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THE

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VOL. XVI.

TORONTO, AUGUST, 1860.

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PRESBYTERY OF KINGSTON.

This Presbytery will hold its next ordinary meeting in Brock Street Church, Kingston, on the second Tuesday of October, at three o'clock, P. M.

A MACALISTER, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery will meet at Montreal, in Cote street Church, on the last Tuesday of August (23th) at 11 a. m.

A. F. KEMP, *Pres. Clerks*

PRESBYTERY OF BROCKVILLE.

This Presbytery will hold its next ordinary meeting in Prescott, on the first Tuesday of August, at 11 o'clock a. m.

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

MINUTES OF SYNOD.

The minutes of Synod are almost ready for distribution. Two copies will be sent through Post office to the address of each minister, one being for the minister, and the other for the elder, representing the Session at Synod. Parcels will be also forwarded to Rev. A. F. Kemp for congregations in Presbytery of Montreal; Rev. J. K. Smith for Presbytery of Brockville; Rev. T. Wardrope and Rev. J. B. Duncan for Presbytery of Ottawa; A. Macalister, Esq. for Presbytery of Kingston, Rev J Laing for Presbytery of Cobourg; Mr. W. Clark for Presbytery of London; D. McLellan, Esq. Hamilton, and A. Elmslie Esq., Guelph, for Presbytery of Hamilton. Congregations in the Presbytery of Toronto will be supplied on application to the office of the Church, Knox College, or by mentioning a convenient mode of conveyance. The parcels cannot be sent through the Post office except at a very high rate of postage.

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This volume will shortly be ready, and it is earnestly requested that the names of Subscribers be forwarded without delay to the Editor, Rev. A. F. Kemp, Montreal.

Ministers and others will please note that this is not an *abridgement* of the Synod's proceedings, but a systematic arrangement of its whole legislation, by which its decision on any topic may be at once ascertained.

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Presbytery Clerks are earnestly requested to take an interest in the circulation of this Digest.

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W. GAZOO, *Pres. Clerk.*

PRESBYTERY OF LONDON.

A meeting of this Presbytery will be held at London, on the first Tuesday of August at two o'clock, P. M.

W. DOAK, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting will be held at Cobourg, on the second Tuesday of August, at 11 o'clock, A. M.

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The Record.

TORONTO, AUGUST, 1860.

PROGRESS OF UNION.

For every thing, and for every purpose, there is a time and a season. There is a time for separation, and a time for union. Different principles at different times are brought into prominence, and special duties are indicated by the events of God's providence, at one time, one duty, and at another time, another duty. At present it is plain that events in providence are indicating the importance of Union among christians,—so far as this can be effected without compromise of principle, for we must never forget that christian principle must ever be maintained, and that even peace must be second to purity. Especially, among Presbyterians, is there a decided tendency towards Union. In the mother countries there are of course various circumstances and influences which retard the union tendencies, though even there, it is well known, that the best men are favourably disposed towards union, and are anxious to see it accomplished in the colonies, where the obstacles and difficulties in the way are less formidable, and the desirableness of union still greater than at home. In some quarters the process of union has been consummated, and in others it is on the point of consummation. This is the case in Nova Scotia. At the recent meetings of Synod in Nova Scotia, all difficulties have been got over, and it has been agreed to meet at Pictou, on the fourth of October, for the purpose of actually consummating the Union. During the meetings of Synods, a conference took place between the two, which was of the most pleasing character, and which resulted in the appointment of the meeting already referred to. We make a short quotation from the *Presbyterian Witness*, which contains a lengthened account of the proceedings of the Synods and of the Conference. We do so in the belief that it will be interesting to our readers, and that it may stimulate us in Canada to go forward:—

THE CONFERENCE.

At half-past four, on Monday afternoon, the handsome river boat, the "George McKenzie," left her wharf at New Glasgow, with colors flying and well laden with ministers and elders, and ministers' wives and daughters, and friends. By the help of the wind and tide and steam, we glided swiftly through the shining reaches of the East River, having just time enough to snatch a quiet joy from each varying phase of the beautiful scenery around us. I have neither time nor space to describe the scene now, and worse still, I fear I would lack the skill were I to make the attempt. The sun

shone down most genially, and we were fanned by a south-westerly breeze, laden by the odours of a thousand summer fields and forests. The invalid who pens these lines felt the blood coursing through his veins with healthier flow and the glow of health returning to his cheek. In one short hour we neared the landing at Pictou. The wharf was crowded with the members of the Pictou Synod, waiting to welcome their brethren from New Glasgow. Each Free Church minister and elder as he stepped ashore took the arm of a Presbyterian brother, and proceeded to the Church after which all partook of tea. The Committee on Union then met for an hour. At half-past seven o'clock the two Synods and a large congregation met in Prince Street Church.

The Moderator of the Free Church Synod was absent on account of indisposition. The Rev. A. Munro, one of his predecessors in office, was unanimously called to the chair. Rev. P. G. McGregor was appointed clerk.

The meeting was opened by singing Psalm 133; and prayer by the Chairman. Another Psalm having been sung, Professor Ross was called upon to offer up prayer. Mr. McGregor then explained the state of negotiations between the two churches. Both Synods had unanimously approved of the action of the joint committees as well as of the Basis, and it is now agreed to consummate the Union on the 4th of October.

Rev. A. McKnight then informed the meeting that an additional difficulty had been removed that very evening. The Committees have agreed most cordially, on a plan which they would recommend to the Synods regarding the amalgamation of the two Theological Halls. Professor Smith is to teach Exegetics and Hermeneutics for three months each session; Professor King to teach Theology, as usual, and Mr. McKnight himself, Hebrew. This arrangement he regarded with very great satisfaction, and he felt sure it would please the church from one end of the country to the other. A Chair of Biblical criticism, (a department in which Dr. Smith is known to excel) would be invaluable to the united Church. The committee had not yet come to any arrangement with regard to the course of arts, but he anticipated no great difficulty.

Professor Ross explained the course of instruction pursued in the Truro Seminary. The great want of the country is good common schools, and higher schools to train young men for entering college, and attending to the instructions of the Professors, with benefit to themselves and comfort to the Professors. Preliminary education would demand the earnest attention of the united Church.

Rev. John Stewart reviewed the difficulties that have been overcome in bringing the two Synods together. The result is to be ascribed to the gracious influence of the Spirit of God. Enemies would ascribe it to other causes, but in truth it is the Spirit, as a spirit of christian unity and love, that could have brought us hitherto. He then dwelt on the importance of raising the standard of ministerial education. He concluded as follows: I see to-night such joy in every countenance and brotherly love in every eye, that gladness rolls in on my own heart causing one to exclaim, 'The

Lord has done great things for us which have filled us with joy.' You have been the means of doing great things for Christ; you have gathered cannibals to his fold, and caused his Gospel to be heard in the Islands of the Southern Ocean. We also have gone to the field and taken a position in Turkey, among Mohammedans and Greeks; and we have attempted to re-illuminate one of the candlesticks of one of the Apostolic Churches. The field before us is the world and it demands infinitely more than our united exertions."

After singing, the Chairman called on the Rev. John Stewart to offer up prayer.

Rev. P. P. McGregor said that no one could have seen the steamer approaching the wharf with her precious cargo, that evening, without a thrill of delight. Though the *George McKenzie* were to become a wreck to-morrow, she has now done a service which gives her a name in the history of Nova Scotia. He regretted the absence of his excellent friends, Professors King and Lyall, and Dr. McLeod. But their hearts, we all know, are with us. The great Revival of the 16th century was attended with bloodshed and crowned with martyrdom. The Reformation was a true and great Revival, but its age was one of strife and tumult and division. The great Revival of the 19th century comes gently upon us like healing and refreshing showers, leading us to union and communion in serving our Lord Jesus Christ and promoting his glory. He alluded briefly to the bearings of the union on our Home Missions and especially on Education. He could see no reason why all Presbyterians might not unite in their educational efforts and thus secure Institutions that would be a credit to the country, and a blessing to our children's children.

Various other members took part in the proceedings, and after agreeing to meet at Pictou, on the 4th October, for the consummation of the Union, they separated.

We are not without hope that our union will not be far behind that effected by our friends in Nova Scotia. We hear expressed in almost every quarter the most hopeful anticipations on the subject of Union. The truth is, all real difficulties have been overcome. We have really come to a substantial understanding, and we cannot conceive of any thing now to mar the prospect of union. We understand that the Union Committee will meet shortly, and we are not without expectation that they will see their way to request the Moderators of the two Synods to call special meetings.

There is one pleasing feature connected with the union about to be consummated in Nova Scotia. It is the perfect unanimity which prevails in both bodies. One speaker at the conference referred to remarked:—"Every other union had left fragments behind—some nearly half their numbers; but we shall leave none." We trust there will be the same unanimity here, and that the united church will comprehend every minister and congregation of the two separate bodies.

THE CHOICE OF A PASTOR.

There are few more important duties, which people are called upon to discharge than the choice of a pastor. Their own spiritual benefit, their comfort in seasons of bereavement and sorrow, the religious training of their children, and the formation, to a great extent, of their characters, the best interests of the church of which they are members, and also of the community, are all involved in the wise and conscientious discharge of this duty. Nor does it materially lessen the importance of this step to argue, as some may do, that, as all Ministers and Preachers have the seal of the church, there cannot be any very great error committed in the choice that may be made. Because, although it may be true that all Ministers have the seal of the church, still there are so great differences in regard to character and qualification, that one may be useful in one sphere, who is not adapted for another. Notwithstanding the very great importance of the duty referred to, and the magnitude of the interests that are involved, it is to be apprehended that congregations often go about it with little consideration. The standard they set up is often a false one. The object they have in view may be sometimes not the simple object of obtaining one to preach in its simplicity the truth of God, for the nourishment of their own souls, and for the conversion of sinners. Congregations sometimes look more to what is outward and showy, and attractive, than what is solid, and substantial. On this subject there is much practical wisdom in the following remarks which we take from the *Presbyterian Banner and Advocate* :

According to Presbyterianism, and hence, as we believe, according to the Scriptures, each congregation has a right to choose whom it will for its pastor; that is, whom it will from among those whom God has called to his service in the holy ministry. The exercise of this right is one of the most important, for themselves, their offspring, and their neighbors, which a Christian people are ever called to perform. And it is one, the judicious use of which they ought not to be expected to learn by experience. Once or twice in a life-time, is about as often as the same individuals should be called ordinarily to its performance. When a people and a minister have gone through their mutual parts in an installation service, the term "settled" should be appropriate to the transaction. Now, that which is to be enduring, should be rightly done; and the doing of a thing rightly, tends to its stability and permanence. This is especially so in the great transaction of which we speak—the choosing of a pastor.

As it belongs not to the order of the house of God that experiments should be made, a wise people will be exceedingly

anxious to learn how to proceed wisely, when called in providence to the discharge of the duty.

1. One of the first things to be done is to pray. No man will wisely exercise his judgment, particularly in spiritual things, unless he is divinely directed. Every man needs much prayer and persevering prayer. And, toward the obtaining of a pastor, a people should pray, not only that they may be able to make a wise choice, but that the Lord would choose for them, and send them a man after his own heart. It is to be feared that our churches do not make enough of the thought that the minister is sent—sent of God. They regard him too much in the mere relation of a common humanity, and not enough in that of an ambassador of Christ; and hence, when they call and install him, they look upon him as theirs, and the act as theirs, and the new relation they regard as of their own constituting; and they are hence too much disposed to use him or misuse him, to heed him or criticise him, or retain him or send him off, at their own will and whim. The whole thing is looked upon too much as secular, and too little as spiritual; too much as the carrying out of a human plan, and too little as the solemnizing of a Divine arrangement. This is one cause of "short settlements" and of ineffective pastoral labors.

The minister is a man, as are others; but he is a man called of God to a work, taught of God, endued with grace, and sent forth. The ministry is a gift; the ascension gift of Jesus. The good pastor is the gift of Jesus to a portion of his flock, by whom he intends to bless them. When, destitute of a shepherd, they should ask him to give them one—to send them the man whom he will own, and by whom he will lead them into green pastures. A vacant church should then abound in prayer—prayer for this very thing, that Christ may send them a servant of his, adapted to the work, and give them intelligence to know him, and a heart to receive him.

2. In the choice of a minister, a people are to exercise their own enlightened judgment. It is thus that God will execute his will and purpose for their benefit. He has created them with intelligence, he has blessed them with regenerating grace, he has bestowed upon them his Word of instruction to enlighten their minds and direct their judgment; and now he says, in this light, and thus instructed, choose, choose for your own benefit.

In the discharge of this duty, then, and in using this privilege, a wise people will, of course, select for their pastor a man who is *taught of God*. He must be sound in the faith, and well acquainted with the Scriptures. He must also have an experimental knowledge of the application of the benefits of Christ's redemption. He must be a man of much piety; one who has an interest at the throne of grace, who can lead them there, and there plead their cause.

