

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## PRESBYTERY OF TORONTO.

A Special Meeting will be held in Toronto, on Thursday the 3rd of July, at eleven o'clock, a. m. Next ordinary meeting to be held in Toronto, on Wednesday, the 16th of July, at eleven, A. M.

## PRESBYTERY OF HAMILTON.

Next ordinary meeting takes place in Knox's Church, Hamilton, on second Tuesday of July, at 2 o'clock, P. M.

## FRENCH CANADIAN MISSIONARY SOCIETY.

The annual collection for this important Mission has been appointed by the Synod to be made on the third Sabbath of this month. We believe that there is no object for which our congregations contribute more generally and more willingly. It is therefore unnecessary to present many arguments with the view of awakening and calling forth the liberality of our people.

This Mission has been in operation about sixteen years, and although we have no cause for self-exaltation on account of any very brilliant results, we have no cause for despondency. The Mission has prospered. It has been the means of bringing out a few from spiritual darkness to light, and of planting the good seed in the hearts of a still greater number, in whom it may yet spring up and bring forth fruit. It has at present seven stations with resident Missionaries. Besides several Schools in various parts of the country, it has at Point aux Trembles, two large educational institutions, one for boys and one for girls, where a very considerable number of young people are receiving a scriptural education. The last report states, that 51 boys and 23 girls are attending these Seminaries. Its agents pro-

claim the pure gospel to at least 300 French Canadians every Sabbath, while by means of Colportage and other agencies, the gospel is brought to a still greater number.

Were the means at the disposal of the Society greater, the evangelistic operations might be greatly extended. At many places the opposition which was formerly manifested has died away, and the influence of the priests has greatly declined.

We are bound to Lower Canada by many peculiar ties. Its inhabitants are our own fellow citizens. Its welfare and progress, and our own, are bound up together. Our interests are identical. Its people are in general a peaceable, simple-minded race, who under a better religious system, might, by many estimable qualities, adorn the doctrine of our God and Saviour. But in the meantime they are held in ignorance and spiritual thralldom. They are taught to pray to the Virgin Mary instead of Jesus, the only saviour of sinners, and to trust in external rites and ceremonies, rather than to seek an interest in the finished work of Christ, and to look for the renewing and sanctifying influences of the Holy Spirit. Let us do what we can to diffuse among them a pure gospel. Let us with vigour and with energy come up to the help of the Lord, to the help of the Lord against the mighty.

## ADDRESS ON MINISTERIAL SUPPORT.

The undersigned, Elders of the Presbyterian Church of Canada, in attendance upon Synod, deeply impressed with the conviction that apart from those considerations of esteem and love, that scripture enjoins as regulating the treatment of our Ministers, the efficiency and prosperity of the Church are intimately connected with the right discharge of those sacred relations which Congregations owe to those who labour among them, and are over them in the Lord in the Gospel ministry, do earnestly call the members of Churches individually and collectively to a prayerful attentive consideration of the subject.

1. First with respect to the adequate support of ministers, the undersigned regret to learn that the remuneration paid by some churches is quite insufficient to secure more than the bare maintenance of their pastors, if even that; but instead of finding fault, the undersigned would rather present some considerations to stimulate every member of the Church to a more correct appreciation of the duty of increased liberality, and of its advantages to themselves and the Church generally. We would remind you that the relation is one created, by the Great Head of the Church, and that love and regard to Him should induce His people to act towards those appointed over them, on the principle laid down by Him, that His labourers are worthy of their hire, and that if the cries of the defrauded labourer entered into the ears of the Lord of Sabaoth, how much more so will the sufferings of the neglected and stinted labourer in God's own vineyard.

2. We would further remark that a state of freedom from the distracting cares of this world,

and the enjoyment of a just measure of temporal comfort for himself and family, while not an essential element in a ministers usefulness, must greatly promote it. We must remember, that, although as faithful servants of the Lord Jesus they are not hirelings to seek the office of the holy ministry for lucre's sake, they, as husbands and fathers, possess, may be bound to have, the same natural anxieties as ourselves, for those with whom God has placed them in such relations. Is not the saying of Holy Writ as applicable to them as us, "if any man provide not for his own, &c."

Are they not bound to support, educate and make provision for these objects of affection, as much as their people are called upon to do. And we cannot but press upon the Congregations that they are not doing their duty, or seeking their own benefit, if they permit their minister to fail in adequately supporting his family, and providing for them as well as contributing liberally to his own support and comfort.

3. We would also remind members of Churches that their Pastor besides necessary support, requires the means of improving and cultivating his mind, hence he should be able to supply himself with a suitable library. To subscribe to the current periodicals, requisite to keep him up with the progress of things in the church and the world. Let congregations see that this means of promoting their pastor's usefulness be afforded him, and they are sure to be the greatest gainers, by the enlargement of mind which the possession of a good library will bring to their Minister.

4. We would further press upon members, that their duty to their pastor is not done, by merely paying their own subscription or pew rent, but they ought to interest themselves to see that others are doing their duty also. And even, if in pecuniary matters there has been a discharge of obligation, opportunities of studying the comfort, and the well being of your minister might be sought out, and in this respect, the practice of christian churches might be safely imitated in making gratitude to the Lord for prosperity take the shape of adding to the basket and store of their Pastor. Oh dear brethren, let us avoid in our intercourse with our Ministers all that would pain and lessen confidence between us. Let us be careful, that in our families and several circles, that respect and consideration due to our Pastor be observed. Strife in congregations may result from small beginnings, and it should be our earnest endeavour, to shun those by setting a watch upon the lips of ourselves and families in reference to our Pastor, and let kindly acts towards him be accompanied by earnest prayer for his successful Ministry.

We would, in conclusion, briefly recommend several other matters as the result of our deliberations at this Synod.

1. That the minimum stipend of every minister, should be £150, and that every effort be made to increase this in accordance with the circumstances of the case. The cost of living has greatly increased, and the propriety of an

increase of stated incomes and salaries, has been generally recognized, and acted upon in other positions in life, and in other professions.

2. That office bearers should be more regular, and painstaking in providing for the means of paying the Minister's stipend—and they are urged to seek out additional ways of drawing out the liberality of the people. Collections from house to house have been successful in some cases, and the co-operation of the female members of the Congregation may also be availed of with advantage.

3. It is also recommended that each congregation seek to have a Manse in connection with their church.

4. That office bearers should aim at the greatest regularity in the management of the affairs of their respective churches, as it may be considered a necessary consequence, that without system its temporal affairs will not prosper.

D. CATTANACH, *Chairman.*  
JAMES COURT, *Secretary.*

REPORT OF THE HOME MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH OF CANADA, FOR THE YEAR ENDING 31ST MAY, 1856.

The work entrusted to the care and oversight of your Committee, is one of great extent and importance, and its magnitude is growing from year to year. Several settlements have taken place within the bounds of the several Presbyteries, to which more special reference will be made in course of the Report. But while these settlements have taken place, lessening at some particular points the spiritual destitution, the pressure of which we have so extensively experienced, the field calling for missionary agency is on the whole as large as ever; indeed, in consequence of the advancing settlement of the country and the opening of new mission stations, its extent has increased rather than diminished. At the same time the Committee have the pleasure of announcing to the Synod, that at the last meeting of the Home Mission Committee, pretty full provision was made for meeting the existing destitution, at least much more ample provision than on any former occasion, the demands of most of the Presbyteries having been met by the Home Mission Committee. At the meeting of the Committee in the end of October, there were only eighteen missionaries for distribution among all the Presbyteries of the Church. These were distributed as equitably as possible, but the supply was very inadequate, five being the largest number assigned to any Presbytery, while twice that number would have been a meagre enough supply. At the meeting in the end of April, the Committee on making up its list found at its disposal, *forty-six* labourers in all,—*sixteen* preachers and *thirty* students.

It is gratifying that so many labourers were available for supplying the special destitution so lamentably prevalent. We trust that by the blessing of God we shall be able henceforth to overtake the work more fully than in former years. For this supply we are indebted in part to the Churches in Scotland and Ireland, having received from the former church, four ministers and three students; and from the latter, three ministers. A pretty constant correspondence has been kept up by the Convener of the Committee with the Rev. Mr. Bonar, and the Rev. Mr. McLure. Both of these excellent friends hold out the prospects of a larger supply of labourers than we have hitherto received. But while we gratefully acknowledge our obligations to these churches, it is right to notice that the supply has been mainly from our own College. As stated above, thirty of the missionaries are students of Knox's College, and of these eight have just completed their curriculum, and will forthwith be admitted to their public probationary trials. Of the students now employed as catechists or mis-

sionaries, some are at a comparatively early stage of their course, although none have been employed who are not regarded as suitably qualified for the important work. But the Committee believe that very soon now it will not be found necessary to press into the service any of the students except those of the most advanced class, for, while there are some advantages, there are also disadvantages affecting the students themselves, connected with their employment as missionaries at an early stage of their Theological course.

The Committee would now advert briefly to the condition of each of the Presbyteries beginning in the East with the Presbytery of Montreal. In this Presbytery three ministers have been settled during the past year, namely Messrs. Crombie, Kemp, and Currie. There are at present three vacant Congregations, viz., Martintown and Williamstown, St. Eustache and Grand Freriere, and Laguerre. There are also three mission stations where the congregations are fully organized, viz., Lingwick, Kenyon, and Port Neuf; and four stations requiring supply but where the congregations are not as yet organized, viz., Grenville and Harrington, Finch, and Chatoanguay Basin. Six missionaries are at present labouring within the bounds of this Presbytery, supplying these various stations.

2. *Presbytery of Brockville and Ottawa.*—In this Presbytery there are at present three vacant congregations, viz., Brockville, Pombroke, and Edwardsburgh. There are seven organized congregations requiring supply, and one station not yet organized. To this Presbytery six missionaries have been assigned.

3. *Presbytery of Kingston.*—In this Presbytery there are three vacant congregations, viz., Demorestville, Melrose and Roslin, and Madoc. Besides these there are two stations in the neighbourhood of Kingston, viz., Storrington and Ballinshinch. One settlement has taken place, during the year past, viz., Mr. Pearce, who succeeded Rev. R. F. Burns, as Pastor of Chalmers' Church. Three missionaries are labouring within the bounds of this Presbytery.

4. *Presbytery of Cobourg.*—In this Presbytery there has been one pastoral settlement during the year, viz., Mr. Thomson at Trenton and Murray. There is at present only one mission field, viz., Percy and Alnwick, where Mr. Tait, Probationer is now labouring.

5. *Presbytery of Toronto.*—In this Presbytery there are now five charges vacant, which formerly enjoyed a stated ministry, viz., Second Congregation, Toronto,—Markham,—Whitby,—Brock and Reach,—Caledon and Erin. These are all anxious to obtain Pastors. Some of them are now taking steps for obtaining settled ministers, and some, especially the Second Congregation, Toronto, have for some time been anxiously seeking to obtain a Pastor to watch for their souls. Besides these Congregations at present vacant, there are also congregations ready for settlement at Boston and Milton,—Mono and Caledon East,—St. Vincent and Euphrasia, and we might perhaps add Nottawasaga and Sunnidale. The following stations are also important and require missionary labour, viz.:—Collingwood which is fast becoming a town of importance, from its relation to the traffic of Lake Huron and the far west by the Northern Railroad,—Artemisia, Medonte, Flos and, Oro, Recorder's Cotuets, Markham, and Weston and Lambton. During the winter most of the places, except some of the more remote, were supplied by the Students of Knox's College. There are now labouring, within the bounds of the Presbytery, ten missionaries. No settlements have taken place in the course of the year, but several congregations are at present taking steps to call ministers.

6. *Presbytery of Hamilton.*—In this Presbytery several settlements have taken place since last Synod, viz., Mr. Burns at St. Catherine's,

Mr. Gillespie, at Blonh-im, Mr. McLean, at East Puslinch, Mr. McLudde, at Wellington Square and Waterdown, Mr. Middlemiss, at Elora, and Mr. Craigie, at Port Dover and Simcoo. Notwithstanding this large addition to the number of settled ministers, there are still three organized congregations destitute of a settled ministry, viz., Dunnville, Berlin and Woolwich, and Doon and New Hope, besides fifteen other stations requiring supply, at most of which there are large congregations, and many may be regarded as ripe for settlement. These stations are the following, viz.:—Allansville, Walpole, Wellesley, Maryborough, Jarvis, Derby, Sullivan, West Puslinch, Mount Forest, Darham, Bentinck, Glenelg, Garafraxa, Normanby, and Grimsby. A large proportion of these stations would be self-sustaining under the charge of diligent and efficient labourers. At the meeting of the Home Mission Committee, eleven missionaries were assigned to this Presbytery.

*Presbytery of London.*—Within the bounds of this extensive Presbytery, there have been three settlements since last meeting of Synod, by Rev. N. Bethune at Thamesford, Rev. Mr. Ferguson at Lobo, and Rev. Mr. Gauld at Moore. One of these, the Rev. N. Bethune has since been translated, as we have good ground to hope, to the church above, leaving a sorrowing congregation, and a bereaved partner. There are at present 4 vacant congregations, viz., Thamesford, St. Thomas, Fingal, and Plympton. Besides these, there are at least 27 congregations and stations requiring supply, seventeen of them being fully organized, viz., Tilbury, Ridgetown, Wallacetown, Chalmers' Church, Yarmouth, Dorchester, Westminster, Port Burwell, Beachville, Boanquet, Dunwich, St. Mary's, Mitchell, Wawanosh; Huron, and Ashfield, Kincaidine, and Bruce, the ten, which are not fully organized but many of them large and important, are the following: Windsor, Mersea, Wallaceburgh, Wardsville, Komoka, and South Carradoc, East Zorra, Ebniskillen, Mornington, Clinton, Grey, and Morris. Nine Missionaries were assigned to this Presbytery, a member not fully adequate for overtaking the work, but still affording more ample supply than has ever been afforded before.

We have thus gone over the various Presbyteries of the Church, and from the short sketch which has been given, it will be seen, that there are at present, 56 organized congregations, and 33 stations, many of them, however, ready for organization and settlement, while there are but 16 Preachers and ten students ready for license.

Your Committee have pleasure in being able to state that, throughout the church generally deeper interest is felt in the Home Missions of the Church, than was felt and manifested at one time. In all the Presbyteries the supply of destitute congregations and stations is looked upon as a duty of primary importance. Almost every Minister gives some portion of his time to this work, and so far as we know this is not grudged by the various congregations. In the present scarcity of labourers, much might be done, and much is done by the systematic efforts of members of the several Presbyteries. Missionary meetings are held throughout most of the congregations. In some quarters these have as yet been only partially successful; but, it is believed their beneficial influence is very generally acknowledged.

