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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

Vol. XIV.

TORONTO, APRIL, 1858.

No. 6.

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PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held in the usual place, on the fifteenth day of April, at 11 o'clock, a. m. *WILLIAM GRACE, Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Brock Street Church, Kingston, on the second Tuesday of April, at 10 o'clock, a. m. The moderator is appointed to preach in the same place on the previous evening. *J. A. THOMSON, Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of April, at 10 o'clock, a. m. *J. SCOTT, Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on Tuesday, 13th April, at 2 o'clock, p. m. *J. MIDDLEMISS, Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the 12th May. *A. F. KEMP, Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg on the 1st Tuesday of May, at 11 a. m. Session records are ordered to be given in at this meeting. *JAMES BOWEN, Pres. Clerk.*

CLOSE OF COLLEGE SESSION.

The Session will close on Wednesday, 14th of April. The closing lecture will be delivered by Professor Young, in the College Hall, at half-past 11 o'clock, a. m.

COLLEGE COMMITTEE.

The College Committee will meet in Knox College immediately after the closing lecture, on Wednesday, 14th April. *W. GREGG, Convener.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet for the distribution of Missionaries and Catechists, in Knox College, on Wednesday, 14th April, at 4 o'clock, p. m. *W. REID, Convener.*

ANNUAL MEETING OF SYNOD.

The Annual Meeting of Synod will take place at Hamilton, and within McNab Street Church there, on the Tuesday after the second Sabbath of June, being the 15th day of June. The Synod will be opened as usual, with sermon, at half-past 6 o'clock, p. m. *W. REID, Synod Clerk.*

THE MEETING OF SYNOD.

Ministers and Elders are respectfully requested to communicate to the undersigned their intention to be present at the meeting of Synod in June next, whenupon the addresses of the families, with whom they are to stay, will be sent to them, thus enabling them to proceed, on their arrival in Hamilton, to the homes at which they are expected. *DAVID INGLIS.*

Hamilton, Feb. 23, 1858.

CLOSE OF FINANCIAL YEAR.

Ministers and Elders are reminded that the financial year will terminate on the 1st May. All who wish to have their contributions included in the accounts of this year, will please forward them in time.

THE RECORD—REDUCTION OF PRICE.

Subscriptions will still be received at the rate of 2s. 6d. a year, or 1s. 3d. for the remaining numbers of this volume.

We earnestly request all interested to send forward the names of subscribers with their subscriptions. We are glad to state that there has been a very considerable increase in the circulation, but we have no doubt that in most congregations the list might be still farther extended.

Those in arrears will please to remit the amount due. Accounts have been sent to several places, and they will be sent in the course of this month to other places. Subscribers, however, who are in arrears need not wait for accounts, but remit at once.

The sum of 3s. 9d. per volume for arrears will be taken until 1st March, after which, according to the former terms of subscription 4s. 6d. will be charged.

Parties ordering or discontinuing the *Record*, should be careful to give the Post-office address.

The following is an extract from a letter lately received, and we would respectfully call the attention of friends and agents to its statements:—

"We have now thirty-three subscribers—twenty-seven additional since I came here. If spared, I will never cease until every family gets it. I spoke of it several times from the pulpit and invited names and subscriptions to be handed in to me, but not a single one did get in that way.

"I then tried what a personal call would do and you have the result, and but *one* refusal. What if you would give a hint to Ministers on the subject? I do think that if Ministers, instead of contenting themselves with a bare announcement or two from the pulpit, would just take the trouble to solicit subscriptions personally from their people, that the circulation would be fourfold what it is,—at least I have found it so."

Office of Ecclesiastical and Missionary Record, &c.

The Offices of the *Record* and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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

TO CORRESPONDENTS.

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

Notices of Recent Publications.

THE DOW IN THE CLOUD, and THE FIRST BENEVOLENCE; by the Rev. J. R. McDuff, author of "Morning and Night Watches," &c. &c. &c. New York: R. Carter & Brothers. Sold by D. McLennan, Hamilton.

The writings of this author, as first published anonymously, but now under his own name, have long been familiar to the Christian public, and have elicited universal approbation. The truths set forth, the evangelical character which his several works manifest, and the tender and sympathizing spirit in which they are written, render them peculiarly acceptable to the sorrowing and afflicted. This is peculiarly the case with the two little treatises here published in one volume, and we most cordially recommend them as a most suitable portion for the bereaved and afflicted of God's people.