A readiness to impart knowledge, *aptness to teach*, will also be a qualification for which a wise people will look, in the man who is to be the instrument of curing them and theirs of their ignorance. This will embrace clearness of conception, a discriminating use of language, a ready utterance, a manner which attracts and holds the at-

ention, and especially a delight in communicating knowledge—such a taste for this, and joy in it, that it shall be, as it were, the man's meat to impart wisdom.

A consistent and *exemplary conduct* will also be a requisite in the man to be chosen. The pastor is a leader. He is to go before the flock, rather than drive it. As the minister is Christ's ambassador, he is to exemplify Christ. He is to show to men as well as to tell them, what they should be. He claims to be regenerate, and hence, with him, old things have passed away. He is an epistle from Christ. He is a sample of the character and power of the religion which he preaches. A people taught of God, will look at this with great interest.

A congregation which would judiciously look after its own welfare, will also in selecting a minister, have regard to the man's experience in *guiding the affairs of a church*, in administering discipline, and in directing inquiring souls. It is here, perhaps, that people have the least thought, and call into requisition the smallest amount of judgment. So reckless are congregations in this respect, that a correspondent of a Boston paper says:

"In law, medicine, and politics, which relate to the present life, men of age, and experience, and tried ability, occupy places of honor and influence, but when it comes to preaching the everlasting Gospel, and caring for immortal souls—why the younger the better—the less experience, the greater competency. Gen. Scott is not cast off because he is seventy-three, nor Judge McLean because he is seventy-four, nor Chief Justice Taney because he is eighty-two; nor, too look abroad, is Guizot taken French leave of because he is seventy-two, nor is Lord Palmerston bidden from the helm of State, even in perilous times, because he is seventy-five. Lord Brougham is of some little account at eighty, and Lord Campbell's opinion is worth consideration though he is seventy-eight. When a minister of Christ has drawn near to fifty, or fifty-five, he may deem himself fortunate if he is not embalmed, and laid away among the "fathers." Of course, to all this there may be many honourable exceptions."

This is, perhaps, greatly overdrawn; but still, there is much ground for the remarks. Knowledge acquired by experience we value highly, in a physician, lawyer, merchant, banker, mechanic—in everything secular. And why not also in things spiritual. Is not the soul precious? It has its sickness, and its wanderings, and its waywardness; and skill in healing, and reclaiming, and guiding it, is of vast utility. Experience in a pastor, a wise experience is of inestimable value. But there are, as shown above, other qualifications which a people are not permitted to overlook; and an extended combination of excellences is found in, comparatively, but very few men. There are not enough such to furnish one to each community of Christian people. Some churches, then, must necessarily have their treasure not only in earthen vessels, but in vessels somewhat marred. Let them not, however, refuse the treasure on this account. It is precious by whomsoever sent.

Let not then the servant of Christ be slighted, because he is advanced in years. Twenty or thirty years of ministerial experience add greatly to the true minister's

value, and will compensate for the want of some appreciated modernisms. And do not, either think lightly of the young man, because he is young. He may have knowledge and piety, and aptness to teach, and much true wisdom; and an experience he will be acquiring from day to day.

We recur to the thought first urged—ask Jesus Christ for one of his ministers; for an ascension gift. Then receive the minister as an ambassador—as sent from God.

Editorial Items.

PROGRESS OF THE CHURCH IN THE EASTERN TOWNSHIPS.—A correspondent in Farnham Centre gives the following cheering intelligence with reference to the progress of the cause in that section of country:—

“The Church here was formally opened on the 29th December, 1858, by the Rev. A. F. Komp, who dispensed the Communion on the 20th February, 1859. Mr. W. Coulthard then occupied the field for the summer months of same year, at the close of which the Communion was again celebrated, when considerable additions were made to the roll, indicating that Mr. C’s labors had received the blessing that maketh rich. Preaching was kept up continuously down to the present time, by students and probationers, and on 8th inst. the Communion was again observed, when a very considerable addition to the membership was made, tending to shew that Presbyterianism is not an exotic, as some think, in this section of country where millerism, and some worse ‘isms’ prevail. To shew further that the plant is taking root: at a meeting of the congregation, held on 9th inst., it was unanimously resolved *inter alia* to petition the Presbytery of Montreal for moderation of a call, the time having come when members felt that this important step should be taken. It is contemplated to erect a church at West Farnham, to be in connection with this. The people there are not so numerous, but they express heartiness to the cause, and will, we believe, suit the ‘action to the word.’ The church building here is a frame one, lined with brick, plain in appearance, pleasant for situation, and comfortably finished inside. The debt on the building is being reduced from time to time by the contributions of the members and other parties. The Messrs. Carters of New York sent last winter \$50 for this purpose, and last summer friends in Montreal contributed \$100. All that remains to be paid is about \$170, which, at the congregational meeting already referred to, it was resolved to raise among the members, adherents and friends in the locality. We add, in conclusion, that the members of the congregation, at their meeting, manifested friendship and forbearance to one another, and much patient and

spirited deliberation, in conducting their ecclesiastical affairs, a characteristic which, may be the Spirit of Unity long preserve among them.”

INGERSOLL.—A call has been given by the congregation at Ingersoll to Rev. J. Straiith of Tilbury.

MORNINGTON.—A call has been given by the congregation at Mornington to the Rev. D. Beattie of St. Mary’s.

AVON CHURCH AND CARLINGFORD.—Two churches were opened by the Rev. Principal Willis on Sabbath the 15th July, viz.: Avon church, Downie, and the church at Carlingford. The churches were well filled on the occasion, notwithstanding the threatening aspect of the weather in the morning. The Rev. Principal preached two eloquent and impressive sermons, and we may hope, that the good seed may yield abundant fruit. These churches are under the pastoral charge of the Rev. Wm. Doak, who was settled over the congregation there about a year ago, and they are nearly free from debt.

COTE STREET CHURCH, MONTREAL.—The Rev. H. Cobban of Braemar, has declined the call given to him by the congregation of Cote Street Church, Montreal.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN IRELAND.—We have received reports of first two day’s proceedings of the Assembly, which met at Belfast, on 2nd July. We shall give a summary of the proceedings in our next. The Rev. S. M. Dill, of Ballymena, was elected Moderator by acclamation.

THE CARDROSS CASE.—No decision has as yet been given,—at least no intelligence of it has reached us.

PROCLAMATION IN BEHALF OF PIETY AND VIRTUE.—The Queen has lately issued, by advice of the Privy Council, a proclamation in behalf of piety and virtue, and suggesting measures for the discouragement and suppression of vice and immorality. Such a proclamation is no doubt needed. It is to be hoped that it will not be without effect.

ST. ANDREWS.—The Rev. T. Kirkland, has been ordained as assistant and successor to Rev. A. Henderson, of St. Andrews, who was received as a Minister of the Church, in accordance with resolution of the Synod. We understand that the settlement is a most harmonious one.

PERCY.—We are glad to hear of the progress of things in Percy. A bazaar lately held produced £60, a previous effort having yielded

£50 towards the erection of a church.

The Church at S-ymour is in course of erection. It is intended to have a bazaar in the beginning of October, for the purpose of raising funds to seat the Church. Friends in the Presbytery of Cobourg, and elsewhere are respectfully requested to assist. Contributions in money or articles for the sale may be sent to Mrs. Morgan, Mrs. D. Burnet, or Mrs. Weller, Cobourg; Mrs. Robertson, Campbellford; or Mrs. Alexander, Norham, Percy.

MONO.—A new church was opened in Mono, on Sabbath 22nd ult., by Rev. J. A. Thomson, of Erin. The attendance was large, and much interest was evinced in the proceedings of the day. We trust the people in Mono may soon have a minister.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—A Society has recently been formed in Scotland under the above designation, the object being to unite the friends of the Bible, to bury in oblivion all past controversies, and to do more than has been hitherto done in the distribution of the Word of God among the nations of the earth. The new Society, has been commenced with every prospect of success. The Duke of Argyle is Honorary President.

EVANGELICAL MOVEMENTS IN LONDON.—The special services in the theatres have been, in the meantime, brought to a close. They will be resumed in winter. They are now succeeded by services in the open air. The Honorable and Rev. B. Noel and others have for some time been conducting such services.

POPISH ATTEMPT; AT KIDNAPPING.—There have been, of late, various attempts, on the part of Roman Catholic priests, at kidnapping children. This policy will tend more than anything else to destroy the influence of Popery in such a country as Britain.

PREACHING IN PARIS.—The correspondent of the *News of the Churches* mentions that Dr. Norman McLeod had been recently preaching in the Oratoire, and that the Bishop of Ripon, Dr. Bickersteth, had preached in both the Episcopal churches. Spurgeon’s sermons are extensively read, and good translations of them are widely circulated.

NEW LAW OF RELIGIOUS LIBERTY IN SWEDEN.—A new law has been passed in Sweden with reference to religious liberty. If an improvement on former statutes, it is still far from perfect. Under this law, as we find from a communication in *Evangelical Christendom* separatist congregations may be formed, if the King give his sanction, and they may be also dissolved, if he considers it right. They exist, therefore, only during his majesty’s pleasure. There are various other objectionable provisions.

THE GOSPEL IN FLORENCE.—Gavazzi has returned to Italy, and has been for some time in Florence earnestly labouring for the spiritual emancipation of his countrymen. He announced a series of Lectures on “The History of Christianity,” thus thinking that he could bring forward the truth without arousing the animosity of the Popish party.

In these lectures he discussed most of the doctrines of the Church of Rome. Respected and trusted by the Government, Gavazzi has been allowed to preach with boldness and freedom, and his last lecture was the "Downfall of the Pope."

THE VAUDOIS.—The Churches at Turin and Genoa, it is stated, are centres of increasing good. Pastors, Colporteurs and others are finding new and important ways of spreading the truth. It is hoped that a Church may soon be built at Milan.

THE DUKE OF MARLBOROUGH'S MOTION IN PARLIAMENT.—The motion of the Duke of Marlborough in the House of Lords, the object of which was to abolish the rule which excludes the Bible from Government Colleges and Schools in India has been rejected. It is to be observed, however, that the motion was opposed by several who were quite in favor of the object of the motion, but who considered that the present time was most inopportune for the discussion of the subject. For this reason Lord Shaftesbury and others urged the Duke to withdraw his motion, to which, however, he would not consent. It was then negatived without a division.

GERMAN VIEW OF THE REVIVAL.—The subject of revival is attracting general attention in Germany. Among a series of scientific discourses, delivered during the winter by Hoffman, Hengstenberg, Krummacher and others, before the Evangelical Union of Berlin, one was delivered by Consistorialrath Carus, on the awakenings in Ireland and other places. The King of Prussia feels a deep interest in the subject, and in accordance with his wishes the Rev. Dr. Mellin, one of the assistant Court preachers, has gone abroad to make observations and bring back accounts with reference to the awakenings. This excellent minister, after visiting Ireland and Scotland is now in the United States. We had recently the pleasure of meeting him in Toronto.

THE RELIGIOUS CENSUS OF GREAT BRITAIN.—Preparations are being made in Britain for taking the Census in 1861. One provision in the Act authorizing it has given great offence to many of the Protestant Dissenters, viz: that which provides for a return of the religious profession by household inquiries, and not as on former occasions by taking the number present in the different places of worship on a certain Sabbath. On the other hand the adherents of the Established Church are strongly in favor of the new method. When the census was last taken it was found that the numbers attending the various dissenting places of worship were in excess of those who attended the established places of worship.

AWAKENING AMONG THE NATIVES IN AUSTRALIA.—A deep awakening is said to have taken place among the natives in Australia. This movement is in connection with the labours of the Moravians who have hitherto been labouring among the natives, but formerly without success. One of the natives, named Pepper, is addressing his countrymen with great effect.

DISTURBANCES IN SYRIA.—There have been serious disturbances in Syria, accompanied by bloody massacres of Chris-

tians, by the excited Moslem population. The scene of some of these massacres was Sidon, about three hours' sail from Beyrout.

HEALTH OF REV. DR. CANDLISH.—We are glad to observe that the Rev. Dr. Candlish has returned from the Continent greatly improved in health.

FATHER CHINIQUY'S FIELD OF LABOR.—Efforts are being made to assist Mr. Chiniquy's people in erecting places of worship. There is a proposal for the children of the Presbyterian Churches in the United States to collect money for the erection of one Church.

THE BIBLE IN CONGRESS.—The Board of the American Bible Society lately presented a copy of the Bible for public worship at the Capitol. The gift has been acknowledged in a joint note from the President of the Senate and the Speaker of the House of Representatives, in which they "express the hope that the great truths contained in that Sacred Record may be impressed upon all our minds and hearts."

VISIT OF PRINCE OF WALES.—Extensive preparations are being made for the reception of the Heir Apparent of the British Throne. It cannot but be interesting and gratifying to notice the unanimity with which all parties engage in the preparations. The eldest son of the Queen is well entitled, for her sake personally, as well as on account of the position which he occupies in the Providence of God, to a hearty, loyal, and affectionate reception. No doubt his travels and enlarged acquaintance with people in Britain and in the colonies, will tend, by the blessing of God, to prepare him for the important duties to which, if spared, he will one day be called.

TRI-CENTENARY OF THE REFORMATION.