Your Committee will not occupy the time of the Synod with many suggestions; but, would leave the matter in the hand of the Synod. There are, however, two or three things, to which reference may be made in a few words. 1. The Committee would put in view of the Synod, to recommend strongly to the several Presbyteries to use all diligence in looking after the new stations, organizing them as soon as

possible, and ordaining Elders where it is practicable. In some cases loss has been sustained by a want of timely attention to these things. Indeed, in the larger Presbyteries, it is a question whether a general or travelling Missionary might not be advantageously employed in visiting stations, organizing, and dispensing the sealing ordinances.

2. The Committee would suggest the desirableness of the Synod soon giving its attention to the re-arrangement of the bounds of Presbyteries.

3. The Committee would suggest to the Synod, the propriety of recommending to Presbyteries to raise the allowance hitherto given to students employed as missionaries. Hitherto the allowance has been £35 with board during the summer vacation. The Committee agree in thinking that £30 would be now little enough for the students. The Committee also would suggest to the Synod to recommend to Presbyteries to transact with congregations on the one hand, and with Missionaries on the other, so as to save them from any loss, and from being placed in an awkward, and unpleasant position.

4. The Committee, *adverting to the circumstance that at the meetings of committee some of the more distant Presbyteries are scarcely over represented*, would suggest that Presbyteries should consider it their duty to defray, out of their Home Mission Fund, or otherwise, the expenses of those whom they may depute to appear for them at the meeting of the Committee, so that every Presbytery may be represented.

5. The Committee recommend that, while correspondence should still be kept up with the view of obtaining Preachers from the parent churches, attention should specially be given to the seeking out of young men for our own College, which must be regarded as essentially connected with the right cultivation of our Home Mission Field. With God's blessing, in this institution, and with his blessing on the labors of his servants throughout the church, may we not look for the time, when the wilderness and solitary place shall be glad, and when the desert shall rejoice and blossom as the rose?

W. RAIT, Convener.

#### THE SIXTH ANNUAL REPORT OF THE RUXTON MISSION, PRESENTED AT THE MEETING OF SYNOD IN LONDON, JUNE 16TH, 1856.

In presenting the Sixth Annual Report, of the Ruxton Mission to the Synod, we would, first of all, acknowledge with thankfulness our indebtedness to Almighty God, for the measure of success, which has attended our labours during the past year, and for the support graciously vouchsafed to us, in the midst of many trying difficulties. The year that is just passed has been one of great pecuniary embarrassment to the infant settlement, where the mission is located; this has prevented the settlers from giving that cordial support to our operations, which they otherwise would have done.

Most of them came into the place about five years ago without any means, and not having a sufficient quantity of land opened to do more than support their families; and, some who came in later, not even that, they have not been able to contribute much, still they have done something; a beginning has been made to support the ordinances of religion, and to educate their children. The settlement at Ruxton in temporal matters, has been self-supporting since its beginning; in the early part of last year, they determined to do something in spiritual matters.—It was resolved that the Church should contribute to all the schemes of the Synod, besides taking up a collection every Sabbath; also, that the scholars attending the missionary schools, should pay a small sum towards the support of the teach-

ers. The rate was graduated according to the branches taught, and was somewhat higher than what is charged in the Government schools; but one half less than what is required in Grammar Schools. It was also mentioned that those, who could not pay, would be taught free, so that all the children might have the benefit of a good school; we wished to see none go without an education, but we wished to give an opportunity to such, as were able and willing to pay for the education of their children, to do so.

The result has been most gratifying, notwithstanding the pressure felt by the settlers during the past year. Of those families who have sent to both schools, more than one-half have paid something, one-fifth have paid the whole rate bill charged, and only twenty-two have paid nothing. The Synodical and Sabbath-day collections, have been regularly taken up in the Church. The whole amount raised, from both church and schools, is about *seventy pounds*.

In consequence of charging a small rate bill, the school has not been so much crowded during the last year, as it was during the two preceding years. A number of the children having gone to two district schools, on the North and West side of the settlement. There are two schools at the Mission, a male and female. The female school was established last year, for the purpose of teaching the girls plain sewing, and those who might be willing to pay for it, the higher branches of a female education. In this department, we hope soon, to have some well trained female teachers. In the male school besides the common branches of an English education, Latin, Greek, and Mathematics are taught. In both, the Shorter Catechism is used, and the Bible is taught as a religious exercise. One of the difficulties, we have had to contend with, in this branch of the missionary operations, is the frequent change of teachers. It is only five years since the schools have been opened, yet the teachers have been changed ten times, and although all the teachers, with one or two exceptions have been good, yet the frequent change has had a paralyzing effect on the efficiency of the schools. Pupils have not made the same progress, that they otherwise would have done. The teachers who have been hitherto employed, have mostly been *students*, who were under the necessity of leaving every six months, for the purpose of attending classes in the College. It would add much to the efficiency of this branch of our missionary operations, to have permanent teachers. We trust that, ere long, we shall be able to obtain them. The number enrolled, in both schools, during the past year, has been *one hundred and thirty*, and the average attendance *fifty-eight*. There are two classes,—one in Latin and the other in Greek; those reading Greek will be ready to enter College next November. The Sabbath-school has been well attended during the past year, there are at present *one hundred and twelve* on the roll, and the average attendance is *fifty-two*. We still feel the want of permanent teachers in this department, although we are beginning to supply the deficiency in some measures by the aid of scholars who have received instruction in the Sabbath-school. The Juvenile Missionary Society, organized twelve months ago, by the scholars, has been regularly kept up. At the Anniversary in February last, on opening the missionary box, it was found to contain *eighteen dollars*, which was voted by the scholars to the Calabar Mission, on the Coast of Africa. The Sabbath-school, and Congregational libraries have received, each a valuable donation of books from friends in Glasgow, through the personal exertions of Dr. and Mrs. Willis, *one hundred* volumes have been added to the Sabbath School, and *seventy-five* to the Congregational Library. The attendance at Church is about the same as last year, varying from *one hundred and fifty to two hundred* according to the state of the roads and weather.

We have had two communion seasons since our last report—one in July, and one in March. On these occasions, six members were added, two on certificates, and four by examination. The number on the communion roll is *fifty*. One of these was a young woman, who had been educated at the Mission School, and for many years was a pupil at the sabbath school. She was the first, that has been received into the Church, from the Mission School. Her knowledge of the scriptures was clear, and she gave satisfactory evidence of her having experienced a saving change. This is only the first fruits, but we trust it will be followed by an abundant harvest. The Mission is only in its infant state, still it is an object of peculiar interest, and well calculated to call forth the good wishes of our own Church, and of all who feel an interest in the social and moral improvement of a long neglected and deeply injured race. It is only the day of small things, but we have good reason to thank God and take courage, for the measure of success, which has already attended our efforts. The school connected with the mission is progressing; and we trust the voice of its pupils, will one day be heard to advantage, from one end of the Province to the other. Nay, the time we hope may not be far distant, when they will vie with other, and more highly favoured lands, in carrying the lamp of eternal truth, and planting the cross on the remotest shores of Africa. Although I do not pretend to lift the veil, which hides futurity from the eye of mortals, yet I do most solemnly believe that, when Ethiopia stretches forth her hands to God, her own sons will be the honoured instruments, in the hands of God in carrying religion and civilization to their benighted countrymen. Encouraged by the past, we would look for greater triumphs in future, but above all we would look for the *Divine blessing*, without which a *solemn* mockery awaits all our efforts.

W. M. KING.

#### REPORT OF COMMITTEE ON THE STATE OF RELIGION.

The Committee on the State of Religion regret to report, that they have no statements of much interest to lay before the Synod. They have laboured under the disadvantage which indeed impedes the action of almost all the Committees appointed by the Synod—the difficulty of obtaining a meeting of the members who are scattered over all the Presbyteries of the Church.

In obedience to the instructions of the Synod the Convener prepared a pastoral address which was duly published in the *Record*, with the late Moderator's signature; calling the attention of the Church to the chief points raised in report of last year—and generally to the whole subject of the State of Religion within our borders.

The Convener has not thought it expedient to repeat so soon the queries sent to Ministers, and reported on to the Synod of 1855—and they have felt it the less necessary to prosecute their inquiries, as they have had reason to believe that some of the Presbyteries have undertaken an inspection of the flocks under their care, which must involve an examination into the state of religion—its progress or decline.

The Committee are of opinion, that in ordinary circumstances it will be found best to commit this subject to the conscientious and responsible attention of the Presbyteries of the Church. They would now humbly recommend.

1st. That the Presbyteries of the Church be encouraged to acquaint themselves by visitations, by preaching deputations, and in all other competent ways with the state of religion within their respective bounds, and endeavour after its revival.

2nd. That this Committee on the State of Religion shall have a ministerial member in each Presbytery—whose duty it shall be to collect and prepare information regarding the state of religion within the bounds, which information shall

be furnished annually through this Committee to the Synod.

3rd. That, inasmuch as the state of vital religion in the hearts of the Ministers and other Office-bearers of the Church is found even to affect and regulate its condition among the people at large, the Synod issues a recommendation, that on the first meeting of every Church Court, whether Deacon's Court, Session, or Presbytery—after the 1st of October, the members observe a special season of brotherly conference, that they may unite in acknowledgement of sin, and in supplications for the outpouring of the Holy Ghost—and may, with the divine help, impart to one another some spiritual gift—and may have their brotherly love increased, and their hearts mutually refreshed and stimulated to a higher christian consecration than before.

4th. That a series of papers on topics of practical religion be prepared under the care of this Committee—and widely circulated in the form of a monthly fly-sheet, or in such other form as to the Synod may see fit.

D. FRASER.

### REPORT OF UNION COMMITTEE.

The Committee on Union beg to report to the Synod that they met with the Union Committee of the Synod of the United Presbyterian Church within the McNab Street Church, Hamilton, on the fourth and fifth days of the current month; and that they were engaged during a considerable portion of these two days in conference with their United Presbyterian brethren, on various matters and especially on the points in regard to which conflicting views were believed to be held by their respective Churches.

At both meetings there were present a pretty full attendance of the members of the two Committees; the first sederunt being composed on the side of the United Presbyterian Church of Dr. Taylor, Messrs. Jennings, Ormiston, Thornton, Skinner, Kennedy, and Proudfoot, Ministers; and on the party of the Presbyterian Church of Canada, of Messrs. Lowry, Inglis, Ross, McLaren, Laing, and Ure, Ministers, and William Heron Elder. One of the gentlemen above mentioned, named Mr. Ormiston, was obliged from circumstances, to be absent from the second sederunt; but, with this exception the members named, continued their attendance until the close of the proceedings.

A considerable part of the time occupied at both sittings, was spent in devotional exercises: it being felt by members of both Committees that much earnest and united prayer was especially in place, in connection with their endeavors to discharge the duty devolved upon them by their respective Synods.

The Conference at the first sitting turned upon a variety of topics, such as the state of feeling on the subject of union among the congregations of the two bodies, and the grand leading doctrines of the gospel, which they profess to hold as common. At the second meeting the question relating to the Civil Magistrate, formed the special subject of consideration; and after a protracted, though still somewhat general comparison of views upon this point—the Committee terminated their proceedings by the adoption of the following motion:—

"That having had lengthened conferences together, in the conducting of which the Committees have reason to believe that they have enjoyed much of the presence of the great Head of the Church, they were gratified to find, that apart from the question pertaining to the power, obligation, and duties of the Civil Magistrate, they are perfectly at one, on all the great doctrines laid down in the Westminster Confession of Faith. And further, that on the special question above referred to, and the points involved in, or connected with it, such as the exclusive Headship of Christ over his Church,

individual liberty of conscience in religious matters, and the obligation of all men, in all relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiment manifested as to warrant the hope of its being found practicable to frame some declaration on these points, which might be regarded as mutually satisfactory, and calculated to prepare the way for a union of the two bodies:—It was, therefore, agreed to ask their respective Synods to re-appoint a Committee, to take additional steps to advance the union of Churches, holding so many great principles in common; and, especially to propose a declaration, which might afterwards be used as a basis of union, in which the exclusive Headship of Christ over his Church, together with the freedom of conscience on the one hand, and the duty of all men to be governed in all their private and public relations, by the authority of Christ in his word, on the other, may be fully maintained."

All of which is respectfully submitted.

ROBERT URE *Convener.*

### SABBATH SCHOOL—CHALMERS CHURCH, KINGSTON.

The Annual examination of Chalmers' Church (Kingston) Sabbath School, was held in the school room, in the basement story of the Church, on the 16th of April last.

The children to the number of 101 accompanied by a few of their parents and friends, assembled at 5 o'clock P.M., and the meeting being opened with prayer by their Pastor, the Rev. D. B. Pearce. They partook of Tea, which had been provided by the Teachers for the occasion.

At 7 o'clock, the examination commenced, with the repetition of portions of Brown's catechism, with and without proofs by the senior classes, after which the latter proved the following doctrine, viz. "The Divinity and Incarnation of the Lord Jesus Christ," and "Sanctification, is it an Act or a work; is it progressive and complete in his life?"

Timidity interfered, with the ready responses of some of the little flock, but upon the whole, their answers and behaviour were satisfactory.

Prizes were then distributed, each child being presented with a book according to the number of tickets received during the year. The plan of giving tickets for attendance, lessons, and behaviour, combined with the presentation of prizes, has been in operation for the last two years, and seems to have been attended with happy effects. Care has been taken not to excite envious feelings, by bestowing Books upon all, only giving the best prizes to those having the greatest number of tickets.

After the distribution of prizes, the Rev. A. Wilson addressed the children in a very pleasing and simple manner, suited to their capacities, and arrested the attention of his young auditors.

The proceedings were closed with praise and prayer, and all retired much delighted, with the interesting and profitable exercises.

It may be interesting to give some statistics of the past progress of the school, and its present standing.

In May 1852 there were upon the Roll 64 scholars, forming six classes.

From July 1853, to July 1854, the average attendances was.....47.

From Oct. 1853, to Oct. 1854.....52.

From Oct. 1854, to Oct. 1855.....64.

And from Oct. 1855, to 13 April 1856, or the 24 weeks preceding the examination, the average attendance was 82, and the number of pupils on the Roll 114, being an approximation to double the number of average attendance, and also of registered scholars in less than three years. Teachers 17.

During the past year a new Library has been provided for the use of the school, the fund for the purchase of which amounting to nearly £12, was raised by the children themselves, thus giving them an additional interest in it as the fruit of their own exertions. The number of Books in the Library is about 130. The plan of distribution, is to give one Book at a time to each family, which is found much better than that formerly adopted of giving one to each pupil who could read. The Books it is believed are more carefully perused, and a given number of volumes will serve a much longer time. Here are about 40 receiving books from the Library, and on an average three fourths of these change their books each Sabbath.