LECTURES delivered before the Young Men's Christian Association, in Exeter-Hull, from November, 1856, to February, 1857. New York: R. Carter & Brothers. Sold by D. McLennan, Hamilton, and J. C. Geikie, Toronto.

We have noticed several of the previous volumes of lectures delivered before the Young Men's Christian Association in London. They form a most admirable series. And if the Young Men's Christian Association had accomplished nothing beyond the getting up of such excellent courses of lectures, its work would have been a most important and useful one. The present volume is fully equal to its predecessors. It contains lectures by the following eminent individuals and on the following subjects, viz:—Truth and its Counterfeits, by the Hon. the vice-Chancellor Sir W. P. Wood; Gambling, by the Rev. S. Martin; The Sabbath, Patriarchal, Mosaic and Christian, by J. J. Gammins, Esq.; The Triple Plea, "Body, Soul, Spirit," by the Rev. W. Beal, LL.D., F.S.A.; The Battle of Life, by the Rev. H. Stowell Brown; Revision and New Translation of the Bible, by the Rev. John Cumming, D.D.; Abstinence, its Place and Power, by J. Miller, Esq., Professor of Surgery, Edinburgh; Popular Amusements, by E. Corderoy, Esq.; The Imagination, its Use and Abuse, by the Rev. J. McCosh, LL.D., Belfast; The Two Lights—Reason and Revelation, by the Rev. Enoch Miller, M.A.; John Bunyan, by the Rev. W. M. Punshon of Leeds; Self Culture, by the Rev. Hugh Stowell, M.A., Canon of Chester.

EXPOSITORY THOUGHTS ON THE GOSPEL OF MARK; by the Rev. J. C. Ryle, B.A., author of "Living or Dead," &c. &c. &c. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and D. McLennan, Hamilton.

We noticed some time ago, Mr. Ryle's exposition of Matthew, and have now before us his volume on Mark. It is chiefly intended for family and private use, but may be useful for those who are called upon to expound the Scriptures to their fellow-man. As an exposition it is thoroughly evangelical and practical. We observe that, in this volume, there are numerous foot notes on the difficult passages.

This we consider a most useful addition, and from those notes the student of the Bible may often obtain as much light as from commentaries of a more critical character. It is a most useful and excellent work, which we doubt not will have a wide circulation.

KNOWNS COLLEGE MUSEUM.

From Mr. Thomas Mitchell, Sullivab, C. W. by Rev. R. F. Burns.

A copy of the original edition of Ebenezer Erskine's two celebrated sermons on "The Stone" and "Government," (published 1732.)

Geological specimens from Lake Superior Mines,

From Mr. K. McLennan, Student, Shells from John O'Groats House.

From R. F. Specimens of Crystalline Magnesian Limestone or Dolomite, (belonging to the Laurentian formation.)

From Mr. T. D. Brown, Toronto, Conchological specimen,—Genus Natica.

From Mr. McGary, Weston C. W.—Fossils from the banks of the Humber at Weston.

KINGSTON PRESBYTERY.

Contributions to the Home Mission Fund, since the 1st October 1857, to 1st April 1858.

Belleville	\$55.10
Kingston, Brock Street.....	27.90
do. Chalmers	8.00
Pictou	25.00
Gananoque	22.00
Melrose	18.00
Coussacon	10.88
Trenton	6.00
Ballymahinch, for supplies.....	16.00
Storrington.....	144.37
Demorestrville.....	40.00

A. WILSON Treasurer.

THE REV. MR. GUINNESS.