We mentioned in our last number, in connexion with the proceedings of Synod, that addresses were delivered on the evening of Monday, 18th June, upon subjects bearing upon the Scottish Reformation. We subjoin the address of Principal Willis, on the Theology of the Reformation, for the report of which we are indebted to the *Christian Advocate*. We hope to be able to publish the other addresses delivered on the occasion.

Our readers will bear in mind, that in August, there is to be a meeting in Scotland for the celebration of the great work of grace in 1560. Our Synod has appointed special celebration services in December (16th.) We shall be glad, if we can then celebrate, not only the Reformation of 1560, but the union of two important branches of the Presbyterian Church in this land.

Dr. Willis said:—

The subject was large. He behoved to restrict himself to a part. The Protestant Reformation embraced both what were called the Lutheran and the Reformed churches, the latter term being generally applied to those who carried the reformation fully out,

by removing further from all fellowship with Rome. Schlegel, in his *Lectures on modern history*, had represented Lutherans as agreeing with Roman Catholics in the recognition of the mysterious, while the doctrines of Calvin and Zuingli, by their denial of mystery in the most essential of external rites, shook the foundation of faith. He charges it upon the Calvinistic, or Reformed doctrine, that it gives too much precedence to the understanding, or reason,—hence its discarding of symbolism. Schlegel, however, is wrong in this view of the matter. The Calvinistic theology does not deny reason. It claims for it indeed its due prerogative; but it sets careful bounds to its sphere. It permits it to judge of the evidence, and to interpret the language of revelation; but it does not refuse mysteries—it accepts them—it bows to them—rejecting only mysteries of man's making. It disavows what is contrary to sound reason; but believes much that is above it, or is incomprehensible. Schlegel overlooks this distinction, and so confounds things which differ. He (Dr. W.) maintained that *nothing* was more characteristic of the theology of the Reformed churches—*nothing* more marked in the style of religious sentiment, in the old countries—or the Scottish theology, than its reverence for divine sovereignty—*nothing* more distinguished it than the belief of "free and sovereign grace"—a familiar phrase of Scottish piety. It was opposed out and out to Pelagianism; and Arminianism was a plant to which that soil was uncongenial.

All Protestants revered Luther. The Lutheran and Reformed churches, separated in some particulars, owed a common obligation to Luther as the great asserter of the supremacy of the word of God—the great expounder of justification by faith. But, the Reformed Churches, strictly so called, which followed not the Augsburg Confession, but the confession of Heidelberg, of Dort, and of Westminster, among which Scotland's church might be classed, did they not in their doctrines of the depravity of the will, effectual grace, and other accompanying principles, eminently assert the due submission of the human understanding to the divine authority, and the dependence of the will on the Spirit of God? And he would hold, against all who undervalued such minute care in the definition of truth, as our ancestors—indeed the reformed Churches generally—had exemplified, that the lapse of three centuries had vindicated their wisdom. Schlegel imputes the restlessness of change to the Calvinistic system—he sees in it the germ of revolutions in States; but had not its influence, even on political constitutions, been salutary? Had it not proved the friend at once of liberty and order? And, could it not show a unity more real and valuable, if we look at Presbyterian countries, with all their present ecclesiastical divisions, than could Romanism and Lutheranism, of both of which it may be said, they have, either by violence, or indifference, produced peace indeed, but rather, they enforce silence, and as the Roman historian says of the devastations of war, "all this silence peace. Take Britain—take America. Instead of restlessness, or the fickleness of change, you see, to this every day, the tenacity, the general harmony, with which the great leading truths of religion have been witnessed for by the Reformed

Churches in common. He would assert just the reverse of Schlegel. Romanism and Lutheranism, in their multiplication of rites and emblems, brought the divine mysteries down to the level of a presumptuous reason, or of sickly sentiment. Appropriately enough, the views called 'rationalistic,' where were they most found? Was it not in the seats of German literature and theology? I claim for Calvinistic doctrine, that while giving precedence to the understanding, it does not less work on the heart and affections. It is, I hold, a wrong imputation, to say that it has no alliance with deep feeling, or adaptation to our emotional nature. I believe that the deep reverence for the Sovereignty of God—and that preference too of doctrine to ritualism, or symbolism, which distinguished our reforming ancestors of Scotland, and Ireland—and England in part—this care to give the right place to the divine authority, and to divine influence, may be seen to have secured, as we might expect, along with the rights of God, a sacred regard to the rights of the creature, and the obligations of social life. Nay, (said Dr. W.) were we to speak of the religion of the affections, or the influence of system on our emotional nature, I know not where to look for finer specimens of all that is deep in feeling, and exalted in sentiment, than to the history of the confessors of our native land. I speak of Scotland, but I identify with it Presbyterian Ireland. I have stood on Bothwell Bridge, and mused, but I have also walked round the walls of Londonderry; and I know not if the annals of chivalry itself can supply better examples of all that is lofty and noble in the development of one of the intellectual, and of the emotional in man, than is to be seen in Scotland's history. I see it in the female, as well as in the masculine mind. I recognise it in their composed, but daring magnanimity in hours of crisis—in the disinterestedness of their self-sacrificing devotion at the shrine of piety and patriotism, I see it in the ladies of the covenant: in the nocturnal visit of that high-born maiden to the cell of the proscribed martyr; unprotected—alone—if so be she could but bring within the reach of his hiding place, bread for the concealed confessor of Christ. I read it in language of the daughter of Knox—when, not because she loved her husband little, but because she loved Christ more, she said she would rather receive (*kep*) his head there than see him betray his master. I recognise it in that inexpressible exhibition of deep emotion in aged men and youths—pastors, elders—of the Church, as in Synod and Assembly met, they with uplifted hand, and tearful eye, uttered the vow, or, with hand lowered, subscribed the document, by which they pledged themselves to the defence of Scotland's faith and liberties. That land of orthodox creed and catechisms—of what some may call, rough uncompromising zeal—is eminently a land of sentiment. Where, on its soil, do I not find myself in sight of classic ground? On many a spot I feel as the patriot would feel at Marathon, or the man who revels in the stirring memories of ancient lore and religion combined, would feel on the shores of Iona. In that land of the mountain and the flood, where is the place on which one might not bow down, and worship the God who nerved the men of other times to do

His work, and vindicate His truth? Go, with me, in imagination, from the Cairns of Galloway, or the Martyrs' corner in the cemetery of Dumfries—more sacred than the "Poets' Corner" at Westminster—yet I love the poets—on, starting from farther south—from Wigton and Solway sands, where within the range of the rapid tide, those daughters of Scotland undauntedly waited the returning wave, which still of the voice that crowned the King of kings. I pass by many a moss-capped stone, with its half obliterated memorials. I come within sight of the Necropolis of a city I much love—of that stalwart figure, with Bible in hand—Knox, I mean. From an elevation, almost above Glasgow Cathedral—that finest remnant of medieval architecture!—he looks down on ten generations of dead, who learned from him the lessons which they taught to their children; and caught from him the spirit of vigilance, with which they guarded their offspring's best inheritance. I pass by Edinburgh's venerable Friar-ground, and Aberbrothick's dismantled towers, and find myself, after this brief round of fancy's travel, at St. Andrew's I stand on the grave of Rutherford. A little apart, I see the place where aged Mill confessed the truth amidst the flames; the spot, too, where Wishart burned; and the window whence the Cardinal with malignant eye, looked down on the funeral pile of not only the martyr's person, but, in him, as it might seem, of his master's cause. And Rutherford! one word yet with our German historian over the grave of that hallowed name—of the man who could indite, as from Christ's palace, his letters from prison—those letters at which fancy itself may sit down, as at a feast; but at which devotion kindles to heavenly ardour, as it pursues the utterances of a soul so full of the love of Christ—so versant in the fellowship of the Spirit. Let these writings which, scarcely less than the works of a Boston, and a Guthrie, have moulded the Scottish mind, be witness of the possible alliance of a strictly Calvinistic Creed with the purest and loftiest sentiment—yea with the gushings forth into heavenly channels of the deepest fountains of the heart!

Dr. Willis added some reflections on the only valuable use of such reminiscences as the present occasion brought up. If Protestants in reality, let us not trust in mere forms. We may be in effect Papists, while discarding the *opus operatum* theoretically. Let us hold fast and strive for those standards of our faith, and not slightly part with them, or innovate on them, which have been transmitted to us at such cost:—yet, let us have better reason for receiving them, than simply, that they were our fathers' bequest. Let us search for ourselves and prove all things. Finally, when now, under the protection of equal law, we are delivered from the noise of the archer in the place of the drawing of our spiritual waters, let us look to it, that, if not tried by the higher test and perils, we have a religion that at least could bear the trial were it to come. Would men go to prison for Christ, who in the days of their liberty will scarcely pray to him? What confidence could we have, if possessing the scriptures, we leave them unread, that we would defend the truths they contain, in the face of fire and sword, supposing squadrons of armed men were again to scour the plains and

search the villages in quest of those whose crime was, claiming liberty of conscience for themselves, and light of transmitting it to their children! "If thou hast run with the footmen, and they have wearied thee, how wouldst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Communications, &c.

HAMILTON AND THE SYNOD.

The twelfth of June was a beautiful summer day, and on that day many were wending their way to Hamilton, the Queen City of the West, to attend the annual meeting of Synod. Such assemblies are always anticipated with a mixture of earnest expectation and solemnity, and looked on with interest. The usual devotional exercises and sermon first took place, and then the election of a new Moderator. It was felt by all that business, varied and important, would be before the house in the course of its sessions, but the topic which commanded peculiar interest, was the subject of Union with another Presbyterian body, whose Synod met on the same week and in the same city. Hamilton is very much enlarged since some of us saw it first, and presents an exceedingly interesting and picturesque appearance, as viewed from mountain points near the beautiful residence of Adam Cook, Esq.—its multitudinous houses in the valley below, its streets adorned with Lombardy Poplars and other trees, while Burlington Bay and Ontario reflect their waters in the distance. I am told that the view from this locality in the night time is splendid when the city is lighted up with gas. The physical of a city as well as of a Synod, may be photographed; but who can photograph the moral or spiritual in either case except the God of the Bible. Who can tell how many joys are felt, or how many sorrows spring up within the limits of the corporation.

The seventeenth of June was Sabbath, and it is to be hoped a Sabbath which will long be remembered by many. It was pleasant to notice the stillness of the city, and to find the arena of ecclesiastical debate for the time being forsaken, to notice the groups which were ascending the hill of Zion; to hear the peal of the Church summoning bell upon the ear, inviting to the solemn exercises of prayer, praise, and exposition:—

"Now Lord inspire the preacher's heart,
And teach his tongue to speak;
Food to the hungry soul impart,
And cordials to the weak;
Furnish us all with light and powers
To walk in wisdom's ways,
So shall the benefit be ours,
And Thou shall have the praise."

Yes, to allude to the military illustration which was so well applied in one of the discourses,—we have the machinery, we have the ball, the cannon, the powder; but oh, we require the fire from heaven to make this machinery effective, and to impel it forward, that it may break down the strongholds of sin and Satan.

In the evening, in one of our churches, a sermon was delivered on a text from Proverbs, "Buy the truth and sell it not" which was handled in the Arnot style of exposition. It may be mentioned also, that the Synod this year commemorated the Tricentenary of the Scottish Reformation, when interesting addresses relative to this subject were delivered on the Doctrines, Polity, and Effects of the Re-

formation, as well as devotional exercises on gaged in, suitable to the occasion.

And now, before closing these observations, let us take a brief walk like Mr. Hervey, though unable to keep up with him, among the tombs. The Cemetery is located to the North of the city in a delightful situation, comprising at least between twenty and thirty acres. On the soil of the Cemetery flourish flowers, yellow, red, white, and blue. There are to be found among the trees the silver maple, the balsam, the weeping willow, the black cherry, the balm of gilead, and the locust. Some of the flowers are in full bloom, and others fading like the tenants underneath them. On one monumental inscription you read "It withereth at noon." The keeper of the burial ground is a respectable man, from Ayrshire in Scotland. He shewed me the interior of the Chapel at the entrance to the Cemetery, and afterwards, in his own room, expressed a desire for prayer, and gathered together such of his family as were about the premises. How still the tenants of the tomb in this city of the dead.

"The Cock's shrill clarion, nor the echoing horn,
No more shall rouse them from their lonely bed."

But there is a voice which shall arouse them. The voice of the Archangel and the trumpet of God when the flower "which withereth at noon" will be restored.

Now solemn the thought that two leading ministers, one connected with our Synod, and the other with the other Church, have left this transitory scene since we heard their voices in Cooke's Church, Toronto. We allude to the late Rev. Dr. Bayne, and to the Rev. Mr. Gibson. May the epitaph be true of us all, whether ministers, elders, private members, or adherents, after having gone the way of all the earth, which I transcribed from the tombstone of a departed female.

"She sleeps in Jesus, and is blessed,
How sweet her slumbers are;
From suffering and from sin released,
And freed from every care."

Egmondville.

W. G.

OBITUARY NOTICE.

John Maquet, Elder of the Free Church, died after a lingering illness, on the 18th February 1860.