A missionary collection is taken up each Sabbath. The amount of our collections for missionary objects during the year, has been £7 8s 7d, including the proceeds of a sale of fancy work by some of the little girls. Last year the sum raised for a similar purpose, was £2 10s, which was devoted to the Foreign and Jewish Missions. This year the total amount has been appropriated to the education and support of Orphans in one of the mission stations in India.

Two Teachers prayer meetings are held in connexion with the Sabbath school, on the Lord's Day, one from 10 to 11 A.M.: for the preparation of the lesson:—the other on the closing of the school in the afternoon, to ask the blessing of God upon the labours of the Teachers.

A very favourable change in the outward demeanour of the children has been observed, and it is hoped, that a gracious change inwardly may have taken place in some under the teaching of the Holy Spirit, since these prayer meetings were commenced.

It is delightful to behold the diligence and earnestness with which the Teachers engage in their work of faith and Labour of love; and the sparkling eyes and fixed attention of the pupils, while they speak to them of Jesus as the Friend of little children, encourage the hope that many of them may yet receive him into their hearts, and be transformed into His image.

JOHN MAIR, *Superintendent.*

Kingston, June 7th, 1856.

### HENRIANA.

It is wisdom to strengthen our friendship with those we find to be fair and honest.

We should bestow most pains on that part of our religion, which lies out of the sight of men.

That time is not lost which is spent in composing ourselves for the work of God.

We are truly serving God, when we are preparing and furnishing ourselves for his service.

Silence and quietness both become and befriend religious exercises.

God's work should be done, with as much care and with as little noise as possible.

Clamor and violence often hinder, but never further, the work of God.

When God sows plentifully, he expects to reap plentifully.

Let not the church's strength be impaired, under pretence of adding to its beauty or convenience.

None employ themselves for God, without having his eye on them.

An eye to the promise will carry us cheerfully through our work.

The strictness of God's government will never drive a good man from his service, but quicken him in it.

We are not only wonderfully made by divine providence, but more wonderfully made anew, by divine grace.

When we wait on God, and find our hearts wavering and unfixed, then by faith let us fetch in, help from heaven.

### Office of Ecclesiastical and Missionary Record, &c.

The Office of the *Record* and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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

All communications connected with the *Record* and the several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, JULY, 1856.

### SUBSCRIPTION IN AID OF THE BUILDING FOR KNOX'S COLLEGE, TORONTO.

It is well known to the members of the Presbyterian Church of Canada, that in the autumn of last year, the house and grounds of "Elmsley Villa," formerly the residence of the Governor General, were acquired, by purchase, for the sum of £5,250. Of the purchase money, one fifth, or nearly, has been paid; four other instalments being payable at different periods, extending over a series of years. The premises were taken possession of at the commencement of last Session of College. They were found to be, in all respects, accommodated to the purposes of teaching;—and nearly forty Students were boarded in the Establishment, under the fatherly care of Mr. Smith, the resident Tutor.

Many considerations render it desirable that the Mansion House should be enlarged, so as to provide accommodation for a larger number of young men,—say seventy, in all. We have every reason to anticipate a yearly increase in the numerical attendance on our Classes; and it is the bounden duty of the Church, to give every possible encouragement, in favor of young and hopeful spirants to the ministry. A plan has been sketched by Mr. Thomas, Architect, for some important additions, and improvements. When these are executed, the building will be found amply sufficient for all the purposes of a Theological Seminary and Boarding-House, for years to come. They estimated cost of what has now been noticed, will be, on the most moderate scale, *Twelve Hundred Pounds* currency.

In making this appeal, to the liberality of our members, it has been thought best to combine in one, the whole cost of purchase; repairs, and additional erections. The amount of the whole, over and above the payment already made, cannot be estimated at less than *Six Thousand Pounds*. It is proposed to raise this sum in three instalments, spread over three years, and

the first payment to be made at the beginning of August, 1856.

So long as the Seminary was accommodated in rented buildings, the annual outlay was large; and yet the rise in rents, in the City, would soon have nearly doubled the charge. The purchase and possession of comfortable premises, which we can call our own, will be a substantial saving. The College will be the home of our Church; and the many pleasing associations which must gather around it, in years to come, will contribute essentially to its prosperity and progress.

These are not the times when it could be made a question, whether solid learning is necessary to qualify the Ministers of the Church for their professional duties. We live in an age of stir, of search, and of movement. The human mind is whetted by every appliance;—and the combat between truth and error becomes closer every day. Moreover, "the harvest is plenteous," and well trained laborers must be sent forth into the fields, which are ripening to the harvest. Piety, heart-felt, sincere, and active, must be at the foundation of all pastoral qualities; but grace does by no means supersede mental qualities and literary attainments. The age of miracles is over; but a wise and gracious Father has provided suitable substitutes, the faithful use of which He has blessed abundantly, from age to age.

A personal appeal is proposed to be made to the members and friends of our rising Church. We bespeak for it a kindly welcome. No funds can be better bestowed than those which are consecrated to the cause of Theological and Religious Literature. The Great Head of the Church has, in all ages, blessed the "Schools of the Prophets;" and assuredly He will not allow his own work to fail unto the generation that is to come.

(With reference to the above, we may mention that several members of the College Building Committee have been appointed to visit the leading Congregations in the Church forthwith, with the view of bringing the matter under the notice of our people. Due notice will be sent of these contemplated visits.)

ACKNOWLEDGMENT OF MONIES.—In consequence of the pressure of Synod business, we have been unable to prepare for publication, in this number, the usual statement of moneys received during the month. These shall be duly acknowledged in our next number.

We take this opportunity of requesting all who have money to remit, to procure, if possible, a post-office order, or where this cannot be done, to have their letters registered. Parties wishing a written receipt, shall have one by the return of mail. Particular attention is requested to this notice.

STATISTICAL RETURNS.—These will appear in our next number. All who have not sent in these returns, are earnestly requested to do so immediately. Parties requiring blank schedules, may obtain them by writing to this office.

THE RECORD.—The *Record* now passes free through the Post-office, although in some quarters as we are informed, postage is demanded. Where this is done, parties will please communicate with us, and we shall be happy to co-operate with them in having a change effected.

SYNODICAL REPORTS.—We have inserted several of the Synodical Reports in the present number. The remainder will appear in our next.

In consequence of our attention having been given almost entirely to the business of the Synod, several communications have been unattended to. These shall now receive attention.

FOREIGN MISSION.—CONCERT FOR PRAYER.—We beg leave to remind the friends of the Mission, and especially the members of the Synod's Committee, of the proposal agreed upon last year of spending a certain definite time, every Saturday evening, in private prayer, for the special blessing of God on this enterprise.

### THE RECENT MEETING OF SYNOD

Our readers will find, below, a pretty full summary of the proceeding of Synod. The minutes will be printed with as great expedition as possible.

The meeting was acknowledged by all, to be one of the best and most pleasant meetings which we have had. The attendance was large—78 Ministers and 51 Elders, to whose comfort the friends in London attended in a manner worthy of all praise. The members were in general punctual and regular in waiting on all the diets for business. The discussions were conducted on the whole in an excellent spirit. We feel perfectly justified in saying, that at no previous meeting of Synod was there so large an amount of really important business done, with such harmony and good feeling.

We have been pursuing an onward course.—We may say this with reference to the establishment of a Foreign Mission. At our last two meetings of Synod we had indicated our desire, God helping us, to take a more direct part in the evangelization of the heathen world. This year we have gone forward, and in God's name have actually committed ourselves to the work, by formally calling on two Ministers of the Gospel, one of them from Scotland, and the other, one of our own beloved brethren, to go forth as our Missionaries to the millions of India.

We have been pursuing an onward course also in the matter of our Theological Institute. We have called a Father of the Church, whose qualifications are universally admitted, to occupy the chair of Church History and Christian Evidences. We have at the same time resolved to go on to extend the College premises, so as to render them equal to the requirements of our Church for years to come, and to make an effort to raise what is needed for the payment of the purchase money, and the outlay required immediately for the addition.

We have appointed also a Committee to carry out a system of Colportage and Publication, with the view of counteracting the pernicious influ-

ences of an infidel and immoral literature so rife amongst us.

In one sense these are undertakings involving serious responsibility. But we are not afraid. We feel that the more thoroughly and decidedly we commit ourselves to the cause of God, in a spirit of faith and devotedness, the more implicitly may we rely on His aid, and the gracious influences of His spirit, in removing obstacles, and in calling forth the heartfelt interest, the willing and cheerful liberality, and the fervent and effectual prayers of our people. We desire then to feel our solemn responsibilities; but we would go forward in the name of our Great Head, believing that while we are in the path of duty, we are in the path of safety,—and that what we have undertaken with a view to advance His Glory, He will strengthen us to carry it through. For ourselves personally we are not to seek great things. But a Church is never in such a hopeful and promising state, as when devising liberal things, and engaged in great enterprises for the advancement of the Redeemer's kingdom.

We need not dwell on all the matters which occupied the attention of the Synod, but would refer to the synopsis which we give below.

#### MEETING OF SYNOD.

The Synod was opened on Wednesday evening, 11th June, with sermon by the Moderator for the past year, the Rev. Thos. Lowry, from Isaiah XL; 9. The sermon, which was of a missionary character, was listened to with pleasure, and Mr. Lowry received the thanks of the Synod, and was requested to furnish the manuscript for publication. After sermon the Synod roll was made up and called. There were found to be on the Synod roll, 110 Ministers. There were present at one time or other during the session, 78 Ministers and 51 Elders, being a larger attendance than on any previous occasion.

The Synod then proceeded to elect a Moderator, when the Rev. George Cheyne, of Saltfleet and Binbrook, was unanimously elected, and took the chair.

A Committee on Bills and Overtures was appointed; and the Synod then adjourned.

On Thursday morning the principal part of the diet was occupied with devotional exercises, conducted by the Moderator, Dr. Willis, Mr. McLaren, and Mr. McLeod.

Thereafter Committees on the Records of Synod and of the various Presbyteries,—on statistics, and on the public accounts of the Church were appointed.

The Synod then took up an Overture from the Presbytery of London, of the following tenor, viz:—Whereas applications are occasionally made for admission to this body of Ministers from Churches in the United States, that are more or less implicated in the sin of slavery; and whereas this Synod has, in the years 1851 and 1853, passed resolutions on the subject of slavery, which it is desirable to have fully carried out, especially in the admission into our Church of Ministers from the United States, it is respectfully overtured by the Presbytery of London to the

Synod of the Presbyterian Church of Canada, that Presbyteries be enjoined particularly to examine applicants for admission, on the subject of slavery, and to be satisfied, before receiving them, that their views accord with those of the Synod, as expressed in said resolutions." Mr. McPherson was heard in support of the overture, and after discussion the following resolution, moved by Rev. S. C. Fraser, seconded by Rev. Dr. Willis, was adopted, viz:—"The Synod approve of the overture, and in terms of its suggestions instruct Presbyteries in dealing with applicants into the Ministry of our Church from the United States, to satisfy themselves respecting the views of such applicants on the resolutions of 1853 anent slavery.

In the afternoon a memorial from Rev. J. McMurray, formerly Minister of Brockville, praying to be recognised as still a member of the Presbytery of Brockville was taken up, when the following resolution was adopted, viz:—"That the Synod, having taken into consideration the petition of the Rev. J. McMurray, declare that the admission of Ministers without charge to a seat in Presbytery, is not in harmony with the constitution of this Church; and, therefore, they do not deem it proper to grant the prayer of the petition.

#### REPORT OF COLLEGE COMMITTEE.

The Synod then called for the Report of the College Committee. The same was given in by Dr. Willis, Convener, and was read. The Synod, after lengthened deliberation on the report, adopted the following resolutions, viz:

1. That the College Committee be instructed to adopt measures for bringing the Bursary Fund before the Ministers and congregations of the Church, with the view of sustaining it, as a means of assisting young men in their preparation for the work of the Ministry.

2. That, as regards the tutorship, things remain as heretofore, Mr. Smith being retained for another year as head of the Boarding House and as tutor, the Committee being empowered to make any other arrangement, should this not be carried into effect.

3. That it shall be the duty of the College Committee to correspond with Presbyteries respecting their mode of superintending students, with the view of securing, as far as possible, the uniform observance throughout the Church of the Synod's arrangements on this head; to obtain from Presbyteries an annual report relative to the students under their inspection, and present a digest of these annually to the Synod; to attend the opening and closing of the Hall, and to receive and lay before the Synod an annual report regarding the State of the Hall, including the report of the Professors of the means which they have taken to promote the improvement of the students under their inspection. In case, likewise, of the College Committee being satisfied, from the reports of the Professors or from other sources, that it would be inadvisable for a young man to continue to prosecute his studies with a view to the ministry, it shall be the duty of the Committee to recommend such student to give up his Theological studies, and to betake himself to some other vocation.

4. That the Synod approve of the suggestions in the report, that as a general rule students at College should not be required to go out as catechists, till they have passed the first year of their Divinity course, leaving it to the College Committee to decide on any exceptional calls on their service that during the session no student should

be required to do public Sabbath duty more than on six Sabbaths, and that in this case, also, any extra demands should be in all cases submitted to the approval of the Professors.

5. That the Synod in accordance with the recommendation of the Committee change the opening of the College session from 1st November to 1st October, and the time of closing from 1st May to 1st April.

The College Committee was appointed as follows:—

#### COLLEGE COMMITTEE.

Dr. Willis, Professor Young, Mr. Reid, Jr. Burns, Messrs. Lowry, Uro, McTavish, Ministers; and Messrs. McMurrich, Shaw, and Spreull. From Presbytery of Hamilton, Messrs. Irvine, Inglis, McRuar, Young, Alexander, Ministers; and Messrs. Dickerman, Mitchell, and M. Young. From Presbytery of London, Messrs. Scott, Ross, McKenzie, McLaren, Ball, Ministers; and Messrs. Clark, Smith, Gunn, and Douglas, Elders. From Presbytery of Cobourg, Messrs. McLeod, Roger, and John Smith, Ministers; and Messrs. Riddeil and Rutherford, Elders. From the Presbytery of Kingston, Messrs. Gregg, Wilson and Pearce, Ministers; and Dr. Holden, and Mr. Matthews, Elders. From the Presbytery of Brockville and Ottawa, Messrs. Wardrope, Duncan, Smith, and Dr. Boyd, Ministers; and Messrs. McLaren, Nicol, and Sherwood, Elders. And from the Presbytery of Montreal, Messrs. Clark, Fraser, Kemp, and Anderson, Ministers; and Messrs. Court, Redpath, and McBean, Elders. Dr. Willis, Convener.

#### FOREIGN MISSIONS.

On Thursday evening the Synod called for the report of the Committee on Foreign Missions. The report was given in by Rev. D. Fraser. After mature deliberation it was resolved:—

1. That the Synod receive the report and from the information contained therein, feel themselves called upon to carry into effect the resolutions of the two preceding Synods, by the establishment of a Foreign Mission.