This popular minister has been preaching in various churches in Belfast and other places in Ireland. The following account of his preaching we find in the *Banner of Ulster*:

A correspondent sends us the following sketch of Mr. Guinness's appearance in Lisburn last night:—The excitement which has prevailed here for these last few days, relative to the advent of the "Irish Whitfield," exceeded anything recollected for some years past. It had been pretty generally known that the proceeds of the sale of tickets were to go to the fund for the erection of a school-house in the rear of the Rev. Mr. Breakey's church, and early in the week upwards of five hundred tickets had been disposed of. The commencement of the service had been fixed at half-past six, but long before that time the house was fully three-fourths filled, and as the moment approached for the appearance of the great rival of Mr. Spurgeon, the congregation rapidly increased, and all eyes were bent towards the side entrance from whence the rev. divine was expected to make his way towards the pulpit. Exactly at half-past six o'clock, the preacher, accompanied by the pastor of the church, entered the house, and proceeded to the pulpit. The personal appearance of the reverend gentleman seems to impress on those around a vague feeling between reverence and curiosity, the last called forth by the dash of eccentricity, which seems to pervade his *tout ensemble*. The sallow complexion and long black hair, hanging somewhat negligently over his

shoulders gives to his form an air of mystery, such as Maturin loved to inspire. His height appears to be rather below that of Dr. Cooke, and of his head I would say that it is such a one as phrenologists would delight to examine. In looking at the man, however, one feels puzzled to discern any peculiar characteristics which would indicate that eminence so rapidly attained by a minister seemingly not yet in his twenty-fifth year. It is said that the habits of Mr. Guinness are quite as eccentric as his personal appearance, and, that, unlike the great London divine he is remarkably distant, perhaps it should be said unsocial, in his habits. Irrespective, however, of these traits, there is much that is pleasing in his general appearance. After the usual services of singing and prayer, the rev. gentleman proceeded to give out his text, which he took from the 12th chapter of Romans, last clause of the 1st verse—"Which is your reasonable service."

Scarcely had the preacher got through the opening sentences of his discourse when it became evident that the congregation were listening to one of no ordinary intellect. Silence of an almost breathless description reigned throughout the large house of worship. Whether it was the fame of the young divine, the halo which has followed his sacred labours, or that undined feeling which riveted thousands at the preaching of him of Taras, might be difficult to say; but certain it is, that during the delivery of several of the passages a sort of spell-bound mystery seemed to hang over the faces of the entire audience.

His style of delivery is peculiar, particularly in relation to the emphasising of the words which form the key of his more finished sentences. While dwelling on what he described as the two-fold effect of the Gospel, the preacher's voice became, as it were, attuned to the subject, and he poured forth, without the least apparent effort, a flood of eloquence soft and thrilling as the music of Isaiah's song.

In his arguments there was nothing of the intensely profound or even the deeply logical; but the clearness of his statements and the practical power of his language brought home conclusions to the heart with all the force of the most fervid eloquence. The strength of Mr. Guinness lies in his truthful earnestness. You hear him laying down a great principle in devotional ethics, illustrating it by some familiar topic, and in the style of the early apostles of Christianity, bringing, with one sweeping sentence, all the influence of human sympathy to bear on the divine message of God's love to fallen man. One remarkable feature of the oratory of Mr. Guinness is the dramatic power which he wields in the pulpit. In depicting the justice of the Creator, the expression of his countenance added living force to his language; and even sentences in themselves little above the ordinary style of theological illustration fell on the ear with the most touching power.

The illustration of love in its spiritual acceptance the preacher gave in beautiful language. On the importance of self-sacrifice he dwelt at some length, and with the peculiar earnestness which marks all the strong points of his oratory.

The service of God is the greatest honor of the greatest of men; and adds to them the brightest crown of glory.

It is no abridgement of our liberty, to bind ourselves with a bond to God.

Those, who have the charge of many families, like magistrates and ministers, must take special care of their own.

When we cannot bring to God as many as we would, we must bring as many as we can. If we cannot reform the land, let us put away iniquity far from our own tabernacle.

The Record.

TORONTO, APRIL, 1858.

RELIGIOUS REVIVAL.

When, a few months ago, we experienced the first pressure of that commercial crisis, the effects of which have been so widely and so deeply felt, a hope was expressed by many christian ministers and writers, that the public calamity might be over ruled for spiritual good. We believe that already the trial has not been without some good fruit. Many, we trust, have felt the vanity of all worldly supports, and have been led to forsake the broken fountains at which they were seeking to satisfy their thirst, and to repair to Him who is the fountain of living waters, and who is a present help in every time of need. The pressure of circumstances has restrained many from worldly pleasures, and led them to seek at home, in the bosom of their families, in useful and religious reading, and in profitable meditation and reflection, that relief which their worldly business could not yield. The very leisure which many have enjoyed has given them a breathing-time, and afforded them an opportunity of considering their position and prospects with reference to eternity. Individual and family affliction is often blessed for the good of the soul. Often too, in times of general adversity, men are led to consider, and are constrained in their affliction to seek God early. This, we think, has already been the result of the recent fearful crisis.