The deceased was a man of sincere personal piety, and exemplary in all the relations of life. Naturally modest and unassuming, he was still faithful to the discharge of duty. Warmly attached to the principles of the Free Church, he rejoiced in her prosperity, was a liberal supporter of Gospel ordinances, and the various schemes for Evangelical and Missionary effort. Chosen by his brethren in the Eldership, Ruling Elder, he spared neither labour nor expense, in the service of the Church, and died rejoicing in the hope of the Glory of God.

OBITUARY NOTICE.

Obituary notices of eminent and exemplary Christians now in glory, and who have laboured or suffered in the cause of Christ, have often been edifying, as a voice from beyond this world entreating us to follow their steps. Besides those in the higher walks of life, who have been as lights to those around them, we believe that God has now as well as in the Prophet's time, many of his hidden ones, who perhaps lived in obscurity, known only to a few, and because they followed not the ways of this world, were despised and soon forgotten, but are now in the full enjoyment of the heaven-

ly real, through the merits and intercession of Him who is no respecter of persons. In the estimation of man the subject of these lines was of a different class from the above. Israel McInnes emigrated to Canada in 1840, and joined the Presbyterian Congregation at Markham, where he remained two years, and in 1842, he removed to Owen Sound, in which vicinity he obtained land, and entered into the marriage relation, and became a member of Chalmers' Church congregation, under the pastoral charge of the Rev. John McKinnon. He was a man of quiet disposition, and unassuming character, his life was consistent with his Christian profession, and without any ostentation. He had an extensive knowledge of the Word of God, which he perused daily, and his views of the atonement were clear and unclouded; and this appeared more and more evident toward the close of his life. He was a man of prayer. Those who were present with him at the Family Altar or at other times, will remember the humility and faith with which he addressed the Throne of Grace.

On Friday, the 20th April last, he left home on horseback, to aid in erecting a house for a brother, a few miles off, and before reaching the place, his horse stumbled, and he was pitched with violence to the ground. The shock derived him of motion and sense of feeling from his shoulders downwards, and he lay in that state for some time until a kind neighbor passing by went to his relief, and procured a conveyance and brought him home. He remained with the greatest patience in that helpless condition to the last, although suffering much pain in the upper part of the spine. His mind was clear, calm, and collected, and he was able to speak to the last, except during short intervals. He was conscious that his time was at an end, but he was graciously supported in the prospect of death, which to him was deprived of its terrors. To a friend he said, that before he fell he was riding slowly on the walk, could not say how long, his mind absorbed in the subject of his state and eternity; and never before had he such views of heaven and the eternal world.

His language to all who spoke to him on hope or faith was that of a sinner saved by Grace. On Saturday morning, about nine o'clock, after a brief period of weakness, when his attendants thought he was dying, he opened his eyes, and desired to be placed in a sitting posture, he requested his wife and children to come to his bedside, when he gave them all his dying injunctions, and taking his leave of them and committing his soul to his Saviour's care he requested to be laid on his side, breathed quietly for a moment, when his soul departed, as we believe, to the heavenly rest.

His funeral took place on Tuesday, the 24th attended by a large number of friends and neighbours, by whom he was highly respected. He left a Widow and nine children to mourn his loss. He died in the 44th year of his age.

Owen Sound, May 15th 1860.

A PROMISING YOUTH SUDDENLY REMOVED.

MR. EDITOR,

A melancholy occurrence took place on the evening of the 12th of June, near the south of Lake Simcoe, resulting in the lamented death of Mr. John George, brother-in-law of Thomas McConkey Esq., of Gilford. Mr. George and other young men, after spending the afternoon together on the lake, were returning home, the latter at the time carrying a gun loaded with buck shot. On their way they passed below a leaning or fallen tree with which the gun came in contact and immediately went off, dis-

charging the contents in the upper part of Mr. George's thigh. Medical aid was promptly procured but without avail. He expired at an early hour next morning leaving a widowed mother, a brother and three sisters and other relatives to mourn his loss. The deceased, who was about 20 years of age, was peculiarly amiable, and had given proof of decided piety. After having been a short time in business, his mind was directed to the work of the ministry, and he was preparing for admission next October into Knox College, as a Student of the second year's standing. But the ways of Providence are often mysterious—while man proposes, the Lord disposeth. Ps. cxix. 91-92. In this mysterious dispensation whereby an amiable, a pious, and promising youth has been suddenly cut off, when just about to enter our College, may we not realize all the more forcibly the Saviour's injunction: Pray ye the Lord of the harvest that he would send forth labourers into his harvest! Let us hear, as from the tomb of the deceased, the warning voice: Be ye also ready, for in such a time as ye think not the Son of man may come! Mark xiii. 35-37., and may the Lord the Spirit comfort mourners in Zion Rev: xiv. 18—Paraph. liii. 1-2.

T. W.

CONGREGATIONAL RESOLUTIONS ON UNION—STREETSVILLE.

We insert, with pleasure, the following Resolutions, on the question of Union, passed by the congregation at Streetsville. We are aware that several congregations have already expressed their sentiments on the subject of Union, and we would suggest that those that have not done so, should meet and give expression to their views. It is, we believe, a matter of fact that the great body of the people are decidedly in favor of Union, but it would be well, in our opinion, if, with the approval of Sessions, congregations expressed their mind in this matter, in which they are so deeply interested. It would be desirable, too, that such expression of sentiment were communicated to the Union Committee. It would, no doubt, tend to strengthen their hands, and give confidence to them in the farther steps which it may be necessary to take towards the consummation of the Union:—

STREETSVILLE, June 26th, 1860.

The congregation in Streetsville, in connection with the Presbyterian Church of Canada, met, when Mr. John Wilson was called to the chair. The meeting having been opened with prayer, Mr. Ure, at the call of the Chairman, addressed the meeting on the subject of Union; after which it was moved by John Crumbe, Esq., M. D., seconded by Mr. William Leslie and unanimously agreed to—

"That this meeting views with gratitude to the Great Head of the Church the evidences of a sincere desire for Union, exhibited by the various branches of the Presbyterian Church in this Province, and cherishes the hope that it may be found practicable to effect a Union of these bodies upon a sound and scriptural basis."

It was moved by Adam Simpson, Esq., seconded by Mr. Isaac Weylie, and unanimously agreed to—

"That the meeting records its hearty approval of the Basis of Union between the United Presbyterian Church and the Presbyterian Church of Canada, together with the declaratory statement adopted by the Synod of this Church at its recent meeting in Hamilton, and expresses the hope, that all obstacles to a cordial Union of these Churches are now removed."

It was further moved, seconded, and resolved, "That a copy of the above resolutions be transmitted to the Convener of the Union Committee of the Presbyterian Church of Canada."

JOHN CRUMDIZ, *Secretary.*

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.—In the recent communications which have appeared in the *Home and Foreign Record*, there are several encouraging circumstances recorded. Dr. Duff mentions the case of two young men, who had come to the Mission house as candidates for baptism, and who were subsequently baptised. One of them had been taught several years ago in the Calcutta Institution, and the other in the Banskhera school. Both of them were engaged as teachers of youth, and were mature both in years and judgment. Dr. Duff mentions several circumstances to show that irrespective of those who have sought admittance into the church, there are many who are really influenced by the truth which they have been taught in the Mission Institutions. Dr. Duff refers to two important measures in the part of Government,—one of them being for the discouragement, mitigation, and gradual suppression of the barbarous practice of swinging by hooks through the back, which takes place at some of the Hindoo festivals; and the other being the appointment of a Commission of Inquiry, into the working of the indigo-planting system, and the condition of the native peasantry in connexion with it, a matter urged some years ago by the members of the Missionary conference.

At Bombay, three individuals had been admitted in the Christian Church. At Madras, Mr. Campbell mentions that a Christian friend there had offered 150 rupees per month for a girls' school, and had stated that if that one prospered, he thought he could, with the assistance of friends, support another. In the existing state of the funds this was felt to be very seasonable encouragement.

PRESBYTERIAN CHURCH IN IRELAND.

JEWISH MISSION—DAMASCUS.

Mr. Robson reports another addition to the Church at Damascus.

The communion in our mission church was observed on last Sabbath, when there

were thirteen native communicants, and Mr. Graham and myself. Two native brethren were kept away by sickness. Several of those whom we have received to the fellowship of the Church here have removed to other parts of the country, and three have died. On this occasion we received one new communicant, Salim, the second son of Dr. Meshakoh, a young man of much promise, over whose piety and earnestness of spirit we rejoice. He appears to have given himself heartily and wholly to the Lord. Only once before have we had the privilege of receiving to the fellowship of the Church, a young man whose parents also were members of the Church.

In two days I purpose, if the Lord will, to leave the city for a visit of two weeks to Yebrod and Nebk. I am not only to preach, visit, and encourage our converts, but also to administer the Lord's supper and baptism among them. Mr. Graham will be here during my absence all the time, and Mr. Frazer part of the time, Mr. Graham has begun to take part of the Sabbath services, and has thus entered on every part of the Missionary work.

The country is in a disturbed state, and murders are frequent. The Arabs in the desert are at war with each other. The Druses and the Christians in Mount Lebanon and Mount Hermon are greatly excited against each other, and it is feared that as soon as the harvest is over there will be open war between them. Both the silk harvest and the harvest of grain are now in progress: the former is unusually abundant, but the latter is deficient, and consequently the price of provisions is high. The government is tampering with the currency, in order if possible, to lessen its own financial difficulties, and the process in the meantime, will injure business, and increase the pressure on the poor. In the midst of these events we are peacefully distributing the Scriptures, preaching the Gospel, conducting schools, and pursuing all our usual labours.

MISSION FIELD IN TURKEY.

SOUTH ARMENIA.

An article in *Evangelical Christendom*, says:—

The state of the Mohammedans in Kilis is remarkable. There is a willingness to listen to arguments in favour of Christianity that is remarkable, and there is less of bigotry and bitter hatred of the Gospel than in other places. By intercourse with Protestants, and the reading of the Scriptures, many of them have obtained glimpses of the truth, and a very few are convinced that Christianity is true and ought to be embraced. One has even confessed his convictions. A few are present every Sabbath and listen respectfully. A short time ago fifteen Mohammedans and several females attended the service, and the Head of Police entered just as it was concluded, and said he had intended to have been in time to hear the service, and that he had frequently listened at the windows, fearing that his presence might not be agreeable within.

There is a good prospect in this reign among the Mohammedans, and when it is remembered how hostile in former times were

these people to the Gospel, such developments are very encouraging.

Only 12 years ago this place was in a state of spiritual destitution, and it was a painful question whether the Gospel could ever enter there. But it has entered and found a lodgment.

There is now a respectable community of Protestants, a church of twenty-five members, and a school of over 100 pupils, and Sunday-school of 150, and a regular audience of from 150 to 200; a substantial church has been built, and not only are the Protestants a formally recognised body, but they command the respect of all, Mussulmans, Armenians, Greeks, Jews, and Catholics.

In a word the Gospel is not only doing its work among the Christian population, but has also found its way among the Mohammedans. Surely we may thank God and take courage.

MISSION TO THE ARABS.

A mission is originated to the wandering tribes of the desert by Rev. R. Grant Brown. Mr. Brown, was invited by Mr. Skene, the British Consul at Aleppo who had been chosen by one tribe as their Emir or Chief, to commence operations, and he has done so with the authority of the Committee on Foreign Missions of the U. P. Church. He says:—

"It is with deep and solemn joy that I receive the command of the committee to seek to open the fountain of life to the wandering tribes of the Desert. I thank God that they have so promptly and heartily resolved to enter on this work, and rejoice in the assurance that the prayers now ascending for the Arabs to our faithful God, will in his own, that is, the best time, be answered. But rejoice with trembling because you call me to this great and untried work. Mr. Skene is at present absent from Aleppo, but as soon as he can go to Dirhafa, I hope to accompany him, and to report what I see." And in a letter, dated 7th February, he says that the Consul was till absent on a journey with Mr. Alison, the Secretary of Legation, or, in other words, the Vice-Ambassador at Constantinople, and adds, "I am sure that the prompt attention of the committee will encourage him much, and that he will be delighted with the enthusiastic interest taken in the poor Arabs."

A letter from Miss Whately, the daughter of Archbishop Whately of Dublin, given in *Evangelical Christendom* for March, would seem to indicate that this movement with respect to the Arabs may be regarded as the result of prayer. Miss Whately had seen an extract from Mr. Brown's letter, given in the January number of that periodical, and she thus writes:

Palace, Dublin.

"I see in your last number, in a paper headed 'Opening among the Arabs of the Desert.' Thousands of petitions ascend daily for Israel, but none pray, 'Oh that Ishmael might live before thee.'" I beg to state that this is, thank God, an error of the writer. For more than six months, a tiny band, united in heart, though far asunder, pray every Saturday evening for the Bedouin Arabs. I had the privilege of starting this union, and therefore mention it."