2. That the Province of Bengal be the sphere of the proposed mission.

3. That the Synod solemnly invite and call the Rev. G. Stevenson, of Tullibody, Scotland, and the Rev. John Laing, of Scarborough, to go to this work, promising them due support and sympathy therein.

Prayer was offered up for the divine blessing on the work thus undertaken, and the brethren thus solemnly called to engage in it.

The Synod instructed the Presbytery of Toronto to take the usual steps for loosing Mr. Laing from his charge; and, under a deep feeling of sympathy for the congregation, instructed the Home Mission Committee to co-operate with the Presbytery of Toronto in affording suitable supply; until they shall be again provided with a Pastor.

The Foreign Mission Committee was appointed as follows, viz:—Mr. D. Fraser, Mr. W. B. Clark, Mr. Kemp, Mr. Wardrope, Mr. Wilson, Mr. Pearce, Mr. McLeod, Mr. Reid, Mr. Irvine, Mr. Inglis, Mr. Stark, Mr. Scott, Mr. Ball, Mr. Lowry, Mr. McRuar, Dr. Burns, ministers; and Messrs. Redpath, Court, Clark, Dickerman, Elder, Kennedy, Cattanaach, Turnbull, Ross.

Elders. Messrs. Fraser and Lowry, Joint Con-  
vener.

RECEPTION OF MINISTERS AND LICENSING OF STUDENTS.

On Friday morning the Synod proceeded to take applications from Presbyteries for leave to receive Ministers from other Churches, who have applied during the year to be admitted, and also applications from Presbyteries for leave to take Students on trials for license.

Leave was granted to the Presbytery of Toronto to receive Rev. A. C. Geikie as a minister of this Church; also to the Presbytery of Hamilton, to receive Rev. T. Hodgskin and Rev. J. Irvine; also to the Presbytery of Cobourg to receive Rev. Mr. Snell.

Leave was granted to the Presbytery of Toronto, to take on trials for license, Mr. John Murray and Mr. John McKay; to the Presbytery of Brockville and Ottawa, to take on trials Mr. William Forrest, and Mr. John McRobie; to the Presbytery of Montreal, to take on trials for license, Mr. John Strath, and Mr. A. Young; to the Presbytery of Hamilton, to take on trials, Mr. George Cuthbertson and Mr. John McMillan; and to the Presbytery of London, to take on trials for license, Mr. W. T. McMullen.

NEXT MEETING OF SYNOD.

The Synod unanimously agreed that the next ordinary meeting of Synod should be held at Kingston, within Chalmers' Church there, on the 2nd Tuesday of June, 1857, at 7 o'clock, P. M.

COMPLAINT OF DR. BURNS.

The Synod then took up a complaint of Dr. Burns, against the decision of the Presbytery of Toronto, on the occasion of the Presbyterial visitation of the congregation of Knox's Church, on 5th Decem'or, 1855. Parties were called, when Dr. Burns appeared for himself and Messrs. Lowry, McTavish, Ure, and Wightman, for the Presbytery of Toronto. The papers in the case having been read, Dr. Burns was heard as complainant. Messrs. Lowry, McTavish, and Ure, were afterwards heard for the Presbytery, and Dr. Burns was then heard in reply. Parties were then removed:

It was moved by Mr. Fraser, seconded by Mr. McPherson:—

The Synod having heard papers and proceedings in the case, sustain the dissent and complaint, in so far as regards the sitting of Dr. Burns at the bar of the Presbytery, and reverse the decision of the Lower Court on that point—inasmuch as the placing of a Minister at the bar, is of the nature of a penal process, and therefore not competent to the Presbytery, in such a case. Nevertheless, inasmuch as the Synod learns that no unfair restraint was laid on the complainant's liberty of speech—that he was refused his seat as a member of Presbytery, only when a finding affecting his own character was being arrived at,—and that no substantial violation of justice was committed in the manner in which the visitation was conducted—find that there is nothing in the case, so far as it has been submitted to the Synod, which ought to vitiate the procedure of the Presbytery,—and this especially, as the procedure itself, comes under the review of this Synod by reference from the Presbytery of Toronto.

Moved in amendment by Mr. Smellie, seconded by Mr. Irvine:—

That the Synod having heard the parties in the case, find that nothing inconsistent with justice, and the practice of the Church, has been done by the Presbytery in the mode in which they have conducted the visitation of the congregation of Knox's Church, when refusing to Dr. Burns a right to deliberate and vote in the investigation of a case in which he was personally interested; and therefore dismiss the complaint, and sustain the procedure of Presbytery.

The roll was called and the votes marked, when 36 voted for the motion, and 51 for the amendment, which was accordingly declared to be carried. Parties having been called, the deliverance of Synod was read.

Mr. Kemp dissented in his own name, and in the name of all others who might adhere.

REFERENCE FROM PRESBYTERY OF TORONTO.

The Synod then proceeded to take up a reference from the Presbytery of Toronto, in regard to the state of Knox's congregation Toronto.

The papers in the case and various other documents were read.

It was moved by Mr. Redpath, seconded by Mr. Inglis, and unanimously agreed:—

That the Synod having taken into consideration, the reference from the Presbytery of Toronto, in the case of Knox's Church, sustain the reference, and appoint a Committee to confer with parties interested, who are present, with a view to ascertain the most advisable method of procedure in this case—and to report to the Synod at an early meeting. The Committee to consist of Messrs. Clark, D. Fraser, McLeod, Roger, Irvine, Inglis, Smellie, MacKenzie, Scott, Ross, McLean, of Cumminsville, T. McPherson, Wardrope, Ministers, and Messrs. Redpath, Court, Cattanaeh, Beith, Ferrier, Turnbull, Clark, Smith, Cowan, Dickerman, Hopkins, Mr. Redpath, Convener.

On Saturday the Committee above named, presented a report to the Synod, recommending the withdrawal of all papers and matters in the case still undecided, the appointment of Dr. Burns as Professor of Church History in Knox's College, and that the Presbytery should arrange with the Congregation and Trustees for having the Constitution of Knox's Church modified, and brought into conformity with the Constitution of the Presbyterian Church of Canada. The following was the decision of the Synod, in regard to this report, viz:—The Synod having received the report, remit to the College Committee that part of it which bears on the erection of a new chair of Theology and the appointment of an additional Professor, to report at a future diet.

The College Committee reported on Tuesday morning, when it was moved by Mr. D. Walker, seconded by Mr. Smellie, That the report be received and sustained, and in harmony with its recommendation the Synod agree—

1. That a third Theological chair be established in Knox's College.

2. That Professor Young be loosed from the chair of Evidences, and appointed to the chair of Exegetical Theology, and that the third Professor have charge of the Departments of Church History and Evidences.

3. That the Rev. Dr. Burns be appointed to the third Theological chair with a salary of £400.

4. That the Presbytery of Toronto, be instructed to take the necessary steps for carrying out this decision.

It was moved in amendment by Mr. Ross seconded by Mr. McRuar, That it is not, in the circumstances, expedient to appoint Dr. Burns to the third Theological chair.

The roll was called and the votes marked when 71 voted for the motion, and 10 for the amendment; 15 declining to vote. At a subsequent diet, when Dr. Burns was present, the Moderator intimated to him his appointment.

COLLEGE BUILDINGS.

On Saturday the Synod had also before it the report of the Committee on College Buildings.

On motion made and seconded, it was agreed, to receive and approve the report generally, and to return thanks of the Synod to the Committee and especially to Mr. Reid, for the diligence and zeal which had been manifested in the matter.

The Synod appointed Messrs. Court, McMurrich, Cattanaeh, Ferrier, Mitchell, with Messrs. Kemp, Laing, Gregg, Dr. Fraser, W. McLaren, and Dr. Willis, to consider the matter of the Deed, and to report at a future diet.

On Monday forenoon an interim report was presented from the Committee on Statistics. The Synod approved of the report, and remitted the matter to the Committee to mature a fuller report, to be laid before the Synod at a future diet.

The Committee on the public accounts of the Church reported, and the Synod sustained the report.

The Agency report was also submitted. The report was sustained, and the Synod in accordance with the recommendation of the Committee on accounts, added £50 per annum to the agent's salary. The Agency and Record Committee was appointed as follows:—

AGENCY AND RECORD COMMITTEE.

Dr. Burns, Convener; Messrs. Lowry, Ure, Wightman, McLeod, Gregg, Irvine, and Inglis, Ministers; and Messrs. McMurrich, Shaw, Dickerman, Mathews and Ferrier, Elders.

REFERENCE FROM PRESBYTERY OF BROCKVILLE AND OTTAWA.

The Synod thereupon took up a reference from the Presbytery of Brockville and Ottawa, on the subject of the introduction of an organ into the Church at Brockville. Various other papers connected with the matter were read. The following motion was unanimously agreed to, viz: Sustain the reference; direct the attention of the Presbytery of Brockville and Ottawa, to the deliverance of last year, to which the Synod still adheres, and remit to the Presbytery to deal in the circumstances tenderly and judiciously with the Session and congregation of the Brockville congregation.

COMMITTEE ON REGISTRATION OF MARRIAGES, &c.

The Committee on the Registration of Births, Marriages, &c., presented a report to the effect, that according to the instructions of the Synod, petitions on the subject had been presented to the Provincial Legislature; but no measure has been introduced into Parliament. The Synod sustained the report, and re-appointed the Committee, instructing them to watch over the matter. The Committee are the following:—The Moderator Mr. Lowry, Dr. Burns, Professor



Young, Messrs. Irvine, and Reid, Ministers; and Messrs. Shaw and McMurrich, Elders; Mr. Lowry, Convener.

The Synod, on application from the Presbyterians of Cobourg and Kingston—transferred Trenton from the Presbytery of Cobourg to that of Kingston—and ordered the name of Mr. Thomson to be taken from the roll of the Presbytery of Cobourg, and added to the roll of the Presbytery of Kingston.

The Synod then proceeded to take up the following overture from the Presbytery of Montreal, on a Barrier Act.

#### OVERTURE ON A BARRIER ACT.

Whereas it is of importance that all laws proposed regarding matters of doctrine, discipline, Government or Worship, should, before they are finally enacted, receive the patient and prayerful consideration of the Church: and Whereas it is manifestly impossible that such consideration can be given during the Session of one meeting of Synod; It is therefore humbly overtured to the very Reverend the Synod of the Presbyterian Church of Canada, by the Presbytery of Montreal.

1. That every Overture requiring an innovation to be made in the Constitution of the Church, in matters of Doctrine, Discipline, Government or Worship, sent up to the Synod, shall, before it be passed into a standing Law, first be sent down to all the Presbyteries of the Church for their approbation; that such approbation be given by each Presbytery at an ordinary meeting thereof; that notice shall be given at the meeting of Presbytery immediately preceding that such overture is to be considered at the meeting next following; and that the decision of Presbyteries be recorded in the Minutes, and an extract of the same be sent to the Clerk of Synod before its next meeting.
2. That the Synod if it see cause, may, by a majority of two-thirds of those present, pass such Overture into an Interim Act, which shall possess the force of a Law, aye and until the Presbyteries have, as herein required, expressed their judgment upon it.
3. When a majority of Presbyteries have as herein required expressed their approbation, the Synod may pass such Overture into a standing Law of the Church.
4. That when a majority of the Presbyteries have expressed disapprobation, then the Synod shall reject such Overture, or again remit to Presbyteries.

On motion made and seconded, it was agreed that the Synod approve of the Overture generally, and pass it as an interim Act, and remit it as an Overture for the consideration of the Presbyteries.

The Synod then took up a memorial from the Presbytery of Cobourg, with reference to the subject of Marriage between Brothers and Sisters-in-law. The following deliverance was adopted by the Synod, viz:—The Synod having no doubtful opinion, as to the conformity with Sacred Scripture, of the principles laid down in our Church standards, on the Law of Marriage, and especially touching the degrees of affinity, within which Marriage is forbidden by the Divine Law, enjoin on Presbyteries to carry out those recognized principles, as a rule of guidance in dealing with practical questions of Church fellowship in this particular.

#### SEPARATE SCHOOLS.

The subject of Separate Schools was brought before the Synod, by an Overture from the Presbytery of Cobourg. The following deliverance

invoked by the Rev. S. C. Fraser, seconded by Mr. Mitchell was unanimously agreed to:—The Synod having considered the Overture against Separate Schools, agreed to sustain the same, and express the strong views which they entertain adverse to the continuance of such Institutions. Further the Synod agree to petition the Legislature against the Separate Schools, and to recommend to their Congregations throughout the bounds to take similar action. Mr. McPherson, Mr. Smith, Mr. Ferrier, and Mr. Cowan, were appointed a Committee to draft a petition on the subject.

#### COLLEGE PROPERTY.

Mr. Court presented a report from the Committee, appointed to consider the matter of deciding the College Property. On motion and seconded, it was agreed: That the report be sustained, so far as relates to the temporary conveyance of the College Property to Messrs. Reid, Jeffrey, Redpath, Ferrier, and McConkey, for such purposes as the Synod shall hereinafter determine, and that further consideration of the report be adjourned till Tuesday afternoon.

On Tuesday afternoon the consideration of this subject was resumed by the Synod, when the following decision was come to:—That this whole subject be remitted to the following Committee, viz., Messrs. Kemp, Fraser, Reid, Court, Redpath, Spreull, and Ferrier; Mr. Court, Convener, with instructions to take legal advice, and draw up a Trust Deed on the following principles.

1. That the College Property be bound to the principles of this Church.
2. That the election of Trustees to hold the property shall be made by this Synod, the names of those, from among whom Trustees shall be elected, being sent in annually or triennially to the Synod by Congregations, according to a plan to be matured by the Committee now to be appointed, and further that the question of managers, and of the constitution and election of a board of management, be postponed till next meeting of Synod.

It was decided by a large majority that there should be no clause, making provision for the contingency of any future disruption.

The Synod also resolved, That the Building Committee be instructed to take steps towards erecting an addition to the College Buildings immediately, and houses for the Professors, as soon as funds shall be obtained; and that the Committee be instructed, also, to take steps for raising funds for the purpose, and that Presbyteries be instructed to co-operate with them, by sending deputations to each Congregation and Station within their bounds.

#### BUILDING COMMITTEE.

The Building Committee was appointed as follows:—Dr. Willis, Dr. Burns, Messrs. Young, Reid, Lowry, Irvine, Inglis, Clark, Scott, McLeod, Gregg, and Duncan, Ministers; and Messrs. Spreull, Shaw, McMurrich, Court, Fisher, Dickerman, Osborn, Young, Dewar, Cowan, and Heron, Elders. Mr. Reid, Convener.