Most of our readers, we doubt not, have seen notices of the very marked revival of religion, which has been taking place in New York, in Boston, and indeed through most of the New England and Northern States. An Exchange paper presents us with the following account of it:—

It is the opinion of the elders and members of the churches in those parts, that no revival, equal in extent and power to that which the churches are now enjoying, has passed over the country since the great awakening in New England in the days of Jonathan Edwards, and the present work far exceeds that in its extent. It is not marked by the intense enthusiasm and excitement that followed the preaching of Whitfield, or the revivals at the beginning of the present century, in which various physical convulsive demonstrations were witnessed among persons under conviction of sin, but on the contrary, it everywhere gives evidence of calmness, and freedom from wild and unregulated excitement. An unusual enthusiasm prevails, but there are no violent or extraordinary demonstrations anywhere. So far as we can judge from the accounts which have come under our observation, these revivals have, in almost every instance, commenced in the churches. The professed people of God have been made to feel the need of a more entire personal consecration to the work and service of their Master; they have felt their dependence upon God for their spiritual blessings, and have had a stronger and more practical faith in the efficacy of prayer. Feeling thus they have been more faithful in prayer—in the social meeting—in the family,

and in the closet, and God, in answer to their prayers, has graciously granted his rich blessing. Men of the world—those whose minds have heretofore been holly engrossed in business and pleasure, and who have given no thought to religious matters—have been made to feel, during the past few months, as they have never felt before, the instability of earthly possessions, and in this way their minds have been prepared to consider more candidly and seriously than ever before, the claims of God, their Heavenly Father, to the supreme homage, and to the best affections of their heart.

The New York papers have during the week given almost daily accounts of the truly wonderful revival which is being enjoyed in that city. It is a significant indication of the hold which the movement has taken upon the public attention that such a paper as the New York Herald should devote several columns to reports of the daily prayer meetings. The Tribune also a few days since had six columns of reports of the meetings in that city and other places, and a day or two after another detailed report indicating the progress of the work. The conductors of the press are generally good judges of what most interests the great mass of the public, and generally try to give their readers the latest information upon the matters which, for the time being, most deeply interest them. In this light the course of the papers alluded to in giving up day after day columns of room to reports of the religious meetings shows to what an extent the community are interested in the matter. The Independent in speaking of the interest in that city, says:

"It is now more than twenty years since New York was the scene of so general a revival of religion as is now in progress. Indeed the present work of grace is already more extensive and more impressive than were the memorable seasons from 1830 to 1835. The glad vision of the prophet is realized, and converts fly as clouds and as doves to their windows. Already the conversions of the past winter may be numbered by tens of thousands.

The most efficient agencies in the present work of grace have been the prayer meeting, and personal conversation with the impenitent by private christians. No grand machinery of effort at revival has been set in motion; no professed revivalists have been employed; no combinations for union have been framed; but christians have come together with one heart for prayer and praise; and those who have heretofore labored for Christ only by proxy, have begun personal effort for the salvation of souls. This new development of Christian activity, and of the resources of the churches in the piety and zeal of their individual members, must be of lasting benefit. Indeed, if these efforts shall continue in the spirit of humility and faith, we see not why the scenes of Jerusalem, of Samaria and of Antioch, should not be renewed in New York. God presses home upon every Christian his personal responsibility for the conversion of souls to Christ. Are you doing your duty?"