The mission which was thus preceded by prayer originated in Ireland, is also, we are glad to say, accompanied by the prayers of the Lord's people in England, as the following minute of the London Committee of the Council of the Evangelical Alliance shows: "18th

December. Sir Culling Eardley laid before the committee a letter from the Rev. R. G. Brown, missionary to the Jews at Aleppo, concerning a remarkable movement among the Arabs under the influence of Mr. Sheen, U. S. Consul at Aleppo; also a letter on the same subject from the Rev. Dr. Somerville, Secretary of the Board of Missions of the United Presbyterian Church of Scotland, with which Mr. Brown is connected, which having been read, it was—

Resolved, That the subject of the missionary efforts among the Arabs referred to in these letters has the warm interest and sympathy of this committee; and that they cordially recommend the efforts now being made for these remarkable descendants of Ishmael to the prayers of God's people at home and abroad; and that the substance of these letters, together with this resolution be published in *Evangelical Christendom*.

GENERAL MISSION STATISTICS.

The impossibility of obtaining accurate and full statistics of existing foreign missionary operations is often quite perplexing, so defective are the reports of some of the societies.

But though full and exact statements as to what the Christian church is now doing for the pagan world can not be made, it is easy to ascertain that there has been, of late, great and most cheering progress.

Previous to the latest year of the last century, very little of organized, systematic and persistent effort for the conversion of pagan nations had been made, in modern times, by any branch of the Evangelical Christian Church, excepting the Moravians. Occasional and temporary efforts, some of them worthy of very high commendation, had been made.—by the church of Geneva in 1536; by Swedish Christians, in Lapland, near the close of the 16th century; by the Dutch, early in the 17th century; nobly, in the same century, by Elliot, the Mayhows and others in Massachusetts; by the king of Denmark, as early as 1705; and by Sargent, Edwards, and above all, Brainerd, in the United States, before the middle of the last century. The English Society for the Propagation of the Gospel in Foreign Parts, was chartered in 1701, but its operations have always had reference, mainly, to the religious interests of English colonies.

In 1732 the Moravians sent out their first missionaries. "The entire congregation did not then exceed 600 persons, and of these, the greater part were suffering exiles. Yet so noble and extensive were the exertions which they made, that within ten years their heralds had proclaimed salvation in Greenland, St. Croix, Surinam and Rio de Berbice; to the Indians of North America, and the negroes of South Carolina; in Lapland, Tartary and Algiers; in Guinea, at the Cape of Good Hope, and in Ceylon." But though having this example to remind of duty, and encourage, other branches of the Christian Church slumbered still, and scores of years passed away with so little movement, that when, about the year 1784, Carey proposed, as a topic for discussion in a Baptist ministers' meeting, "The duty of Christians to attempt the spread of the Gospel among heathen nations," it excited great surprise, and he was called an enthusiast by his brethren, for entertaining such a notion! At length, however, "the fulness of the time was come." In 1792,

the Baptists of England formed their Missionary Society, and soon, with Carey for a noble pioneer, entered on their foreign work. Gradually, but now with comparative rapidity, the conviction spread that the Christian church should, without more delay, attempt the evangelization of the heathen. Other branches of the church moved, other societies were organized,—the London Missionary Society in 1795; the Edinburgh and Glasgow Missionary Societies in 1796; the Netherlands Missionary Society in 1797; the Church Missionary Society in 1800; the Society for the Propagation of Christianity among the Jews in 1808; and the American Board in 1810. To the credit of the English Wesleyans it should be stated, that although their Missionary Society can not be named as among those earliest formed, they were a missionary body almost from their origin, and had been more or less engaged in foreign work for some years before the formation of the Baptist Society.

Since 1810, many other organizations, laboring for unevangelized portions of the human family, have come into being,—as many as 16 in Great Britain, 20 upon the Continent in Europe, 2 in British North America, and 15 in the United States. Nearly, if not quite, every branch of the evangelical Protestant Christian church, is now found to have entered on the foreign missionary work. Moravians, Episcopalians and Lutherans; Presbyterians—English, Scotch, Irish, Dutch, and Americans; Established Church, and Free Church; Old School, and New School; Baptist—Northern and Southern, Close-communication, Free-will, and Seventh-day; Congregationalists and Methodists, of all classes, have now their missionary boards.

NUMBER OF LABORERS.

The number of ordained laborers from Christian lands, now engaged in the foreign missionary enterprise of the Protestant Christian church, can not be perfectly ascertained; but exclusive of those laboring among Jews and Roman Catholics, and in some of the nominal Protestant countries of Europe, and classing all the "brethren" of the Moravian mission with the ordained, it is more than 1,500. With these are associated, probably, about 2,000 male and female helpers, also from Christian lands; and of native laborers, from among the people where the missions are situated, more than 100 ordained ministers, and some thousands of unordained preachers, catechists, teachers, &c.

Looking at different portions of the world, that we may see how these laborers are distributed, we find of ordained missionaries connected with different missions, though not at any time all on the ground, in Western Africa, about 116; Southern Africa, 165; Northern and Eastern Africa, 6. In Western Asia, European Turkey and Greece, 76. In Southern Asia,—India, Burmah, Ceylon and Siam, 478. In Borneo and the Indian Archipelago, 36. In China, 87, and Thibet, 3. Among the Islands of the Pacific Ocean, 146. Among the North American Indians, and in Labrador and Greenland, 171. In the West India Islands and on adjacent coasts of America, 236.

To give one preacher to every ten thousand souls, we need, not fifteen hundred, but ninety thousand missionaries. What

supply is this—two hundred and eighty missionaries for all the continent of Africa; four hundred and eighty for the two hundred millions of men in India, Burmah and Siam; and about eighty for the four hundred millions of China! Six preachers of the Gospel for the whole population of the United States, would supply us as well as China is now supplied!

INCOME OF MISSIONARY SOCIETIES.

Small as are, now, the contributions of most churches, and most individual Christians, for the great work; some encouragement may also be gathered, certainly, from contrasting the present with the past in this respect. When the American Board was formed, in 1810, the whole annual income of all the Protestant Foreign Missionary Societies then existing, probably did not amount to \$200,000.

Since that time, while the number of distinct organizations for the prosecution of this work has increased now to more than forty, their income has also largely increased. For the year 1859, the whole income of the English Church Missionary Society exceeded \$800,000; that of the London Missionary Society was about \$165,000, and that of the English Wesleyan Society, \$645,000. The English Baptist Society received \$130,000, the Foreign Mission Scheme of the Free Church of Scotland, \$80,000, and that of the Church of Scotland, \$40,000. Thus the united income of the six Societies, for the year ending in 1859, exceeded \$1,200,000. In the United States, the income of the American Board, for the same year, was about \$351,000; of the Presbyterian Board, \$212,000; of the Baptist Union, about \$102,000; and of the Episcopal Board, \$99,000. The receipts of the Methodist Missionary Society, for Home and Foreign Missions, were about \$185,000; the expenses connected with their Foreign Missions, not far from \$81,000.

There is another pleasant fact in this connection. While the number of contributors has been greatly increasing, some have been learning to give in much larger sums than formerly. A very considerable number now give, annually, by hundreds, and some by thousands of dollars, to this single cause. On making some inquiry, a few years since, it was found that more than one-twentieth part of all that the American Board had received in donations, the previous year, was given by sixty individuals. But a much larger number of individuals might be found, of fully as much ability as these possess, and who do what they do for the cause of missions through the same Board, whose united annual contributions would hardly support, in the foreign field, one preacher of the gospel.—*Ex. Paper*.

JAPAN.—Mr. Brown, of the Mission of the Dutch Church, writes, under a date of April 16th, from Kanagawa, that the missionaries were permitted to remain there, though the efforts of the government to get all the foreigners to Yokohama were not given up. He hoped they will not be disturbed for some time. All were waiting anxiously the termination of the political troubles.

Plenty and power are forfeited, when abused.

The wickedness of ministers, though it destroy themselves, yet shall not destroy the ministry.

ENGLAND'S DUTY TO INDIA.

In a late number we gave a brief account of the Missionary Conference at Liverpool. At the closing meeting Col. Edwardes, of the Indian Army, gave an eloquent and impressive address on England's responsibility in regard to India. We subjoin several extracts from his address.

He said:—"We are told that the Englishman wherever he ruled would carry with him somewhat of the Christianity he had drunk in with his mother's milk; but still, in spite of that, they must all know, if they were honest men, and would dare to look the matter in the face, that there were duties which they had not performed towards India. He took it that that country was not given to us—that 180 millions of our fellow-creatures were not handed to our charge for our English benefit—it was not merely that we should enrich our land with commerce and provide for the wants of our sons and daughters, or to gratify the lust of conquest or the pride of our nation. These were not the objects for which God had given empire to us. He believed in the bottom of his heart that empire was given to this country because this was the country with the open Bible. If they looked in the page of history they would see that there were foreign nations which had preceded us to that land, yet now they had not got a footing in it. We had succeeded to the charge because we held fast sternly our Protestantism and our Bible. We had had it open, and had fought for it; and he believed God looked down upon us, and said, "Here is a people that value the open Bible, and I will give the charge of this country to them." Had we fulfilled our responsibilities? He answered with shame, it had been the policy of his country to take up from the beginning that devil-earing, God-dishonoring policy called neutrality in religion. From the first this policy had been adopted; but that was not the worst. Shiploads of missionaries went out, and shiploads were driven out. Judson went out with his brave countrymen, the Americans, who had not got one acre or one rood on those shores, but who felt the responsibility that we had been so slow to feel—the responsibility of the Christian and the Protestant. Our Government repelled those missionaries: Judson was repelled from the shores of India: and where did he go? He landed on the heathen shores of Burmah, where he was received, and there he founded a mission; and twenty or thirty thousand Karens were the fruits of the labors of the great Judson, who were now holding prayer meetings and praying for the Holy Ghost on their brethren.

After animadverting further, upon the policy of the British government in regard to Christianity in India, especially in admitting the Koran or Shasters into the schools, while the Bible was excluded, Col. Edwardes continued:—

Thank God, we had at home hundreds of thousands of earnest Christian hearts, taking a different view of this great question; they had at their own charge sent out missionaries to the East, and those missionaries had reaped a harvest which might appear small

in comparison to the field, but which was not small in comparison with the means that had been employed. They had reaped a harvest of 120,000 Protestant natives: true, that was only one Christian in every 1,500 Hindoos and Mahomedans, but still it was a great reward for their labors, and an encouragement to send out more labourers into the harvest. Of course, one great element of our strength in India had been our moral power; but that moral power could never for a moment have enabled a handful of Englishmen to hold that vast continent in an imperial manner. The consequence was that the Government enjoined upon the officers not to offend the natives in their prejudices, and the native soldier, who was a quick-witted fellow, very soon saw that he was the master, and not the servant of the Government. He began to tell the Government that he would march hither and not thither, that he could not cross rivers because of his caste, that he could not go beyond the sea; and the Government, unable to dispense with them, and lacking the courage to grapple with the difficulty, wheedled the seroy, patted him, pampered him until the monster grew one hundred times the monster that he was before. At last the year 1857 came round. We, in an extraordinary infatuation, proposed to put that magnificent weapon the Enfield rifle in his hands. He (Col. Edwardes) supposes a more ingenious device was never made by the devil himself, than that the grease with which the cartridge was made up was mixed up of beef fat and pig's fat, because they hit off the prejudices of the Hindoo and Mahomedan soldier. Hindooism being a religion of externals, there was no Hindoo in our army who did not believe that if he bit the end of the cartridge—which he was obliged to do before he put it in the barrel—he would be un-Hindooised, and be turned into a Christian. Had you from the beginning opened the Bible, put it into the Government's schools, and let your schoolmasters have explained the beautiful doctrines of the Christian religion, it would have gone forth over the land that the religion of Christ was a religion which could only be made in the heart. There would have been no misconception upon that great cardinal point—there would have been perfect safety in dealing out that cartridge—and you would never have had one man suspect you of a design to convert your armies to your religion by such means as that.

Speaking of the recent war in India, by which the mutiny was quelled, the gallant Colonel pays the following merited tribute to the heroism of the Englishwomen:—

And wherever the history of that great war shall be written, he believed that no prouder page in history would be found, than that which tells us of how our Englishwomen faced the foe, helped their husbands, and attended the sick, disregarding cannons, bullets, musketry or explosions, and with their delicate fingers made winding sheets to sew up the soldiers—that was, indeed, a spectacle upon which they might look with pride: and this heroism, as it came from God, so it was blessed by God. They had their noble soldiers, their Henry Lawrence—their Henry Havelock—their Neill—their William Peel—and they had, too, their last sacrifice—their Adrian Hope. These heroes

did not fall in vain, for their blood won for them a brilliant victory. In two short years this mighty army of a hundred thousand soldiers had been subdued, and England was once more master of British India.

Miscellaneous Articles.

THE OLDEST CHRISTIAN HYMN.

In Paed. Lib III of Clem. at, of Alexandria, is given (in Greek) the most ancient hymn of the primitive Church. It is there (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. It may have been sung by the beloved disciple before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;
Christ our triumphant king!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord—
The all subduing word,
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life!