Reports were given in, on the records of the various Presbyteries, and on the Synod Records; and these were accordingly ordered to be attested by the Moderator of the Synod, in terms of the several reports;

#### SABBATH SCHOOL COMMITTEE.

On Tuesday evening, the Committee on Sabbath Schools presented a Report. The same was sustained, and the Committee re-appointed, with the addition of Mr. Burns, of St. Catharines.

The Synod instructed the Committee to prepare and issue a second series of Sabbath School Lessons.

#### HOME MISSION REPORT.

The Report of the Home Mission Committee was then called for. The same was given in by Mr. Reid, Convener. From the Report, it appeared that throughout the various Presbyteries there were fifty-six congregations, and thirty-three Stations requiring supply. At the last meeting of the Home Mission Committee, 46 Missionaries were distributed among the several Presbyteries, being 16 Preachers and 30 Students.

On motion made and seconded, it was agreed that the Report be received and approved, and that the Synod feels itself called upon to express gratitude to Almighty God, for the large measure of success which he has been pleased to vouchsafe to the Home Missionary operations of this Church, and to resolve in humility and prayerfulness on continued endeavours to provide for the spiritual distribution of the land. The Synod further approved generally of the suggestion contained in the Report, and in accordance with these, recommend, that Presbyteries should take steps to have themselves duly represented, by paying the expenses of those members whom they may appoint to attend the meetings of the Committee, for the distribution of Missionaries; also that Presbyteries should increase the allowance to be paid to Students, while engaged during the summer months in Missionary labours to £30, and take steps for seeing that this shall be fully and promptly paid.

A special Report was given in with reference to the Red River Mission. It was agreed to receive and sustain the Report, and to instruct the Home Mission Committee to look out for a Minister to relieve Mr. Black for one year or longer, if he is still desirous of visiting Canada.

Mr. King gave a Report on the state of the Buxton Mission. It was agreed the Report be received and sustained, and that the Synod express its gratitude to God for the success which has crowned the Buxton Mission. The Synod ordered the Report to be printed in the pages of the Record.

The Synod further strongly recommended this object to the liberal support of the Congregations of the Church.

#### REPORT OF COMMITTEE ON STATE OF RELIGION.

The Synod then called for the Report of the Committee on the state of Religion. The same was given in, and read by Mr. D. Fraser. On motion made and seconded, it was resolved to receive and sustain the Report; and adopt the recommendations, and re-appoint the Committee as follows, viz., Dr. Burns, Dr. Willis, Messrs. McLeod, D. Fraser, Gregg, John Gray, Inglis, Ministers; Messrs. McMurrich, Court, Cattanach, Clarke, Elders. Mr. Fraser, Convener. The following Ministers were appointed Corresponding members in the various Presbyteries, viz., for Presbytery of Montreal, Mr. Crombie; for Presbytery of Brockville and Ottawa, Mr. T. Wardrope; for Presbytery of Kingston, Mr. Pearce; for Presbytery of Cobourg, Mr. McKenzie; for Presbytery of Toronto, Mr. McTavish; for Presbytery of Hamilton, Mr. R. F. Burns; and the Presbytery of London, Mr. D. Walker, of Port Sarnia.

#### BOOK OF DISCIPLINE.

On Tuesday morning the Synod called for the Report of the Committee on the Book of Discipline. The same was given in by Mr. Gregg, Convener, and read. There were read

also, Reports from the several Presbyteries on the draft which had been published in the *Record*. On motion made and seconded, it was resolved, That the thanks of the Synod be given to the Committee; but that the Synod do not deem it expedient to sanction any manual; but that a judicial Committee of Synod be appointed, consisting of Messrs. Gregg, Smollie, Reid, and Kemp, Ministers; and Messrs. Court, and Ferrier, Elders, to whom the whole matter is referred.

## STATISTICS.

The Report of the Committee on Statistics was called for, and was given in by Rev. S. C. Fraser, Convener. The following motion was unanimously agreed to, viz., That the Synod receive the Report, and record their thanks to the Convener, for his diligence in presenting a summary of the Statistics of the Church;—instruct the Clerk to have the Report and Statistical returns inserted in the *Record*, bound up in the printed minutes, and otherwise circulated. In accordance with the recommendations of the Committee, the Synod appoint a Standing Committee on Statistics, with power to make alterations, in the form of returns, and to correspond with Presbyteries and Congregations; and order the returns to be made up to the 1st of May, and forwarded to the Convener of the Committee, so as to be presented in a printed form to the Synod, at the commencement of its Annual Meeting.

The following Committee on Statistics was then appointed, viz: Rev. S. C. Fraser, Convener; Reid, Gregg and J. Smith (of Ramsay), Ministers; and Messrs. Court and Hay, Elders.

## MINISTERIAL SUPPORT.

Mr. Ferrier on the part of the Elders attending the Synod, presented a paper on the subject of the support of the Ministry. On motion made and seconded, it was resolved, That the Synod receive the paper prepared by the Elders, on the subject of Ministerial support, approve its recommendations, direct to be printed in the *Record*, and instruct Presbyteries to use diligence in seeing that the recommendations it embodies be carried into effect, especially the recommendation that £150 be the minimum annual stipend of each Minister.

## UNION WITH U. P. CHURCH.

The Synod then proceeded to take up the subject of Union with the United Presbyterian Church. Mr. Ure Convener of the Committee on Union, introduced to the Synod the Rev. Mr. Skinner, a Deputy from the Committee of the United Presbyterian Church, the Rev. Mr. Proudfoot, another member of the deputation being absent in consequence of indisposition. Mr. Skinner addressed the Synod, expressing the kind Christian regard of the United Presbyterian Church to this Church. The Moderator at the request of the Court made a suitable reply.

Various Petitions in favour of Union were read, viz: from St. Gabriel-street Church, Montreal; Boston and Milton; Whitby.

The report of the Committee on Union was given in, and read by Mr. Ure.

Thereafter, it was on motion made and seconded, agreed: That the report be received, and its recommendations adopted, and that the Synod express the satisfaction and thankfulness, with which it has heard of the meetings of the Committees of the United Presbyterian Church and our own: tender thanks to the Committee for their diligence, and re-appoint the Committee with the addition of Dr. Willis. The Synod farther resolve to send a deputation from this

Synod, to the next meeting of the Synod of the United Presbyterian Church, leaving the selection of the members of the Deputation to the Committee on Union just appointed. The Committee on Union with the U. P. Church, is composed as follows:—Mr. Lowry, Dr. Willis, Dr. Burns, Messrs. Ure, Laing Ross, McLaren, Inglis and Duncan, Ministers; and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener.

## COLPORTAGE AND PUBLICATION.

The Synod then called for the report of the Committee on Publication and Colportage. The same was given in by Mr. Inglis, Convener.—Whereupon it was moved, seconded and unanimously agreed, That the Synod receive and approve of the report, and feeling the vast importance of encouraging a truly Christian Literature in the rising Provinces of Canada, to counteract influences of a pernicious kind, appoint the following Committee to carry out the system, the Committee consisting of twenty-four members, one-half being Ministers and the rest laymen (including Elders), seven to be a quorum, viz., Dr. Burns, Messrs. Scott, Reid, Ure, Burns, Irvine, John Alexander, Wardrop, Kemp, S. Young, Nisbet, Inglis, Ministers; and Messrs. Dickerman, Osborne, Young, McMurich, Hopkins, Dewart, Mitchell, Stewart, Cowan, Court, Begg, Mr. Inglis, Convener.

The following were also appointed as corresponding members of Committee from the several Presbyteries, viz.,

From Presby of Montreal,.....MR. CROMBIE,  
" Brockville & Ottawa.....MR. DUNCAN.  
" Kingston.....MR. WILSON.  
" Cobourg.....MR. MCKENZIE.  
" Toronto.....MR. J. GRAY.  
" Hamilton.....MR. BLACK.  
" London.....MR. McLAREN.

The Synod further authorized the Committee to visit the congregations, with the view of collecting funds, and recommended to Congregations to contribute for this important Synod.

## WIDOWS' FUND.

Thereafter the Synod called for the report of the Committee on the Widows Fund. The same was given in and read. From the report it appears that the accumulated fund is now £484 10s 3½d. There was also read, a statement from Hugh C. Baker, Esq., of the Canada Insurance Company, with reference to the state of the fund, in which it was stated that it was absolutely necessary to keep the annual congregational collections.

On motion made and seconded, it was agreed, That the Synod receive and sustain the report, re-appoint the Committee, and tender their thanks to Mr. Baker, instructing the Moderator to transmit a letter to Mr. Baker to this effect. Farther the Synod agree that, in accordance with the opinion of the Actuary, the annual congregational collections be kept up, and enjoin all Presbyteries to take steps for bringing, by the visit of Deputations, or otherwise, the claims of the Widows Fund before those congregation, that have not as yet adequately contributed to it.

## SABBATH OBSERVANCE.

On Wednesday morning the Synod called for the report of the Committee on Sabbath Observance. The same was given in by Mr. R. C. Burns, Convener.

On motion made and seconded, it was agreed to receive and sustain the report, adopt its recommendations and re-appoint the Committee.

The Synod further are resolved that a memorial to the British Government be drawn up on the subject of public Sabbath desecration by amusements or otherwise, and that this memorial be signed by the Moderator and Clerk of Synod and committed to those members of Synod, who are understood to have it in view to visit Britain in the course of the present season, viz., Dr. Burns, Rev. Messrs. Scott and L. McPherson, Dr. Burns, Dr. Willis and Mr. Scott, Ministers, with Mr. Heron, Elder, were appointed a Committee to prepare a draft of said memorial.

The Synod then proceeded to take up an overture from the Presbytery of Montreal on the duties of Elders and Deacons.

We shall insert the overture in next number.

The following motion was agreed to, viz., The Synod having heard the overture read, and having heard also various parties in support of it, agree to transmit it to Presbyteries for their consideration, with instructions to report their opinions, regarding it to the ensuing meeting of Synod.

The Synod then took up an overture from the Presbytery of Hamilton, on the management of congregational matters. The overture was in the following terms, viz:—

"Whereas, some congregations in connection with the Synod of the Presbyterian Church of Canada, and under the inspection of its Presbyteries, do commit the management of their congregational affairs to pew-holders, pew-owners, or subscribers, instead of communicants; and whereas the tendency of such practices is to bring the Church into bondage to the world:—Therefore, the Presbytery of Hamilton do hereby respectfully overture the Rev'd. the Synod of the said Church to order, that congregations, hereafter organized under the supervision of the Presbyteries of that Synod shall be organized in consistency with the word of God and our subordinate standards, giving the right of suffrage and management only to communicants in good and regular standing; and that where the constitutions of existing congregations are at variance with this rule they may be directed to conform to it in such a way as shall be for the edification of the body of Christ; and that special attention be directed to the Synod's former action in regard to the formation of Deacons' Court."

It was on motion made and seconded, and agreed, That the Synod, having heard the overture read, and also members of the Presbytery of Hamilton in support of it, send the overture down to Presbyteries for their consideration, instructing them to report their opinion to the next ordinary meeting of Synod.

The Committee appointed to draw up regulations anent the examination, of students presented a report in the following terms, viz.,

The Committee on the examination of students beg, to offer as their report the following recommendations:—

I. That Presbyteries be enjoined to give attention to the thorough examination of students; and that no student shall be admitted in any year of his Literary or Theological course, to attend the classes in Knox' College, without presenting to the Professors' Court the certificate of the Presbytery by which he has been examined; and further, that before a student is examined by a Presbytery, with a view to his receiving the annual certificate, he must have resided for six weeks within the bounds of the Presbytery: unless his own Presbytery testify that he was necessarily prevented from appearing before them—in which case, it shall be competent for a student to be examined by another Presbytery.

II. That the College Committee be instructed to draw out and publish for the guidance of

Presbyteries a Programme for the examination of students indicating the attainments required from candidates, also from students in the successive years of the curriculum.

III. That Presbyteries be required to report annually to the Synod through the College Committee, on the examination of students within their bounds.

It was agreed to sanction the report and enact according to its recommendations.

The stated collections were arranged in the following order, viz., Collection for French Canadian Missionary Society, on 3rd Sabbath of July. For Buxton Mission and Synod Fund, on 3rd Sabbath of October. For Foreign Missions, on 2nd Sabbath of January, and for Widows' Fund, on 3rd Sabbath of March.

The Synod appointed the Presbytery of Toronto to act as a Special Commission, together with the members of the Foreign Mission Committee, for the purpose of designating the Rev. John Laing as a Missionary to India on such a day as may be appointed by the Presbytery.

On motion made and seconded, it was unanimously agreed, That the thanks of the Synod be tendered to the office-bearers and members of the Congregation, and other friends who have so hospitably and kindly ministered to the comfort and convenience of the members during the meeting of Synod.

After a suitable address and the singing of the CXXII. Psalm, the Moderator announced that the business of Synod was now over, and that the next ordinary meeting of Synod would be held in Kingston; within Chalmers Church, there on the 2nd Tuesday of June, 1857, and then closed the Synod with the apostolic blessing.

#### OPENING OF CHALMERS' CHURCH, ELORA.

The New Church at Elora was opened on Sabbath, the 18th of May, by the Rev. Robert Irvine, of Knox's Church, Hamilton. Many of our readers are aware that this village, which is beautifully situated on the Grand River, about four miles below Fergus, and thirteen miles from Guelph, has risen very rapidly within the last few years. Six or eight years ago it consisted of a few houses, while now it contains a population of more than a thousand, and gives the fairest promise of becoming in a very short time, a place of considerable importance. In the immediate vicinity is the new Village of Salem, which is already almost a part of Elora. The friends of our Church will be gratified to learn that a new Congregation, an off-shoot from that of Fergus, has sprung up and reached its full ecclesiastical stature, before its existence perhaps has become generally known. About three years ago, the Rev. George Smellie, of Fergus, in compliance with a requisition from a number of members and adherents, began a regular fortnightly service, which he continued up to the month of October last year. On application made to the Presbytery at that time, Mr. Smellie was authorized to organize a congregation at Elora. The Church, which was begun last year, is a plain and commodious structure, capable of holding 350 hearers. It has been

erected at a cost of nearly £500, upon a site given for the purpose by Charles Allan, Esq., who has done so much to further the progress of Elora. The expense of the erection is nearly covered by subscriptions already made; but a small debt yet remains, which it is confidently expected another season will see entirely removed. The former place of meeting being inconveniently small, the congregation resorted to the Church as soon as it was so far advanced as to allow of their assembling under its roof; but circumstances prevented its being formally opened, till the 18th of May, when Mr. Irvine preached with much acceptance, to a respectable and interested body of worshippers, consisting chiefly of our own members and adherents. Mr. Irvine preached thrice with his usual power, and Mr. Smellie, who has continued to take the deepest and most untiring interest in the new Congregation, took part in the services. The sum collected on the occasion towards the liquidation of the debt, amounted to nearly £18, and would probably have been much larger, had the collection not been made so soon after the congregation had entered into a second subscription, amounting to £100, and at a season when the want of money is generally and severely felt.