The New York Examiner in a leading article of the 4th inst. uses the following language:—

"Among the novel modes of singular efficiency and propriety, that have been developed, may be named a Methodist 'Prayer Meeting Association,' with a devout and influential layman at its head, which goes in a body from church to church, holding meetings, and calling upon the brethren to awaken and 'come up to the help of the Lord.' A number of churches have been awakened by this instrumentality, and powerful revivals are going on in consequence. It is estimated that more than a hundred 'business men's daily prayer-

meetings' have been opened in different parts of the country, since the original Noon Prayer Meeting was started in the North Dutch church. The Noon Prayer Meeting in the John street Methodist church, already crowds the main edifice, and the lecture-room is now thrown open for an additional meeting. The names of two or three well-known city politicians lately converted, are mentioned among the most fervent and zealous exhorters. Perhaps, however, the most wonderful display of Divine power ever seen in this or any other revival within the memory of man, is to be found in the uprising of the abandoned wretches on the Five Points, where hardened and imbruted outcasts of ten, twenty, or more years' standing, have pressed into the chapel of the Methodist Mission, casting away their abominations, and eagerly asking for the temperance pledge, for prayers, and what they must do to be saved. Twenty or more of this class—not children, or youth, but general adults in years and sin, often blotted and disfigured with infamous vices—are believed to have become truly penitent, believing and regenerate.

Such is the account which we have received of the work that is going on in the United States. Although nothing of so marked a character has been witnessed in Canada, we believe there has not been wanting evidence that God has been pouring out the gracious influences of His Spirit in many quarters, and reviving His own work amongst us. Indications of a gracious revival of religion have appeared in not a few of our own congregations. Let us hope and pray that the work may deepen and extend, and that many, who in the days of prosperity were living without God may be led to the discovery of the one thing needful. Let us individually and as congregations humble ourselves before God, and seek the reviving influences of His grace and Spirit, and thus we may find our recent public distress bringing forth the peaceable fruits of righteousness to the praise and glory of God.

A RIGHT ESTIMATE OF THE SABBATH.

1st. We should regard the Sabbath as the hallowed property of God. He expressly claims it as his own sacred property—He calls it "my holy day" which is not said of any other day in the week. The all-wise creator gave six days to man for his lawful pursuits and employments, but the seventh portion of Time, He hath reserved for himself—He hath kept it in his own hands, and claims it as his peculiar property. It may emphatically be called His day, because He is Lord of the Sabbath—He hath appointed and set it apart from ordinary and secular purposes for his own worship and service. He hath stamped it with the seal of his divine appointment and example, and appended his blessing to the observance thereof. This ordinance was instituted from the beginning of the world. It was co-eval with the creation of man, for no sooner was man created after the image of God, than the all-wise and beneficent creator instituted the Sabbath for his own glory, and for the benefit of man. There are some writers who (most erroneously) maintain that the Sabbath is merely a Jewish ob-

servance which has passed away. They would cast it among those rites and ceremonies which were peculiar to the Mosaic economy, and were abolished by Christ at his coming. But we utterly deny this. We confidently assert that the Sabbath had a place among the sacred institutes of divine appointment since the creation of man, and many ages before the Jewish economy was in existence, and is therefore of perpetual moral obligation.

2. The Sabbath should be regarded as holy. This day is peculiarly holy, because its Author and Proprietor is the holy one of Israel, who is of purer eyes than to look upon sin, and with whom is no unrighteousness at all; and also because it is set apart by God for holy purposes, and as commemorative of holy things. It is the hallowed day of God himself, all its duties and exercises are holy, and its language to us is "put off thy shoes from off thy feet, for the place whercon thou standest is holy ground." Holiness unto the Lord, is inscribed in most legible characters upon the Sabbath. In the language of Scripture, such things as are separated from common purposes and appropriated to sacred services, are said to be holy. Hence the vessels of the Temple were holy vessels—they were consecrated for the sacred service of God by his own command—they were to be used only in his worship and service; and as we utterly abhor the daring impiety of Belshazzar in desecrating those holy vessels and using them in honour of his false Gods, so we must regard the profanation of the holy Sabbath, as exceedingly wicked and criminal.

The Sabbath, then, is "the holy of the Lord." It is his hallowed property—his sacred day which he hath solemnly commanded us to remember, to keep it holy. We ought to have the same regard for the Lord's day as for his holy word; and as every time we read or hear His word, we should do so with reverence and devout attention, receiving it as the word of God himself; so we ought to enter upon the holy Sabbath with peculiar seriousness and in a devotional frame of mind. We ought to enter upon it as a consecrated territory (if we may so speak) where we are placed more immediately in the presence of God, whose day this is.