Thou art wisdom's high priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on thee in vain,
Help thou dost not disdain,
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Out staff and song!
Jesus! thou Christ of God!
By the perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
Anc. joyful sing,
Infants, and the glad throng
Who to thy Church belong,
Unite and swell the song
To Christ our King.—*Ex. Paper.*

NOT BY MIGHT NOR BY POWER BUT BY MY SPIRIT, SAITH THE LORD.

What can we, a poor, feeble band, do amid the multitude who tear not God? This question seems to savour of humility, but it is, in fact, the offspring of most unchristian pride. He who makes it must suppose that the work is his own, that man can accomplish it, and therefore the greater the number of men engaged, the more early will the work be effected. Were this true, there would be force in the objection. I ask, then, how many men does it take to convert a single soul? If ten cannot do it, can twenty, or a hundred, or a hundred thousand? You reply no; it is the work of the Spirit of God exclusively. Christ alone by His Spirit can convert, renew and sanctify the soul, and make it meet to be an inheritor with the saints in light. The work of converting souls, and casting down the strongholds of Satan does not therefore depend on the number

of disciples meeting together, but upon the presence of Christ. And how many must meet in order to effect the presence of Christ? He himself it is specified the precise number, "Wherever two or three are gathered together in my name, there am I in the midst of them." Two believers then meeting in the name of Christ, may plead the promise as effectually as two thousand. If only two meet together and Christ is there, a I power in heaven and in earth is present, and in such a company who is there place for unbelief, despondency or despair?

All this has been exemplified in every age of the history of the Church; one of the latest, as well as one of the most remarkable, is the case of our brethren in Germany. They numbered at first precisely seven souls. They were in a great city, given to up the love of wealth, as most great cities are, and in a nation of formalists sternly opposed to Evangelical religion, especially that form of Evangelical religion which we profess. They nevertheless, were constituted into a church, and as true disciples undertook the work of converting Germany to vital religion. They gave themselves to the work—they met together for prayer on week days, and for the worship of God on the Sabbath. They called in their neighbors and friends to hear the Word of God. The Lord began to add to their number. When men were converted, for fear of the authorities they were obliged to perform the ordinance of baptism in retired places, in the darkness of the night. The work needed more laborers, they prayed to the Lord of the harvest, and ministerial gifts were poured out upon them. The Church of Hamburg was soon able to send labourers into the neighboring towns. In these also churches were established, partaking in rich measure of the spirit of the church from which they sprang. No sooner was a little band of labourers gathered together than they at once commenced the work of evangelizing, not only their own town, but the towns in their vicinity. Gathering strength in their progress, they have already advanced to the borders of Russia; and it may be almost said that they are filling Germany with their doctrine.

But in the meantime, the enemy was not idle. Persecution at an early date arose in Hamburg. The Pastor was thrown into prison, their place of worship was closed, their enemies believed that thus the movement was permanently crushed. But it was not so; for God was in the midst of it. The pastor preached from the grated windows of his prison, and the brethren driven from their sanctuary, met at private houses, so that instead of one, sixteen places of worship were established. The pastor was at length released. Soon after occurred the great fire at Hamburg, and then the self-denying charity of these poor disciples so completely disarmed their oppressors, that persecution died of very shame, and they have not since been molested.

Not so, however, in other places. Wherever these brethren went they were met by the venomous opposition of the priesthood, and I regret to say, of a Protestant priesthood. They were imprisoned, fined, maltreated, and driven from place to place, but they went everywhere preaching the Word. Every Church, in addition to its pastor, had its little band of licentiate, whom it sent forth sabbath after sabbath to

carry the Word to neighboring towns. The little one has become a thousand. From these seven disciples in Hamburg, there have sprung multitudes of churches, and thousands of disciples of Jesus. Thousands have emigrated to this country, and have established flourishing churches in the West. "Behold how great a matter a little fire kindleth." But it must be fire from the Altar fanned by the breath of Christ. The seed planted by the Master can never die. Brethren, who of us will follow their example?

WAYLAND.

CAUSES WHICH IMPEDE THE USEFULNESS OF THE MINISTRY.

One of these causes we find in the manner of the education of the Ministry among our leading denominations. It is less Ministerial than Scholastic—more adapted to make scholars than preachers? The great work of the Ministry is the preaching of the gospel—to explain and enforce gospel principles before promiscuous audiences, and to persuade men to accept them from the heart. Of course, the more popular the preacher, other things being equal, the greater will be his success. Whitfield was not a learned theologian, but in point of usefulness he was the man of his day. Is not the training of preachers too much neglected in our theological schools? Is not mere Scholasticism in these schools the first, second, and third thing, and a persuasive oratory left very much to grow up of itself? Is this right, especially in a country like ours, where, perhaps more than in any other, the public mind is swayed by popular addresses, and where it is so difficult to arrest public attention by religious considerations, because of the multiplicity of subjects that occupy it? However learned and pious a man may be, if he is a prosier, the plausible and popular will carry away the people from him. A man may be a Porson in learning, a Locke in Mental Philosophy, a Calvin in Theological acumen, but, unless he has a persuasive oratory—unless he can write well, and impressively pronounce what he writes, his usefulness as a preacher will be limited. How many Ministers there are who can read, in the original, the Old and New Testaments with fluency—who can scan Virgil and Homer with all ease, and yet who cannot read a Chapter of the Bible or a Hymn in public, so as to bring out their sense or meaning? A Spurgeon has already secured a world wide fame, simply by his attractive oratory; and yet we have seen a minister who has forgotten more than Spurgeon ever knew, and whose analytic power as a theologian is universally acknowledged, put an audience to sleep by a most profound and evangelical sermon. Our theological schools are a great blessing to the Church, but in them the education of preachers is most sadly neglected. True, a man must be born a orator, as a poet or painter, as no education can impart the gift where God has withheld it; yet education can do much to give emphasis, taste, and impressiveness in public services. The number of people is increasing who desire to see a man of taste in the pulpit; and, unless their taste is gratified, they will stay away from the house of God. For the mere want of a good and impressivo

manner, there are many able ministers who exert but very little influence. John Foster was one of the men of his age; his essays will ever live; but in the pulpit he had little power. He was admired as a writer while he was shunned as a preacher. There should be a model preacher connected with all our Theological Seminaries who would excite in their Students a desire to be preachers, strong as that which other professors excite to be profound scholars or theologians.—*Preaching and Preachers, by Dr. Murray.*

HINTS TO SABBATH-TEACHERS.

"Yes, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance."—[2 Pet. i. 13]

I. Know the relation in which you, as Sabbath-school teachers, stand to God, and to the children in your classes. Look upon the children as being placed under your care and influence for a time, not merely by their parents at home, or by the superintendent in the school, but by the All-wise Disposer of every event, so that you may feel your responsibility to Him in all you say and do.

Recognising the relation in which you stand to the children as *their* teacher, and to God as His servant, in His sight and presence, about to engage in His work, then proceed—

II. To train up the children in the way they should go, by word and example, as you have opportunity. To glorify God in so doing, is the end you must steadily and always keep in view: and in doing so—

(1.) You need to know the way in which you should train up the children to go, and be yourselves walking in it. Are you desirous of having the children brought to Christ, and their minds enlightened in the knowledge of themselves and of Him? Then be ye found in Christ, and walking as children of the light. Will you bring Christ's words to the children, and tell them that He is the way, and the truth, and the life, and that whosoever cometh unto Him, He will in no wise cast out? Well, see to it that yourselves do know these truths you now intend to teach. Have you found reconciliation with God in and through Christ? Have you found Him to be spiritual life to our own souls, naturally dead in trespasses and in sins? Have you been united to Christ, and are you living in communion with Him? These solemn questions must be answered by our own consciences to Him who searcheth the heart: who knows what is in man, and cannot be deceived. Your thoughts and feelings are open to the inspection of God, but your words and actions are all the grounds that others can have for thinking that these things are so. Your word we already have. You have professed your faith in Christ. You have declared, before God and man, that you are Christ's, and that Christ is yours. You have become members of Christ's church on earth, and have declared your readiness and willingness—*you*, your determination to go forth in the Lord's strength, to do the Lord's work. Your word of profession should be expressive of your conversion to Christ, and the fact of your being in Christ, and abiding in Him, is the surest guarantee that you will faithfully discharge the duties of Sabbath School teachers. And the faithful discharge of these, and other Christian duties devolving upon you, will be the strongest

evidence to the world that you are what you profess to be.

(2.) You need also to know the means to be used for accomplishing the end you have in view as Sabbath-school teachers. This is *due preparation*. Here let me remark, that you ought to give good heed to the particular lesson of the day. Some people imagine that they have so much theology that they can just turn to any passage of the Bible at any time and teach children. It is a great mistake. Preparation is needed in order to teach children as well as adults. It may not be necessary to search into the deep mysteries of revealed truth for the purpose of bringing them before the minds of the children. But whilst strong meat must be prepared for men, the sincere milk of the Word must be drawn out for the children. And think not that you will be able to bring forward the simple truths of the gospel in a simple manner, with suitable illustration, so as to arrest and keep up the attention of the children for any length of time, without *due preparation*.

I mean by due preparation, (1.) An understanding of the terms made use of in the lesson; (2.) An understanding of the doctrines contained in the lesson; (3.) The selection of familiar illustrations of those doctrines; and (4.) The capacity of communicating to the children the ideas you would have them receive. Without a clear understanding of the meaning of the terms, you will not be able to shew the children that the doctrine is expressed in these terms. If you know not the true doctrine, how can you expect the food you give the children to be to their spiritual nourishment? Without suitable illustrations, unholy children will refuse the doctrine. The naked truth will not be to their un sanctified hearts as food to a sick stomach. But without ability to communicate your ideas to the children, what will avail all your teaching? You may speak, and the children may hear, but if you cannot get them to understand, you will be like those that beat the air, exhausting yourselves, but leaving little impression on the hearts and minds of the children.

Make use, then, of your dictionaries, geographies, histories, encyclopedias, &c. in order to get the true meaning of the words as they stand in the lesson. Be often in your closets, with your Bibles, at a throne of grace, that ye may know the doctrine. The preparation of the heart in man, and the answer of the tongue, is from the Lord. Be often in the homes of the children, that you may learn the amount and kind of knowledge they possess, and the kind of influence which bears upon them, that you may be more able to bring forward illustrations of the truth, which shall be familiar and interesting to them. And embrace, I beseech you, all the opportunities within your reach, for better qualifying you for communicating knowledge to the children. You will derive much aid from attending a teachers' meeting, when such a meeting is conveniently held, for the purpose of prayerful deliberation upon the truths taught in the lesson. In proportion as you attend such meetings regularly, and take an active part in all the proceedings, will you really profit by them. In all such meetings you will find a blessing in contributing your mite of knowledge to the common fund, as well as in receiving thence. It is more blessed to give than to

receive. Strive to learn, and strive to let others know, and in so doing you will lose nothing and gain much.—*Christian Instructor*.

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held at London on the 10th and 11th July. The following are the most important items of business transacted by the Court:

The Rev Samuel Shaw being present, was invited to sit with the Presbytery.

A call was sustained from Knox's Church, Ingersoll, to Rev. John Strath, and also a call to Rev. David Beattie, from Millbank, Mornington. Parties were cited to appear for their interests, in connection with said calls, at the next meeting to be held at London, on Tuesday, 7th August, at two o'clock P. M.

Petitions were received and read from the congregations of St. Thomas and Port Stanley, praying that they might be united under one pastoral charge. A committee was appointed to visit Port Stanley, to secure payment of arrears due on account of stipend to their former minister, that the prayer of the petitions might be granted.

The constitution of the congregation at Southampton was taken up, a copy of which was forwarded to the Presbytery, and a committee was appointed to examine the same, and to report at the next meeting.

Mr. Gauld's resignation of the pastoral charge of the congregation of Moore was taken up. Parties were called, but none appeared for the congregation. Petitions were received and read from different sections of the pastoral charge. Mr. Gauld was heard. It was moved by Mr. Scott, seconded by Mr. Doak,—That Mr. Gauld, having declared that he still adhered to his resignation, and having expressed his decided aversion to a continuation of his present pastoral relation, the Presbytery agree to accept of Mr. Gauld's resignation, expressing their sympathy with him in the trying circumstance which have occasioned the step which he has now taken, and their confidence in him, both as a minister of the Gospel and a Christian brother, and that this Resolution to accept of the aforesaid resignation take effect on the 5th August next.

It was moved in amendment, by Mr. Thomas McPherson, seconded by Mr. John McMillan,—That this Court having taken the whole case into serious consideration, cannot but feel the deepest sympathy with our brother, the Rev. John Gauld, in his perplexing circumstances, and is cordially disposed to consult and be guided by his feelings, so far as is consistent with duty, in the case; nevertheless, looking at the results, which may be fairly anticipated as the fruit of a dissolution of the pastoral tie, in this case, the Presbytery is of opinion, that Mr. Gauld's resignation cannot be at present accepted, without serious injury to the congregation, and without leaving on record a precedent which will probably tend to the encouragement of groundless disaffection in any of our congregations; and therefore, the Presbytery agree not to dissolve the pastoral tie between Mr. Gauld and the congregation of Moore.

The motion was carried, and Mr. Walker was appointed to declare the church vacant on the 5th August next.