The Rev. James Middlemiss, who was sent to Elora upon his arrival from Scotland, and continued, during the winter, to minister to the congregation, having accepted their invitation to become their pastor, his ordination is, by appointment of the Presbytery of Hamilton, to take place on Tuesday, the 3rd of June. We trust the good example that Elora has set, by a spirited and not unsuccessful endeavour to have a Church free of debt from the date of its opening, may be generally followed; and that the labours of the new minister may be greatly blessed in the building up of the congregation, in bringing many within the fold of the Good Shepherd, and in promoting the spiritual growth of the flock of Christ's purchase.—Com.

#### ORDINATION AT ELORA.

On Tuesday, the 3rd of June, the Presbytery of Hamilton met at Elora, for the ordination of the Rev. James Middlemiss to the pastoral charge of the New Congregation there.—In the absence of the Rev. A. McLean, of Paslloch, who had been appointed by the Presbytery to preach and preside, the Rev. Samuel Young of Guelph preached an appropriate and searching discourse, from 1 Cor. xiv. 25, "Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." The usual questions having been put by the Rev. George Smellie of Fergus, Mr. Middlemiss was solemnly set apart to the office of the ministry by prayer and imposition of hands. The whole Congregation appeared deeply interested, and many were much moved during the solemn act of ordination. Mr. Smellie addressed the newly appointed minister and the congregation. In addressing the former, he enlarged upon the discouragements he was likely to meet with in the course of his ministry, and upon the encour-

agements which ought to animate and sustain him in the discharge of his varied duties. He reminded the congregation of the debt of gratitude they owe to the Head of the Church for the manifest favour bestowed upon them hitherto, and congratulated them on the appointment to be their minister of one who, he believed, was likely to advance the cause of Christ among them, and closed his address by laying before them their duties in relation to the minister they have chosen. The settlement has been a most harmonious one, and the congregation having had a prolonged opportunity of becoming acquainted with their minister before their choice fell upon him, there is good reason to expect that the settlement will prove a benefit to this interesting and important locality.

It would be improper not to advert to an important omission in the notice respecting the opening of the church, viz., that A. D. Ferrier, Esq., of Fergus, has given a site for a Manse, on condition that one be erected within two years—a gift which the congregation have gratefully accepted.—Com.

#### ORDINATION AT PORT DOVER.

The Presbytery of Hamilton met at Port Dover on Thursday, 5th instant, for the purpose of ordaining the Rev. Wm. Craigie to the united charges of Port Dover and Simcoe. The Rev. Mr. Burns, St. Catharines, preached the ordination sermon, and after Mr. Craigie had been solemnly set apart to the office of the Holy Ministry, by the laying on of the hands of the Presbytery, the Rev. Mr. Alexander, Brantford, addressed the newly ordained Pastor, and the Rev. Mr. Black, Caltonia, the people. There was a large attendance at the Induction Services, and Mr. Craigie received a very warm welcome from all the members present. We anticipate much good to result to both Congregations from this happy and harmonious settlement. The call was unanimous, and considering the difficulties both Congregations have come through, no settled Minister having been amongst them for two years, it gives us great pleasure, and affords cause for thankfulness, to the great head of the Church, to see such signs of renewed energy, and zeal. In regard to the Simcoe Congregation, it is little over a year since five members met in a private house, to consider the expediency of applying to the Presbytery to send a Missionary amongst them. They have had for several months a very flourishing Sabbath School, and have paid into the Home Mission Fund, fully sufficient to pay for the Missionary's labors amongst them. The Port Dover Congregation are at present making efforts to clear off the debt on their handsome new Church, with every prospect of success.—Com.

#### GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The annual meeting of this venerable Court was held in Edinburgh at the usual time. The Rev. D. McCrie was chosen moderator. The proceedings, if not of so exciting a nature as they

have sometimes been, were on the whole interesting, and indicated an excellent spirit, a spirit of forbearance, harmony, and love. Even an abridged summary of the proceedings would occupy far more space than we have at command. We shall therefore at present content ourselves with referring to some of the more prominent and important topics which were under discussion, leaving others to be noticed in our next number.

NEW MODERATOR:

We have already stated that the Rev. Dr. McCrie was unanimously appointed Moderator. On taking the chair, he delivered an impressive and eloquent address tracing the history of the Church of Scotland through its various eventful periods, and as developed in its General Assemblies. This, he stated was the two hundred and forty second assembly of the Church. He referred especially to four periods. The first was that of the Reformation: the second that of the Glasgow Assembly of 1638: the third, that of 1690: the fourth; the disruption assembly of 1843.

EVANGELIZATION OF IRELAND.

An interesting Report was presented by the Committee on the Evangelization of Ireland. Dr. Henderson on the part of the Deputation of the Free Church to the Presbyterian Church in Ireland described the reception which the deputation had received in Dublin, and the high gratification which they had experienced; and then introduced the deputation from the Irish Presbyterian Church, consisting of the Rev. Robert Allen, Moderator of the Irish General Assembly, and the Rev. John Knox Leslie. These deputies then addressed the assembly in an eloquent and impressive manner. Mr. Allen referred in his speech to the historical connexion between the Free Church and the Irish Presbyterian Church. He presented many interesting particulars respecting the progress and position of the Home Mission: He alluded to the system which had been pretty extensively introduced of open-air preaching, whereby 80,000 had been reached who otherwise might not have heard the Gospel. The moderator at the request of the House, communicated to the deputation the thanks of the Assembly.

COLLEGE MATTERS.

A considerable portion of the time of the Assembly was given to the consideration of College matters. In the College of Glasgow three professors have been appointed, viz., Professor Fairbairn, now of Aberdeen, Dr. McCosh of Belfast, and Mr. Gibson, of Glasgow. In regard to the New College, Edinburgh, it was agreed to appoint a new Theological Professor with a salary, in the meantime, £300, giving a retiring allowance to Dr. Black of £200. The endowment of the new College, Edinburgh was considered, and there appears to be a fair prospect of a large endowment fund being ere long raised.

SUSTENTATION FUND.

There has been a good deal of controversy and heat for some time on the subject of the sustentation fund, the principal difference of opinion being with reference to the principles which should regulate the distribution of the fund. The mat-

ter however has been amicably arranged, a Committee of inquiry consisting of twelve gentlemen, six from either side, having been appointed to investigate the subject in all its bearings. In the midst of the controversies which have been carried on for some time, it is pleasing to know that the fund has increased by upwards of £6000, the amount for the year being £108,972, so that there will be higher dividend than on any former occasion, viz., £140. The Committee of inquiry consists of the following individuals; viz:—Dr. Hanna; Mr. Blaikie; Mr. Arnot of Glasgow, Dr. Buchanan; Dr. Candlish; Mr. Wilson of Dundee, Mr. Anderson, Kirwood, Professor Miller, Mr. G. Meldrum, Mr. Dalziel, Mr. Maitland, Mr. S. Raleigh, with Mr. John Hunter, Auditor to the Court of Session as Chairman.

PAROCHIAL SCHOOLS AND NATIONAL EDUCATION.

There was an able discussion on these subjects with more special reference to the Education Bill of the Lord Advocate. There were two motions one by Dr. Candlish and another by Mr. Nixon of Montrose, a third by Mr. Nelson of Greenock; having been withdrawn. Dr. Candlish's motion approved generally of the Lord Advocate's Bill, and recommended the appointment of a Committee to draw up a petition setting forth the views of the Church as to the right system of national education, and praying the Legislature to pass the Bill with such amendments as they in their wisdom might approve. Mr. Nixon's motion opposed the Lord Advocate's Bill as ignoring religion. On a vote Dr. Candlish's motion in favour of the Bill was carried by 191 to 34.

EVANGELIZATION IN GLASGOW.

An interesting report was given in by Dr. Roxburgh, in place of Rev. Andrew Gray. It appeared from the report that in connexion with this scheme there are now 13 stations with 14 missionary agents; 2000 church members; 4000 adherents; and 1871 children connected with the week day schools. There are, however, more than 100,000 of an age to attend public worship, who are still living in the neglect of the means of grace. The assembly recorded their thanks to Mr. Gray, and now appointed Dr. Roxburgh as Convener of the Committee.

FOREIGN MISSIONS.

The report on Foreign missions as given in by Dr. Tweedie. The Report consisted mainly of Dr. Duff's letters, respecting the various mission stations, which he had visited on his return to India, and formed a document of more than 50 printed pages. The receipts for the year had been £14,291 10s; and the expenditure had been £14,470. At Madras upwards of 2200 young people had been in attendance with schools during the year; the gospel has been proclaimed sometimes to 2000 heathens in a single day. At Bombay the Institute numbers about 376 pupils, including 166 Hindus, 10 Parsis, 11 Mohamedans, 23 Israelites, 10 Christians—Romanists, Armenians, and Protestants. At Calcutta 2855 young persons having been receiving instructions in the mission. During the year 6 adults had been baptized and 5 children.

MISSIONS IN TURKEY AND THE EAST.

An assembly took up an overture for the Presbytery of Edinburgh, on the subject of missions in Turkey and the East. Dr. Candlish moved that the Committee on the conversion of the Jews would be be constituted a Committee for missions in the East, and that a joint Convener should be appointed together with Dr. Brown. Dr. Candlish stated his conviction, that any movement to be made by this church would be in entire co-operation with the missions of the American Board. The overture was approved, and Dr. Candlish was appointed joint Convener with Dr. Brown.

REPORT OF COLONIAL COMMITTEE.

Mr. Bonar given in the report of the Colonial Committee. This was a long and interesting document, to which we shall refer in some future number. It represents the number of ministers in the Colonies, and on the Continent as 220. It adverted to the progress of the Church in Canada, and the other North American Colonies, the West Indies, Central America, Australia, and great variety of places on the Continent of Europe. It alluded to the fact that about 1000 emigrants leave the shores of Britain, for every day in the year, and called upon the church to realize in some adequate measure the magnitude of the work which she had to do. Mr. Monod of Paris, Mr. Jackard of Belgium, and Mr. Gordon of Gananoque, recently moderator of our own Synod, successively addressed the assembly, after which the report was adopted, and the moderator at the request of the assembly conveyed the thanks of the assembly to these Brethren.

REV. DR. COOKE OF BELFAST, AND DR. MERLE D'AUBIGNÉ.

One of the last evenings of the assembly was taken up in hearing addresses from Dr. Cooke of Belfast, and Dr. Merle D'Aubigné, who had been prevented by circumstances from being present earlier. Both of these eminent ministers delivered most eloquent and impressive addresses. In the conclusion of his address, Dr. Merle D'Aubigné referred to the efforts put forth by Popery, and the immense sums which were raised and expended for the extension of that system, contrasting these efforts with the comparative supineness of Protestants; and urging the assembly to more vigorous efforts for the extension of evangelical religion on the continent.

Contributions to Schemes of the Church for the year ending 31st March, 1856.

|                             |          |   |   |
|-----------------------------|----------|---|---|
| Sustentation Fund.....      | £107,706 | 1 | 4 |
| Building Fund.....          | 29,720   | 6 | 4 |
| Congregational Fund.....    | 86,726   | 9 | 5 |
| Missions and Education..... | 54,556   | 0 | 2 |
| Miscellaneous.....          | 10,063   | 6 | 5 |

Total..... £288,802 3 0

GENERAL ASSEMBLY OF ESTABLISHED CHURCH OF SCOTLAND.

The annual meeting of this Court commenced on the 23rd May. The Rev. Dr. Crombie of Scoone was appointed Moderator. After a discussion the Assembly by a large majority, agreed to peti-

ion Parliament against the Education Bill of the Lord Advocate.

#### FOREIGN MISSIONS.

The report on Foreign Missions was given in by Dr. McFarlane of Duddingston. It was on the whole interesting, although, referring to the report in the newspaper, we could have wished more specific information as to the actual number of young people attending the various institutions. At Calcutta three baptisms had taken place during the year. The attention of the Committee is directed to the openings that are now to be found in Turkey.

#### DEPUTATION FROM ENGLAND.

The Rev. Mr. Cumming addressed the assembly as representative of the Presbyterian Church in England, in connection with the Church of Scotland, principally on the subject of Education.

#### ADMINISTRATION OF THE LORD'S SUPPER IN PRIVATE.

An overture was brought before the assembly and supported by several members; but was ultimately rejected by a vote of 48 to 35;

#### COLONIAL REPORT.

In the Colonial report there was reference to the movements towards union in Australia, in consequence of which, the Committee had for a time refrained from sending any additional Ministers. The report stated that the Synod of New South Wales remained firmly attached to the Church of Scotland, and did not feel inclined to move further in the subject of union.

#### POPERY.

The report of the Committee on Popery was given in by the Rev. Dr. Fowler of Ratho. It referred to the Sabbath and week day Schools in Edinburgh, for the children of Popish parents.—The former have been attended by 150 and the latterly 36 children. In addition, twelve scripture readers were employed amongst Romanists in Edinburgh. The union between the Committee of the Established Church and the anti-Popish Society in Edinburgh has been dissolved. The report was received and the Committee re-appointed.

#### ANNIVERSARIES OF SOCIETIES— GENERAL INCREASE OF FUNDS.

The June number of the *News of the Churches* contains an account of the anniversaries of most of the religious societies. It is pleasing to observe that most of them have to report a very considerable income of funds. The income of the Church Missionary Society from home sources, has been £115,208 4s. 8d., being an increase of £7865. The income of the Wesleyan Missionary Society, has been £119,122 4s. 9d., including sums received from foreign auxiliaries, being an increase of £3,073 10s. 5d. The income of the London Missionary Society has been £82,331 12s. 4d, including contributions from abroad, the increase being £22,646 1s. 11d, a special effort having been made in this case to liquidate debts.

**BAPTIST MISSIONARY SOCIETY.**—The income of this society has been £21,402 2s. 2d., a debt of £700 had been paid, and the Treasurer had in hand £300. The anniversary of this society

was held on 1st May, Hon. A. Kinnaird in the chair. The Chairman alluded to the gratifying fact that the last official act of the late Governor-General of India had been for ever to disentangle the government from the abomination of connection with the idolatry of Juggernaut.

**SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—The finances of this Society are in a favourable state, the receipts for the last year being £29,878 6s 5d, being about £1100 above the receipts of the preceding year. The labours of this Society are conducted not only among the Jews in Britain, but on the Continent, and in many places both in Asia and Africa.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The anniversary of this society was full of interest. The receipts for the year were £128,725 10s 1d, being £4247 more than last year. The number of copies of scriptures issued, amounted to 1,475,394, being 23,578 more than the number issued last year, making the total issues of this society 30,863,901 copies.