Petitions for Missionary supply was received and read from Ashfield, north-east of Wawanosh, Grey, North and Centre of Bruce, Southampton, and Port Elgin, Tara and Griffith's Corners, Elma, Wallace, Belmont and Yarmouth, and Wardsville, and the following appointments were made, viz:

Mr. Cameron, to Wardsville, until the end of July, and thereafter to Grey.

Mr. McKinnon, to Belmont, and Yarmouth, until the end of July, to Frampton the three first sabbaths in August, and thereafter to Wardsville and the adjoining Stations.

Mr. Morrison, to Brooke until Oct.

Mr. Ferguson, to North and Centre of Bruce, until October.

Mr. Fraser, to Tara and Arran, until Oct.

Mr. McDiarmid to Southampton, and Port Elgin until Oct.

Mr. Orr to Ashfield and Huron until the end of August, and thereafter to Chalmers' Church, Dunwich.

Mr. A. Stewart, to Culross, Carrick, and Howick, until October.

Mr. Anderson to Elma Centre, and Gamble's Station for six weeks, and thereafter to Wallace.

Mr. Shaw, to Millbank for four sabbaths, and to Elma Centre, and Gamble Station after Mr. Gamble leaves for Wallace.

Supply was also granted to the following Stations, viz:

Frampton—Mr. Beattie, 22nd July, Mr. McKinnon, the first three sabbaths in Aug., Mr. Tolmie, September 2nd., Mr. Sutherland, September 16th, Mr. Doak, September 30th.

Vienna and Port Burwell—Mr. Duncan McDiarmid, August 5th, Mr. Young, Aug. 19, Mr. Scott September 30th.

Belmont—Mr. A. McDiarmid, 12th Aug., Mr. Ferguson, 9th Sept.

Yarmouth—Mr. McKenzie, 26th August, Napier, Riley's Corners, and Strathroy, Mr. Walker, 29th July, Mr. Troup, 12th Aug., Mr. Blount, 29th August, Mr. Chestnut, 9th Sept., Mr. Morrison, 23rd Sept.

Wardsville—Mr. McColl, 5th August, Mr. Forrest, 19th August.

Tarnberry—Mr. Rennie, last two Sabbaths in July, and first two Sabbaths in Aug.; after that time by Mr. Cameron, Mr. Rennie was also appointed to visit the North East of Wawanosh.

The ordinance of the Lord's Supper was appointed to be dispensed at the following Stations, viz:—

North Bruce—5th Aug., by Mr. Meldrum, assisted by Messrs. Bremner and McKay, and the Missionary there.

Ashfield—12th Aug., by Mr. Meldrum, assisted by Mr. John Stewart and Mr. Orr.

Tara—12th Aug., by Mr. McDonald, assisted by the Missionary there; Mr. McDonald was also appointed to open the Church at Port Elgin, on the 5th Aug.

Grey—5th Aug., by Messrs. Ross and Findlay, Mr. Ross was also appointed to visit McKillop, to ascertain whether a Station should be formed there.

Culross—16th Sept., by Messrs. Beattie and John McMillan, assisted by the Missionary there.

Carriek—23rd Sept., by Messrs. Beattie and John McWilliam.

Balmont—23rd Sept., by Mr. Lachlan McPherson

Vienna—2nd Sept., by Mr. W.T. McMullen.

Petitions were received praying for the ordination of Elders from Ashfield, North Bruce, Culross and Carriek. The Presbytery agreed that steps be taken for the formation of a Kirk Session at the aforesaid Stations, at the time appointed for the ordinances of the Lord's Supper, to be dispensed there.

The Rev. Wm. T. McMullen was appointed Moderator of the Presbytery for ensuing nine months.

The Presbytery adjourned to meet at London, on Tuesday the seventh day of August, at two o'clock, P. M.

WILLIAM DOAK, Pres. Clerk.

THE PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in the usual place, on the 18th ult. The following are the principal items of business before the Presbytery:—

In accordance with the prayer of a numerous signed petition, the Presbytery agreed to organize as a congregation, the Mission Station in the west of the city, and appointed a committee for that purpose.

A Committee consisting of Mr. Wightman and Mr. Gray, was appointed to organize a congregation in West Essa.

Mr. F. McCuaig, student of Divinity, delivered his trial discourses and underwent the usual examination, and the Presbytery taking a conjoint view of the whole, agreed to license him to preach the Gospel. After prayer by Principal Withis, this was accordingly done.

The Presbytery considered maturely the subject of a mission to Indians, in connexion with Red River. A Committee was appointed to take steps as speedily as possible towards securing a Missionary and providing funds, and to report to the Presbytery, at a special meeting of which the Moderator was instructed to summon, when requested by the Committee.

The next ordinary meeting was appointed to take place in Toronto, on 1st Tuesday of October.

W. GREGG, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston held its ordinary annual meeting at Picton, on Tuesday 10th July. There was a good attendance of members and elders. The Rev. R. C. Swinton was appointed Moderator for the ensuing twelve months.

The Home Mission Committee gave in an interesting Report of the Home Mission operations within the bounds of the Presbytery. Mr. Kellough has been labouring for some time in the Stations at Trenton and Consecou, and Mr. Gillics at those of Ballynahinch, Harrowsmith and Odessa.

The following appointments, in connection with the Home Mission work, were made by the Presbytery, Rev. Mr. Swinton to dispense sealing ordinances at Trenton, and Rev. W. McLaren at Consecou, as soon as convenient before next ordinary meeting.

Rev. T. S. Chambers, and Rev. P. Gray, Ministers, and James Stewart, Elder, were appointed a committee to organize the congregation at Ballynahinch and associated Stations, and also to dispense sealing ordinances before next ordinary meeting.

Rev. A. Wilson, and Rev. H. Gordon, Ministers, and James McLaughlin, Elder, were appointed a committee to take steps to organize the congregation of Lansdowne, and to dispense sealing ordinances, if they see meet, before next ordinary meeting. Sessions Records, not previously handed in, having been called for, those of Madoc and Chalmers' Church, Kingston, were ordered to be laid on the table at next ordinary meeting.

Mr. McLaren gave notice, that at next ordinary meeting of Presbytery, he purposed bringing up the subject of University College.

The Rev. P. Gray, of Kingston, the retiring Moderator, preached in the evening before the Presbytery. There was a good attendance of the members of the Picton congregation.

Next ordinary meeting appointing to be held in Kingston, and within Brock Street Church, on the second Tuesday in October, at 3 o'clock, P. M.

The Moderator was appointed to preach in the evening before the Presbytery.

A. MACALISTER.

REPORT ON THE STATE OF RELIGION—JUNE, 1860.

The Committee having corresponded with the several Presbyteries of the Church on the State of Religion within their bounds, here present the substance of the information obtained.

The Church seems to be steadily advancing during the past year in general activity and outward prosperity. From several Presbyteries there is reported an improvement in the attendance on the public means of grace—on the preaching of the Word, the instruction of Sabbath Schools, and the exercises of Prayer-meetings; and also an increase in the number of Sabbath Schools and Prayer-meetings. The corresponding member of one Presbytery remarks that at the conference of Presbytery on the State of Religion, "the general feeling was that matters were improving" in these respects—and another correspondent says that "in all cases the attendance on ordinances keeps up well in spite of the heavy drain on some of our congregations produced by the pressure of the times." A third states that "the outward prosperity of many of the congregations seems steadily advancing"—and a fourth, in specifying Sabbath Schools, says, that they "have been largely attended and zealously conducted."

Special means for the maintenance and revival of vital religion seem to have been observed to a less or greater degree by all the Presbyteries and Congregations of the Church. Besides Presbyterial conferences, past year there had been a considerable number of the most intelligent and active revival, there have been the preaching of special sermons on the subject, concert prayer-meetings, and in some instances, the daily preaching of the Gospel for a time. The concert for prayer during the month of January, appears to have been very gene-

rally, if not universally kept; either in a Congregational form, or in union with the general Christian community; and in many instances the meetings thereby originated, were continued for a lengthened period. From one Presbytery we are informed that a sermon on the nature and importance of a Revival of Religion was recommended to be preached on a specified Sabbath in all the Congregations, and a diet of worship to be spent in special prayer with reference to this subject, and that attention was generally given to this recommendation.

On the subject of the fruits of the means of grace, we have not the happiness of reporting anything like a general revival of the work of the Lord amongst us. Our land is still dry and thirsty as compared with many other portions of the Lord's vineyard which have been so abundantly refreshed with a remarkable outpouring of the Holy Spirit. While on some part of the Continent of Europe, in Wales, Ireland, and more lately in Scotland, the additions to the Church have been by hundreds, or even thousands, the number of repenting sinners with us have been but in ones, or at most in tens. Still though it is yet with us the day of small things, the results are such as to indicate the Lord's faithfulness to Zion, and give occasion for thankfulness and encouragement. There has been in many parts more than a usual interest in the means of grace, and in some instances decided evidence of the presence and power of the Lord. This will be seen from the following extracts which we give from the letters received from corresponding members:—It is not too much to assert that in several portions of the Presbytery "drops from heaven have fallen" by which we have been animated to pray more earnestly and to labour more energetically for the plentiful rain with which so many other departments of the Lord's heritage have been favoured. And referring to information given at the conference of Presbytery, he states that one brother testified to some ten or twelve who, he had good ground to believe, had been brought to the saving knowledge of the truth under his ministry, another to four or six, and others to numbers greater or smaller, of whom they had reason to cherish favourable hopes—and he mentions the special case of a thoughtless youth who, after a residence of two years in Canada, returned to his native country—Scotland—a thoroughly changed man, and whose pastor there, having been lately on a visit to Canada, brought the intelligence that this young man owed his saving impression of divine truth, to one of the brethren in this Presbytery. And lastly, the writer referring to the conferences of the Presbytery to which he belongs, remarks that, all the brethren present reported several individual instances of awakening and concern, which had come under their notice in their several Congregations. And one Brother reported that there had been a very hopeful movement among the young men of his Congregation, that during the past year there had been a considerable number of the most intelligent and active of them brought under concern, and led to make a public profession of religion. From another Presbytery the corresponding member, speaking of the results of the special meeting held for prayer and the preaching of the Word says,—"about the results of

these meetings in the various localities of the Presbytery, it would not be easy to speak definitely, so far as we may be warranted in forming any judgment. I believe that the result generally was rather a quickening of the people of God, than an ingathering from the world." He then proceeds to make special mention of one Congregation where the interest was very marked. The Church, he says, was for some successive weeks literally crowded, nightly—the passages being often occupied by people standing for want of sitting room; and on many days the manse was crowded with inquirers. There seemed to be really an outpouring of the spirit. At a communion season connected with the Congregation, when the writer himself was present, there were fourteen young persons received on a profession of their faith to the fellowship of the Church; and many others were awakened and anxious who did not then venture forward to the Communion. Many also who had previously joined themselves to the Lord through the covenant of grace, were much revived and refreshed. And while we are favoured with these special instances of the divine power attending the means of grace, most of the reports mention more general evidences, such as increased earnestness, arising from a growing realisation of the importance of spiritual and eternal things—both in ministers and people—an extension in the number of prayer meetings, free private intercourse on the great subjects of the soul's everlasting salvation, increased attention on the part of office-bearers to the visitation of the people, and a more general attendance to the important duties connected with family religion.

But while the reports of Presbyteries thus furnish much ground for encouragement and thanksgiving, they also show much occasion for humiliation and increased fervency in prayer to God for the revival of his work. Much worldliness and immorality in various forms abound in the country, and much indifference and apathy among the professed followers of the Saviour. The present world seems to bulk much more largely in the mind than the unseen kingdom of the Lord Jesus Christ. And while we have been blessed with some spiritual fruit, we have not had the honour and happiness of gathering a plenteous harvest; and as we do not live in ordinary times, we should not be satisfied with ordinary results. The circumstance of the spiritual showers having fallen so plentifully, and refreshed the Church so largely in other parts, and specially in Ireland and Scotland, lands with which we have such close and intimate intercourse, while we have been left comparatively unvisited, should excite our fears and awaken our enquiries respecting the reasons of this. The gracious influence has been sent to other districts by the instrumentality of those who have witnessed and felt its manifestations; but though there have been parties going to and fro between our country and the localities so blessed, no messenger has yet been sent with the benefit to us. In the early history of the United States, the Church there was blessed with revivals of religion, and the Church of God, in the countries of Britain has often, since the period of the Reformation, had times of refreshing, but an extensive revival of the grace of God is something, which as yet,

has no place in the history of Canada. There is therefore in the report good reason why our thanksgivings should be mingled with lamentations at our barren condition, and fervent petitions for the advancement of the Lord's work of grace.

The Committee close their report with the following recommendations.—

1. That the annual conferences in the several Presbyteries in the State of Religion, be continued.

2. That a Pastoral Letter, similar to that of last year, be prepared and read from the pulpits of the Congregations belonging to the Synod.

3. That a Sabbath be appointed for ministers discoursing to their people on the special subject of the State of Religion in the Church, and for the offering up of special prayer in reference to it.

J. SCOTT, Convener.

REPORT OF SABBATH SCHOOL COMMITTEE.

Your Committee presented their Report at the meeting of last Synod, but owing to the pressure of business it was received, and was not read. There was thus, practically, no Report last year.

Your Committee endeavoured to keep up an interest in the young by continuing to issue questions in the Record, and publishing an occasional article for the young when the Editor could spare room for it. During the year also, the Convener issued a series of questions in connection with Sabbath Schools and Bible Classes; to these answers have been received from 96 congregations. From Presbytery of Hamilton 21; of London, 22, of Montreal, 14; of Toronto, 9; of Cobourg, 9; of Brockville, 8; of Kingston 6; and of Ottawa, 4.

These returns, although not so complete as is desirable, afford ample proof of the deep interest taken by our office-bearers in the godly training of the young. They give a total of 181 schools, having on their respective rolls 7568 scholars, with an average attendance of 5,774, instructed by a noble band of 957 Teachers, and having attached to them 17821 volumes of all sorts of religious works. The Bible Classes reported number 128, attended by 2300, chiefly taught by ministers, though in several cases godly Elders and Communicants zealously aid them in the work. By adding one-fourth to the numbers already given an approximation to the exact numbers to the exact numbers will be obtained, and will run thus:

Schools, 225, Pupils on Roll, 9160, Average attendance, 6967, Number of Teachers, 1196, Volumes in Sabbath Schools, 22276, Bible Classes, 160, do. attendance, 2875.

The number of Schools and Classes, reported as contributing for Missionary purposes, is small, amounting only to 30. To this fact your Committee would call the earnest attention of the office-bearers, and would suggest the setting up of a Missionary Box in every school. Unless the young be trained in early life to give to Christ's cause, it is hopeless to expect of their liberality when they attain riper years.

It is pleasing to notice that that most admirable of all systems of divinity, the Shorter Catechism, is taught in all the schools, side by side with the Word of God, and in harmonious subordination to it.

There is considerable variety in regard to

the systems of lessons employed, some using none at all, others forming one for themselves, and a considerable number adopting either the system published by the Rev. W. Greig, under the sanction of Synod, or that of the Edinburgh Sabbath School Union. Several Ministers suggest the publication of another system for our church. Your Committee made some progress in the preparation of a course last year, but deferred proceeding further without the full consent or the sanction of Synod, and they meanwhile recommend as most suitable, the system of the Edinburgh Sabbath School Union which can be procured in this City.

Your Committee are rejoiced to find that in harmony with their own views, the majority of Ministers are either opposed to the establishment of a Children's Paper of our own, or approve of it conditionally. In a young Church like ours they consider it more expedient to depend on the wisdom and avail ourselves of the periodicals and systems of lessons prepared by abler, and longer established churches, or associations, than to get involved in independent and hazardous undertakings of our own.

The periodicals chiefly read by our young are Nelson's Children's Paper, the Presbyterian Sabbath School Visitor, and the Child's Paper. Of these your Committee most strongly recommend the Visitor, as best adapted to the Presbyterian youth of this Province, and most fit to diffuse sound Presbyterian doctrine.

Your Committees have also corresponded with the Convener of the Colonial Committees of the Presbyterian Church of Ireland, and Free Church of Ireland, with the view of getting introduced into this land, the excellent Children's Papers published by these denominations.

For the information of parties at which all except one of these may be procured, including postage, is here with subjoined.

Presbyterian S. S. Visitor, 25 copies	
with postage, per annum,	\$3 00
Nelson's Children's Paper, do do	6 25
Children's Missionary Herald of Presbyterian Church of Ireland,	
24 copies, - - -	4 50
Missionary Record of Free Church of Scotland, 24 copies about	3 24

Your Committee have had under consideration the propriety of preparing a collection of hymns for various sabbaths, the general experience of Teachers having shown that something more simple than our excellent Psalms and Paraphrases is needed for our young. They meanwhile commend to congregations the collections of Songs of Praise for Sabbath Schools selected by the Montreal Sabbath School Association of the Presbyterian Church of Canada, in connection with the Church of Scotland, or the somewhat larger one entitled Hymns for young Children, published by the Old School Presbyterian Board of Publication. They also bring under the special notice of the Court a Catechism for the young, recently published by the same Board. It is based on the Shorter Catechism, and forms, in their judgment, the best introduction to it that has ever yet appeared.

Your Committee conclude their Report with the following suggestions.

1. That Presbyteries be enjoined to take a special oversight of the lambs of the flock, and that for the purpose each Presbytery shall have a corresponding member of

the Sabbath School Committee, whose duty it shall be to use diligence in exciting an interest in the religious care of the young.

2. That the Report on Sabbath Schools be read and discussed in connection with that on the State of Religion.

3. That Ministers should not only preach special sermons to the young, but should also address them as they deem fit, in connection with the ordinary services of the sanctuary.

4. That an address be issued by the Committee, in the name of the Synod to the young connected with our church.

5. That occasional articles be published in the Record, in regard to the duties and qualifications of Teachers, the best mode of conducting Sabbath Schools, and communicating such additional information respecting them as may prove specially useful to the schools established in the more remote rural districts.

JOHN GRAY,

Contener of Committee on S. Schools.

Corner for the Young.

ANSWERS TO QUESTIONS IN JUNE RECORD.

1. Deut. xxii, 10.
 2. Zech. xii, 10; Ex. xii, 46; Pa. xxxiv, 20; John. xix, 32-37.
 3. Guilt. Rom. v, 13. Want of original righteousness, Rom. iii, 10. Total depravity, Jer. xvii, 10. Actual transgressions, Eccles. vii, 20.
 4. Lev. xxv, 23; Dent. vii, 6; Pa. lxxix, 13; Pa. cv, 6; Pa. xcv, 7; Is. liv, 17; Is. lxxv, 23; Daniel. iii, 26; Hosea i, 10; Mat. v, 13; 1 Cor. vii, 22; Jno. xxi, 16; Jno. i, 12; Rom. vi, 18; Mat. xxvi, 31.
- Answer to Riddle—Eitekon—Joshua xv, 59.

QUESTIONS FOR NEXT MONTH.

1. State a singular way of shewing honor at meals among the ancient, and name two persons, who was thus honored.
2. What prophet foretells Christ's death among malefactors and his honorable burial, and how was the prediction fulfilled?
3. State the various parts of that misery, which the fall has brought on men.
4. Give six titles of believers, beginning with the letters T. V. W.

PRESBYTERY OF LONDON HOME MISS.

Expenditure from 5th April, 1859, to 5th May, 1860.

Paid amt due Missionaries before 5th April 1859	\$351 63
Paid borrowed money and interest,	56 75
“ Rev. Archibald Currie	37 25
“ “ James Findlay,	16 00
“ “ John McMechan,	123 42
“ “ William Matheson,	197 50
“ “ William Doak,	63 75
“ Mr. Arch. Orr, travelling expenses	4 00
“ Rev. James Ferguson, do	2 00
“ “ Dr. Freshman	7 75
“ “ James Greenfield,	204 00
“ “ George Bretnner,	10 00
“ Colportage	7 00
“ Trav. Ex. dep. to Thamesford,	6 50
“ “ St. Marys,	1 40
“ “ Paisley, &c.	7 15
“ “ Rev. Wm Mel-	
drum, Bruce, &c.	7 50
“ “ Rev. D. Beattie,	

Culross, &c.	6 50
Paid deputation to Toronto in April	20 25
“ Rev. Daniel Allan, to Blyth,	2 13
“ “ J Scott, sundry trav ex,	11 25
“ “ Postages and Stationery	5 65
“ Missionary Meeting, Deputation London and Alborough Section	17 85
“ Missionary Meetings Zorra and Woodstock Sections	7 25
“ Missionary Meetings Rev. Messrs. Ross, Stewart & Blount, Southampton, &c.	5 75
“ “ Brucefield and Clinton Sections	3 30
“ Rev. David Beattie, to Grey, Elma, and Wallace,	4 55
“ Port Sarnia Section	5 50
“ “ Stratford Section	8 45
“ “ Chatham Section	2 00
“ Rev John Fraser to Grey	4 60
“ Sundry travelling expenses by Agent for 13 months	25 00
“ Rev. James W. Chestnut, travelling expenses to Wallaceburgh	3 25
“ Rev. Archibald McDiarmid	1 50
“ Postage and Stationery, by Agent,	4 50
“ For writing Deed	6 00
“ Printing schedules,	2 25
“ Circulars for Presbytery	2 00
“ College Circulars, and Postages,	6 50
“ Agent's Salary for 13 months,	240 00
“ Rev. Alexander McKay,	58 00
“ Mr. Archibald Stewart	126 00
“ Freight on Minutes of Synod,	50
	\$2250 41

MONEYS RECEIVED AT THE OFFICE OF THE CHURCH, UP TO THE 24th JULY.

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

COLPORTAGE.

Prescott	\$12 00
Hamilton, Knox's Church	14 00
Glenallan	2 34
Vankleekhill	6 00
Waterdown and Wellington Square	4 50
St. Catharines	10 00
Toronto, Knox's Church	26 00
— Cooke's Church	10 00
New Hope	3 25
Brampton	6 00
Cobourg	50 00
Whitby	2 77
Boston Church	7 00
Georgetown	5 00
Dundas	10 60

KNOX COLLEGE.

Chatham	\$ 7 25
Vankleekhill	30 00
Utica	10 00

FOREIGN MISSION.

Chatham	\$16 36
King	9 00

SYNOD FUND AND BUXTON MISSION.

Vankleekhill	\$ 6 00
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WIDOWS' FUND.

Vankleekhill	\$ 6 00
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FRENCH CANADIAN MISSION.

Egmondville	\$ 9 00
Vankleekhill	6 00

MISSION TO AMERICAN INDIANS.

A Friend	\$ 5 00
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PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Streetsville Sabbath School	\$ 7 00
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not \$6 00 as in last.

RECEIPTS FOR RECORD UP TO 24th JULY.

VOL. XVII.—D. McLennan, Lancaster; A. Little, Niasagaweya; P. Reid, Campbellville; J. Fyfe, Sunnidale; A. Ramsay, Galt, 93 cents; R. Boak, Halifax; W. Murray, Egmondville; D. Ross Harpurhay; Mrs. McNab, Ayr; Wm. Tate, Woodburn; Rev. J. Boyd, Crosshill, for subscribers, three, \$5; John Patterson, Woodstock, G. Grattan, Warkworth; Gilbert McIntosh, St. Mary's; J. Walker, Esq., Hamilton, \$5; Rev. A. Melville, Spencerville; T. Saunders, Cloverhill; J. Sutherland, Holland Landing; Rev. J. McDowell, Mr. Levington, J. Tolmie, Toronto; per Mr. Oat, Toronto, \$16 50; R. Paxton, J. Buist, John McLean, J. McKerrall, J. D. McKerrall, Mrs. J. McCoig, K. Campbell, Chatham; J. McNab, W. Crawford, Ashton; K. Junor, St. Mary's; J. Gordon, Sylvan; R. Hamilton, Widder; G. Thomson, Atherly; W. Ramsay, Orillia; John McKinlay, Joseph Walker, Dun. McKinlay, Jarratt's Corners; J. Campbell, W. Campbell, Mrs. Stewart, Roslin, Dun. Fisher, John Forbes, T. Crozier, R. Colvin, J. McDonald, J. McNab, J. Curtis, Jr., North East Hope; J. McLeod, J. Petrie, H. Rose, Thus Pratt, W. Hogg, Cobourg; W. M. Kennedy, Erin; P. Barclay, Ennis; Mrs. Sinclair, Port Fortune, \$1, Mrs. Canniff, Carniffstown; J. Mair, Bowmore; W. Kinner, J. Inkster, Feversham; D. McMillan, Priceville; A. Graham, Tilbury East; D. McGregor, D. Kennedy, R. Warren, T. Marshall, J. McKinnon, Acton; G. Brown, W. Brough, in full, Gananoque; J. Wilson, Garafraxa; G. B. Ritchie, Coldsprings; S. McIntyre, A. Fletcher, Ekfrid, Capt Symes, J. McCracken, Glencoe; R. Coulthart, A. McBan, Strathburn; C. McRae, Cumberland; J. Kilner, P. Ferguson, Grey; D. Wilkinson, Harriston, \$1; J. Parker, Dunbarton; W. McFarlane, Malta, \$1; A. Grant, Esq., Quebec; A. Campbell, J. Lamb, Newbury; J. Hannah, R. McGill, Manvers; A. Young, H. McKenzie, A. Vidal, W. Cole, D. McKenzie, W. B. Clark, J. Robson, F. Blaikie, A. Hosie, R. Gibb, D. Gray, Rev. D. Walker, J. R. Gemmill, Mrs. McNaughton, J. Lowrie, Geo. Leys, W. Hosie, John Cameron, John Bell, Sarnia; A. C. Hutchison, R. Hannan, F. White, Montreal, J. Holiday, Mr. Melrose, Rawdon, C. E.

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JOHN DOUGALL,
COMMISSION MERCHANT,
270 St. Paul St. Montreal.

March, 1860.

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E. CLELAND, AGENT.