**NAVAL AND MILITARY BIBLE SOCIETY.**—The receipt of this society for the past year were £2563 8s 1d, and 21,331 Bibles and Testaments had been distributed among British soldiers sailors, and marines.

#### REASONS WHY THE CHURCH SHOULD ENGAGE IN THE WORK OF FOR- EIGN MISSIONS.

It is the *Command of our Lord*, that we should go into all the world, and teach all nations; that the gospel of the kingdom should be preached to every creature.

God from the beginning gave intimations of his designs of mercy to the Gentiles, and that the light which he communicated to the children of men was not to be put under a bushel; that his knowledge and grace were not to be monopolized by those who received them. He never intended that those to whom he revealed himself, and made known his purposes of grace to the children of men, should preserve that revelation as a *profund secret*. Abraham and the patriarchs were not shut up in cloisters, buried in deep dens and caverns, to prevent them from holding communion with the rest of the world; but they went about, sojourning among different tribes, that God might be made known through them. Doubtless there were other ends to be accomplished in the complicated providence of God, in permitting their manner of life; in allowing Joseph to be sold into Egypt, and the children of Israel to be brought there; in sending Moses to deliver them; and subsequently, in permitting the whole nation to be carried into captivity into Babylon; but can we not perceive how God, by all these methods, made himself known among the heathen? He permitted the Gentiles, for wise purposes, to make trial of their own wisdom, and the Jews to develop their character, to prepare for the introduction of the *Gospel dispensation*; but this was not inconsistent with his mind and will, which have been ever the same respecting the diffusion of his knowledge. The church never had a more favourable opportunity of making known Jehovah to the nations of the earth, than she had under the Old Testament dispensation. She was great, she was powerful, and exerted a commanding influence among the nations; but she yielded to that selfishness which is satisfied when its own ends are answered, and which it is the design of God, by his grace, to counteract. She abused

her opportunity, she failed to accomplish the high purpose of the dispensation which had been given to her, and God rebuked her. Having seen all this, having been warned by their example, as well as expressly in the word of God, and having received the positive command of our risen Redeemer, just before his ascension, that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, our duty has been proportionably increased. We have the prophecies of the Old Testament Scriptures, and the promises of the New; we have the command of Christ, the example of the apostles, and the spirit of the Gospel, to direct us to engage in this work.

It is conceded by all to be the duty of ministers to preach Christ and him crucified every where, that men may every where repent and believe, in obedience to the command of God; but ministers cannot go unless they are sent. It is the duty therefore of the church, of Christians who constitute the church, to send them. The apostle has placed the respective duties of ministers and of people to the heathen, in a clear light. He declares the general and glorious truth, that "Whosoever shall call upon the name of the Lord shall be saved," and asks, "How then shall they call on Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, except they be sent?"

God will now have all men every where to repent. He has given the heathen to his Son for his inheritance; and has assured us that all the ends of the earth shall see the salvation of God. And now he says unto all who have received his salvation, "Freely ye have received, freely give."

Obedience to this command is enforced by the consideration that *the heathen are lost*.

They are without the knowledge of the true God; and our Saviour hath said, "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." They are idolaters. They retain their religious feelings, their sense of dependence, of their wants and exposure; but they are ignorant of the character of the Being on whom they depend, who alone can supply their wants, and who is the only proper object of worship. They conceive of the Supreme Being as if he were fallible, subject to infirmities, and agitated by human passions. They are still more ignorant of the will of God than of his nature. They know not what he requires, nor in what he delights; hence their offerings to their deities are childish and vain, and their worship is debasing and degrading. Their conscience is evil and defiled; if it acts at all, it acts as a false and erring guide. They are ignorant of the law by which conscience is to be regulated, and according to which it is to judge. They are ignorant of themselves, of their origin, their state and relations, their character and destiny. They know not the chief good nor the source of it. They are unholy and impure, and it is written, "Without holiness no man shall see the Lord." Their souls, in this state of ignorance and bondage to sin, are under a blight. Their moral powers are paralyzed and perverted; nor can they ever raise themselves from their spiritual death. There are no redeeming nor conservative principles in their constitution, to work any moral reformation. They have no self-recuperative power. There has never been a single instance of reformation from heathenism and deliverance from the love and power of sin without the instrumentality of the gospel. "If our gospel be hid, it is hid to them that are lost." The name of Jesus is "the only name given under heaven among men whereby we can be saved," and how can any be saved who know not that name?

I know that this is an awful truth, and the reception of it occasions the severest trial of our faith. The thought that so many thousands and

millions have perished and are perishing, is overwhelming; many cannot entertain it for a moment, and have speculated about the possibility of God's revoking himself to them, and of saving them in some other way than through faith in Christ: but after all, here are the facts! God commands us to give them the gospel, because they are lost. When we go to them with the gospel, we find them lost and condemned already; not by the written law which they have not known, nor for their unbelief of what they have never heard, but condemned for the abuse of the light which they have, and by the law of their own conscience. They are without excuse for their atheism and stupid idolatry.

Another reason why we should give them the gospel is, because it is an infallibly efficacious remedy for all their spiritual maladies, and the only remedy.

The appeal in their behalf is made to our humanity, to our mercy. We have that book which alone contains the knowledge which is saving, the knowledge of God, of his counsels, and of his will; the knowledge of our sinfulness, and the cause of it; the knowledge of Jesus Christ, the knowledge of the Holy Spirit, the quickener, the immediate author of all spiritual life; the knowledge of the immortality of the soul; of the judgment; of future retribution; of the resurrection; and of eternity. It is this which makes the word of God as a light shining in a dark place; which makes it the sword of the Spirit, and also as a fire and as a hammer, to break the rock in pieces, and to sit as a refiner. But especially it is made powerful by the benevolence which it reveals. - The love of God, in giving his only begotten Son; the grace of the Lord Jesus Christ, who though he was rich for our sakes became poor, that we through his poverty might be rich; the love of the Spirit in wooing souls to Christ; these give power to the gospel as a means to convert sinners. It is difficult to resist the influence of goodness; and this is the influence which must be brought to bear upon the poor heathen. By no other means can we savingly benefit them. But this influence is peculiar to the gospel, and is exerted exclusively through its instrumentality.

The gospel, too, proclaims liberty to the captive, the opening of the prison door to them that are bound; it brings to light the souls that were in darkness, and releases them that were in bondage, making them free with the liberty of the sons of God: and shall we withhold it from them!—*Rev. W. W. Phillips, D. D.*

#### CONSTANTINOPLE—ITS IMPORTANCE AS A MISSIONARY POST.

Constantinople has long been felt to be one of the most important foreign posts for operating upon Italy. This arises from the great numbers of Italians residing here,—refugees, merchants, and others, and perhaps still more from the vast commercial intercourse maintained here with the Italian ports. And hence the labours of M. Turin, the Waldensian pastor, and the school under his direction, were regarded with the utmost interest by every friend of the truth—interested (as who is not!) in the regeneration of that fair peninsula. It was with deep regret that I found on my return M. Turin gone, the school closed, the mission at an end. It might not be safe for M. Turin to endanger his health by returning to a climate where he has already suffered so much; but surely, were the state of the case known, the excellent society in Glasgow that has hitherto supported this mission, would find many prepared joyfully to assist them in this good work. We put the utmost value on schools and colportage, and there is at this moment an individual eminently qualified to conduct a school, whose services might now be procured. Meanwhile, the work has received a most valuable impulse from the arrival of Mr. Matheson, about a fortnight ago. His name must be known to

many from his indefatigable labours as a colporteur and missionary among the allied troops in the Crimea, and especially from the great success he met with in distributing the Scriptures among the Sardinians. He has now returned, after a few months absence, bringing with him not only a large supply of Diodati's Bible, but a number nearly equally large of what must now be considered the best Italian Bible extant;—we mean that edition of Diodati's translation published by the "Society for promoting Christian knowledge," in which the necessary corrections have been made to render the version strictly accurate. The edition is likewise furnished with marginal references, maps, chronological tables, &c., and is altogether a most valuable book. I understood it to have been prepared under the direction of several distinguished Italian Protestants; at all events it must be regarded as the noblest boon which Italy has yet received from the hand of Britain. About 300 copies of this Bible were distributed by Mr. Matheson among the Sardinian soldiers and officers attending the hospital at Yenikioy on the Bosphorus. They were received with the utmost alacrity and thankfulness by all ranks, very many of whom at once recognised Mr. M. as an old friend. He has also distributed a considerable number of copies of the Shorter Catechism in Italian, besides about one hundred French Bibles, and a variety of valuable French tracts and books, kindly sent by the London Tract Society to the Rev. Randolph Koenig of the Free Church Mission. Mr. Matheson has just sailed for the Crimea, where we hope he may be as abundantly useful as before. Thus the good seed is cast abroad. May it be blessed by Him who alone can give the increase.

It may not be uninteresting to state, in connection with our own countrymen, that a teacher has now been secured for the children of the British families resident at Hasskioy. Owing to the want of sufficient accommodation, more than the actual number of pupils could not at present be received; but a good Christian English school, for both sexes, has long been much needed, and we should hope that soon the present establishment may assume a more important position.

The friends of the gospel will naturally be desirous to learn whether the liberty of conscience, lately proclaimed to the Turks, is producing any effect. I can at least say that many copies of the New Testament and other parts of the Scriptures have been distributed to the Turkish soldiers of late; and I have myself talked with parties who applied for Scriptures sometimes for themselves, and sometimes for the officer or doctor attached to their company. Let us labour and pray; for there can be no doubt that the day of Turkey's merciful visitation seems to be at hand.—*Notes of the Churches.*

#### ARMENIAN MISSIONS—THEIR PRESENT POSITION.

The present number of churches connected with the Armenian mission is twenty-three. They are in widely-distant places, and the exponent of a rapidly-spreading and irresistible movement. The membership, indeed, is not large, for the missionaries are strict in requiring evidence of a spiritual renovation, and in maintaining discipline. The aggregate of members is stated to be 584, but this is only the nucleus of the work. Native Protestant communities have been regularly organised in more than forty places within the boundaries of the Armenian mission, and there are nearly eighty towns and villages in the Ottoman empire where protestants are found in greater or less numbers,—in most, if not all of which, Protestant services are held on every Sabbath-day. The names of the localities, and a glance at the map, will show how widely dispersed these little specks of light are over the Turkish provinces. From north-east to south-west, they extend from Erzerum to Adana; from north-west to south-east, from Adrianople to

Kharpout, Diarbekir, and Mosul. Intermediate between the extreme points may be recognised Tokat, Sivas, Cesarea, Arabkit, &c. This roused Christianity propagator itself. The little groups of Protestants are active and enterprising. One locality may be specified in proof of this—Aintab, a town in Northern Syria, situated three days' ride north-east from Aleppo. The movement which, commencing in this spot, has extended itself to the surrounding towns and villages, very beautifully exemplifies the reproductive character of genuine missionary work. There was a varabed, named Bedros, from the interior, who, having visited the missionaries at Constantinople under deep convictions of sin, had been brought to rest upon the finished work of the Lord Jesus, and found in doing so, peace and rest. This man in 1844, when the patriarch had jurisdiction over all classes of the Armenians, having conscientiously declined to perform mass on a certain occasion, was sentenced to the monastery at Jerusalem. He stopped on his way at Aleppo, and there, in its neighbourhood, occupied himself in seeking the spiritual welfare of his countrymen, until cut off by cholera in 1849. Among other places visited by him was Aintab, where he introduced some copies of the Scriptures and other books, by the perusal of which some few from amongst the Armenians became convinced of the corruptions of their church. Various providential circumstances contributed to fan the flame which had been thus kindled, until a letter, signed by eighty-two heads of families, was addressed to the missionaries, requesting that one from amongst their number might be permanently settled amongst them. This city was visited last December by Dr. Anderson of the American Board, on his return from a protracted tour in India to the United States. Some miles before reaching Aintab he was met by thirty members of the church on horseback, who had come to welcome him, and along the road they sang the well-known hymn, "How sweet the name of Jesus sounds," &c. He found 700 persons in the congregation on the Lord's day, and a church of 157 members, of whom 40 were females. In connection with this congregation has been erected the first edifice for Christian worship in the Ottoman empire, on a new site, since the ascendancy of the Turks. Christians have been allowed to repair their churches, and also to rebuild on the same lot; but beyond this they could never go. Now a Protestant house of worship, substantially built of stone, stands on ground used for other purposes heretofore, in a city where Protestantism was unknown, even by name, eight years ago. There is an interesting analogy between the development of this mission, so far as we have reviewed it, and certain details of missionary proceedings presented to us in the Acts of the Apostles. In the Acts, the germinal church was at Jerusalem; a persecution scatters abroad the members, and they reach as far as Antioch, evangelizing. Here in this modern work, the germinal church is at Constantinople. There, also, a persecution occurs which disperses many of the members. Like the primitive Christians, they sowed, as they went forth on their exile, the seed of the kingdom, and it springs up at Aintab, in the vicinity of Antioch. The ancient Antioch became a great missionary centre, from whence evangelists went forth on missionary tours; and so from Aintab a native agency going forth has produced results of a very interesting and important character. In the year 1852 fourteen different persons acted as colporteurs, and proclaimed the gospel in ten different places. At Killis a congregation was collected. An Armenian, enlightened by Bedros, varabed, brought the gospel to Kessab, which lies at the base of the highest peak of mount Casius, about 6000 feet above the sea, mountain scenery of the boldest and grandest kind being visible in every direction from the village. There the movement increased, until the missionaries resolved on permanent

occupation. On their first visit they were surrounded by inquirers, who, day after day, manifested the most earnest and unwearied interest in divine truth. This was the more important as Kessab is a centre of influence to more than 7000 Greeks and 8000 Armenians in the immediate vicinity. In another direction, a native brother, visiting Adana, was favourably received by the pasha, and authorised to act as a religious teacher. Marash, in ancient Cilicia, eighteen hours from Aintab, in a north-westerly direction, situated on the southern declivities of a range of mountains running east and west, and the residence of ap eha, with 10,000 Armenians in the city, and 2,000 more within the distance of a day or two, next attracted attention. Eleven times it was visited by native teachers from Aintab, and eleven times they were repulsed, beaten, and stoned. The twelfth time they succeeded, and a congregation has been collected. Berejik on the Euphrates; Oorfa, beyond that river, to the north-east of Berejik; Bosne, 100 miles to the north-east of Aintab; Malatia, still farther to the north-east; have been in a similar manner visited, all with a greater or less degree of encouragement, as well as many other villages and towns which we cannot pause to mention. The Aintab church is not exhausted by its labours. The reproductiveness of Christianity strengthens the parent stem. During one year as many as thirty members of this little community engaged as town or rural missionaries, leaving their families and business at a great sacrifice; while at the period of Dr. Anderson's visit, five of the members were about to be ordained as pastors, twenty others having been employed during the year, at the various places already mentioned.—*News of the Churches.*

#### CHANGE OF THE GOVERNMENT POLICY IN INDIA.

Dr. Duff in a recent letter describes the great change which had taken place, both in the government institutions and in the public press, in their relation to Christian missions, contrasting the present state of affairs with that existing at the time of a previous visit sixteen years ago:—

"Formerly, the government college assumed an attitude of active and determined hostility towards our institution and the mission cause generally. This feeling, apart from the non-Christian character of the instruction given, was vastly aggravated by the teaching and example of two or three of the professors, now gone to their eternal account. These unhappy men acted with a virulence of animosity altogether unnatural. They appeared as if in desperate league and confederacy for the repression of the Christian cause. The students but too willingly reflected the relentless antichristian spirit and conduct of the masters. Now, all this is greatly changed for the better. The present principal of the college, Mr. Harkness, a Scotchman, is a man of excellent disposition, and most friendly to the missionary enterprise. Into the highest class of the college he has introduced Butler's 'Analogy,' and three sermons on human nature, as a class-book. On these I had the pleasure of examining the students and received from them a very clear and satisfactory account of what they had read. In a lower class, on opening one of the text-books, I found among the selections a short piece, headed, 'The Child Jesus,' giving a description of his supernatural birth and of the object of his death. It turned out to be an extract from one of the sermons of the late Jay of Bath. With some degree of surprise, I asked whether this selection had really been read in the class. The reply was in the affirmative. I then requested that the whole passage might be read aloud by the pupils. This was done; and every question put upon it was answered very distinctly and with becoming gravity. The effect of all this, combined with other kindred influences, has been greatly to

ameliorate and soberise the general tone of the students towards Christianity and missionaries. Of this there has been emphatic evidence in the greater readiness and better spirit with which many of the educated young men have of late been attending Dr. Wilson's weekly lectures. The announcement having been privately circulated that, on the evening of the lecture, I would address the educated natives of Bombay at the mission-house, upwards of 350 assembled, and listened throughout with the most earnest and fixed attention. Only a very few years ago, and such a meeting, in such a place, and for such an object as I had in view, would have been utterly impracticable.

"Again, not long ago, some of the leading men in connection with the Government Board of education were very hostilely inclined towards missions. There is a great change for the better in this quarter. Instead of a board of high officials, or mere amateur educationists, a member of the civil service has now been appointed *Director of Education*. And the gentleman selected for this new and onerous office has been Mr. Erskine, a grandson of the late Sir James Mackintosh,—a gentleman I am happy to say, so friendly towards the cause of missions, that all have good reason to repose every confidence in him. The present Governor also, Lord Elphinstone, is a man who is intensely desirous of promoting native improvement in every direction. And the rules proposed by his government (if only sanctioned by the supreme authorities in Calcutta) for carrying out the recent educational despatch from home, are conceived in a spirit of pre-eminent fairness and liberality towards non-government schools and institutions.

"Once more, some years ago, the public press, alike European and native, was actuated, to a great extent, by a spirit of downright antagonism toward missionary proceedings. Now, however, the ablest portion of the European journalists are decidedly friendly, while there is a general improvement in the tone of the better part of the native press. Formerly, also, while there were individuals who nobly befriended the missionary cause, the aspect of European society, as a whole was that of total indifference or active opposition. Now, however, the growing prevalence of a more favourable disposition is, in many ways, pretty widely manifesting itself. Of this, the readiness with which upwards of seventy ladies and gentlemen, of all evangelical denominations, assembled one evening at the mission-house for social converse and religious exercise, appeared to exhibit an unmistakable symptom."—*News of the Churches.*

#### THE SABBATH QUESTION—SUNDAY BANDS.

The contest on the Sabbath question has been renewed during the past month with more intensity than ever. The victory was esteemed to have been gained by the large majority in the House of Commons against Sir Joshua Walmesley's motion, and by the 627,000 signatures to the petitions forwarded to Parliament. The Christian public, however, awoke from its dream of security to discover that greater dangers presented themselves than any which had been avoided, and that the full continental Sabbath was rapidly being introduced into England at the sovereign fiat of one individual, who was not even in the position of a cabinet minister.

Injurious as would have been the consequences of the opening of the National Gallery and the British Museum, it is no exaggeration to assert, that the effects of such a measure could scarcely have been felt in comparison with the gigantic evils which must have resulted from the extension and continuance of the method of Sabbath desecration inaugurated by Sir Benjamin Hall. Instead of the few thousands which could have been accommodated in our public buildings, multitudes would

have poured forth from our cities, Sabbath after Sabbath, turning their back upon every sacred observance, and spending the day in such amusements and frivolities as must effectually have banished all thoughts of religion from their minds. It is a mere mockery in a Protestant country to pretend so to arrange the hours of public entertainments as not to interfere with the diets of worship. Their spirit must be felt to be incompatible, wherever a spiritual worship is maintained, though they may suit each other admirably where the whole services of a church are addressed chiefly to the outward senses.

Open-air amusements in every form are of the very essence of the worst species of Sabbath desecration. Universal experience has taught that there is no more effectual means of breaking up all religious associations. This was the united testimony of the godly men in Britain two centuries ago. It was also generally felt by the Christian men of Germany at the close of last century, that none of the results of the French occupation so much corrupted the people as the introduction of Sabbath sports and recreations. An aged clergyman drew, only a few years ago, at the meeting of the Kirchentag, a touching picture of the desolation which had been wrought in his secluded and previously church-going parish, by the introduction of the French Sunday fashions. Though many years had since passed over his head, the bitter thought of the rapid ruin of the young people under his pastoral care still brought tears into his eyes. Such entertainments necessarily bring with them the increase of traffic, and necessarily lead to the spending of the evening by thousands in dissipation and gambling. Already, in the course of only a few weeks, numbers of booths had been erected in the London parks around the platforms for the military bands; the publicans, instead of being losers, as asserted by some of the London journals, were driving a most flourishing trade. A correspondent of the *Patriot* thus describes what he witnessed on the Sunday after the performances had ceased:—"Passing on my way, I saw that the publicans were the 'disappointed public' in this neighbourhood. Last Sunday had evidently been a great day for them. The *Times* counts out its thousands of visitors, and says these would have been in the public-house, but many shops were full from cellar to roof, and that all the evening. Now all the extra accommodation seemed likely to be useless, and, I trust, may long remain so."

Other evils were also to be feared besides those resulting directly from these musical performances on the Sabbath. The committee of the Lord's-day Society observe justly in a recent circular:—"By military bands being required to play for public amusement on the Lord's day by order of Government, a direct incentive is held forth to musical entertainments of all kinds, including operas, on that day; and a decided step is taken towards the establishment of theatrical entertainments, and the opening of public exhibitions thereon." "In fact," says the *Patriot*, "no form or degree of Sabbath desecration is practised in Paris and other cities which, under such circumstances, would not be warrantable and actual in London or any other English town, where a considerable number of the inhabitants (and where is this not the case?) are disposed to turn the day of rest and elevation into one of bustle and amusement."

Though Lord Palmerston has promptly and considerably yielded to the public voice when presented to him by the Archbishop of Canterbury, in the name of his episcopal brethren, and, also, it is understood, of the Christian church at large, the conflict may be said to be only at its commencement. A large party, which is supported by many of the principal organs of the press, and avowedly by Dickens, and other high names in our literature, is exerting itself to obtain the restoration and extension of the musical performances in the parks. The Romanists are lend-

ing all their aid to the movement. "The concession of Lord Palmerston," says the *Catholic Standard*, "is utterly indefensible, and deeply to be regretted. The whole principle of religious persecution is involved in it." "Government," it says again, "has violated its duty in yielding to this senseless clamour, raised by a comparatively few fanatics and interested persons. . . . No doubt there will be inconveniences in retracing steps and betraying vacillation, but even these are less injurious than this unwise restriction upon the innocent recreation of the people,—this obsequiousness to the senseless prejudices of a faction who would turn a holy and joyful Christian festival into a day of gloomy and demoralising dullness." Meetings of these combined parties are now being held in all the districts of London, and addresses are being presented to the government for the restoration of the military bands. Sir Benjamin Hall has himself appeared at several of their meetings, and has expressed himself in no measured terms.

It cannot therefore be concealed that we are still in the midst of a most important struggle. If in this matter the voice of the religious public be overcome, if the bands be restored and the parks be again converted into places of public amusement on Sunday, Sir Benjamin Hall, flushed with success, will probably push his victory to the utmost, and many of our towns may be visited with similar methods of desecration. An inroad will have been made upon the British Sabbath such as has not been before attempted since the Revolution. Such a result can be avoided only by a watchful and united opposition on the part of our churches, and by earnest prayer to God to grant his blessing upon the means employed.—*News of the Churches.*

#### THE DEW-DROP.

In a far-off fairy land, where everything that was joyous and lovely possessed an innate power peculiar to itself, a beautiful Dew-drop first became conscious of its being. Its resting-place was the bud of a sweetly-scented rose, one of the smallest white Scotch, so that the gemmy drop, though a brilliant ornament, seemed a burden too weighty for the delicate petal of the flower to bear; but there it rested, and for a while seemed contented with its gay, shining, ornamental existence. But by degrees it allowed a feeling of dissatisfaction to arise, and it was thus overheard to lament the uselessness and vanity of its little life; "Here am I born to be beautiful,—that is all: I can do no good to anybody. Even were our lady Fairy Queen to place me in her crown, the sun's first rising beams would rob her of her treasure." While the Dew-drop was thus fostering discontent, a fair young girl was seen to linger at the spot. Her face was pale; her eyes told of frequent tears and sleepless nights. Some heavy burden was on her heart; it might be a first grief, a first parting, or a cruel blow from one too fondly loved, that lay so heavy there; but there she lingered, and with her eyes fastened on the flower, she drank in a lesson of hope and of peace. "My God, forgive me," she cried; "I mistrusted thy strength. This delicate flower even has its burden to bear, and it serves but to beautify and refresh it; so grant that this trial may bring out new graces to thy honour, may lead me to drink afresh at the Fountain of living water; so shall my burden be as this Dew-drop, a gem to wear, a source of refreshing to my parched soul. I must have this rose-bud," she added, stooping forward to pluck it; but though it was most carefully handled, the Dew-drop fell into a very narrow stream, which, hid from sight, was winding its way beneath the hedge-row. It was some moments ere the Dew-drop recovered from its fall, or could recognise its own identity amid the throng of kindred associates. The change was a marvellous one. For some time it tried to keep to itself, but in vain; it fitted in so nicely with its fellows, it

could but follow on with the running stream. "What are we doing!" at length it asked one of its companions. "We are fertilising these beautiful meadows," was the reply, "see how fresh and green they are, ours is merry work. Come, no grumbling here. Only do your part, and you will be happy enough." And soon the Dew-drop's tiny voice was heard mingling with the river's rill, while its glittering beauty sparkled more brightly as it lent and received brightness. By the time the sun had warmed the stream, a group of children were on its banks, and soon were bathing their youthful limbs in the invigorating water; and as the drop passed over the rosy cheek of a merry laughing boy, and left a tinge more rosy still behind, it felt, that, tiny as it was, it was of some use in the world.

By noon the Dew-drop had entered on a wider course, and it was beginning to wonder what was the next work to be done; when a huge black object seemed to be drawing near with giant strides, and threatening to overburden the clear limpid stream.

"Why should we bear all this weight?" said the Dew-drop; "surely this is not our work?" But onward the vessel came, and, as the mighty burden cut smoothly through the water, the tiny Drop felt it no slight honour to aid in bearing such vast machinery upon its homeward course. As the day waned, the river's current had neared the neighbouring ocean; and, as the tide rolled on, and as the briny waves claimed kindred with the fresher rills that flowed into their embrace, the Dew-drop resolved never more (whatever might be its destiny) to be disconcerted with its lot, and deem itself a useless, though a brilliant burden.

Reader, are you adorned with beauty and graced by elegant accomplishments? Remember, these gifts are responsibilities to be answered for; shine not for yourself, but shine into some lonely forlorn heart, that needs a cheering beam, a kindly word to aid it on its way. Are you satisfying your conscience with foolish regrets that you are too feeble, too insignificant to do good to anybody, that there is no sphere of work open to you? Oh, as you value present real enjoyment, and as you hope for the commendation of your Saviour Judge at the Great Day, come down speedily from your cold marble pedestal of selfishness, and prove yourself a living, acting being amid the living and dying around you! Are there no waste fields of ignorance and vice to be refreshed by your tiny Drop of intelligence? no young hearts which, through your instrumentality, might be led to wash in the Fountain of living water and be clean? There is many a care-worn widow, many an orphan babe, in whose case a kind hand of assistance stretched out, though it could not remove the burden, might adjust it more to the comfort of the bearer. And do you say, "This is not my work; every heart knows its own bitterness without meddling with others' concerns?" Surely if this be the reply you give to sorrow's pleadings, you are guilty "of taking away from the words" of that Book which says, "Bear ye one another's burdens, and so fulfil the law of Christ."—*Excelsior.*

#### SCATTERING YET INCREASING.

The believer in Jesus is the universal benefactor, and it is by such free giving of his free receiving that he not only enriches the world, but that he obtains grace for grace, and augments the strength, the beauty, and the happiness of his own soul. By such scattering he increases.

What we are about to state is not urged so much as a direct motive to Christian love and liberality. Even as a motive it is legitimate, but with a real Christian there are motives of stronger force, and more constant operation. We rather invite attention to that admirable law in the Divine economy which renders good done

to the community a gain to the doer; and which, even when the actuating motive is altogether unselfish, makes the result so rich in personal blessing. And surely it is a striking testimony to the Divine benevolence, that God has so arranged the world that every generous impulse does as much for the giver as the receiver, whilst a man is never so happy as when wholly intent on the happiness of others.

Reading over a printed but unpublished memorial of a dear friend, whose face we never saw in the flesh, but who gave tens of thousands to colleges, hospitals, and various charities, we found several entries like the following:—"Jan. 1, 1859. I adopted the practice ten years ago of spending my income. My outgoes since the 1st of January, 1849, have been upwards of four hundred thousand dollars; and my property on the first of this year is as great as on Jan. 1, 1842. The more I give, the more I have." Again, "Jan. 1, 1852. The outgoes for all objects since Jan. 1, 1842 (ten years), have been 604,000 dollars, more than five sixths of which have been applied in making other people happy." Here is an example of reproductive provision.—"The more I give, the more I get;" scattering, yet increasing.—*Excelsior.*

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