3. We should regard the Sabbath as "honorable" that is, worthy of our high regard and veneration as the Day of God, and as a sacred monument designed to commemorate the glories of creation, and the finished work of redemption, worthy of being honoured and observed as a venerable Institute which is coeval with the creation of man, and is placed by the finger of God himself among the ten commandments of the moral law—that holy law which is of perpetual obligation, for heaven and earth may pass away, but not one jot or tittle of the law shall pass until all be fulfilled. The same divine authority which commands us "Thou shalt have no other God before me,"—"Thou shalt not take the name of the Lord thy God in vain,"—"Thou

shalt not kill"—"Thou shalt not commit adultery," &c., says also "Remember the Sabbath day," &c. The one is just as morally binding as the others. You cannot escape the obligations of the law of the Sabbath, though you should go to the uttermost ends of the earth—though you should be on the bosom of the boundless ocean—though you should inhabit the solitary wilderness where no eye, save the eye of the all-seeing one would be upon you—you would be as much bound as ever to "remember the Sabbath day to keep it holy," because this command is an essential part of the moral law of God, which is of perpetual obligation. It is true that we do not now observe the Sabbath on the same day of the week which was originally appointed; for after the resurrection of Christ, the Sabbath was changed from the seventh to the first day of the week, in order that it might be thenceforward commemorative of the glorious resurrection of the Lord Jesus, who is Lord of the Sabbath. But this change as to the day (which is sufficiently warranted by the example of Christ and his apostles, and of the christian church from the earliest period) does not, and cannot, in the least degree, alter or diminish the moral obligation of the law of the Sabbath,—No, for it is the established Law of Jehovah, that in all ages from the creation of man until the end of the world,—the seventh portion of our time should be observed as the Sabbath of the Lord our God, which is to be kept holy.

4. We should call the Sabbath "a delight" that is, we are to regard it as a delightful season, as a precious privilege. We are to regard it with sacred pleasure, joyfully welcoming its return, reckoning it the best day of all the seven, and entering on all its duties and exercises with pleasure and alacrity. Yes, we ought to hail the Sabbath as the hallowed season which has been divinely appointed for our moral and spiritual improvement; when we are invited to lay aside the toils and cares of this world, and to attend to the all important interests of our immortal souls—a season which has been most wisely and mercifully appointed for the best interests of man. "The Sabbath was made for man, and not man for the Sabbath"—It was made, not to be a wearisome yoke or burden (as alas too many seem to regard it) but to be a precious boon and a sacred privilege to man. It is a blessed institution, even in a temporal point of view, affording a necessary periodical rest from the cares and labours connected with this world—affording rest in this respect, both to man and to the lower animals which are employed in his service. But in a moral and spiritual point of view, it is one of the greatest blessings ever conferred on this world of mankind, in as much as it is a *season of grace*—a day of salvation—a blessed means of sanctification and preparation for heaven, of which it is a sacred emblem; as the earthly Canaan was of the heavenly rest; and if the Sabbath was instituted even in paradise—if it was necessary for man in his primeval state of innocence, how much more necessary and important is it for man in his present

fallen condition! Now, seeing the Sabbath was made for the temporal and spiritual benefit of man, ought we not to regard it as a most precious privilege, and to make that improvement of it, for which it was graciously designed by our blessed creator? Shall we not call the Sabbath "a delight, the holy of the Lord and honourable"? Yes we ought! and were we thus entering into the spirit and the gracious design of this institution, the Sabbath would not pass away so heavily and so unprofitably as it does with too many; and there would be less formality and negligence connected with the private and public exercises of this holy day. Were we to regard the Sabbath as "a delight," we would take real pleasure in its various duties and exercises. Then there would be a most careful improvement of the sacred season, instead of wasting its early hours by sleep and self-indulgence. Then our prayers would be more frequent, more fervent, more copious. Then our study of the holy scriptures would not be that hurried and formal thing which is too common; and whether we read the Bible or any other good book, we would be concerned to derive spiritual instruction and edification therefrom. Then family worship would be religiously observed, and family instruction would be conducted by the parents with lively interest; and they would aim, not so much to fill the minds of their children with *speculative knowledge*, as to impress *their hearts* and to improve *their character*. Then, would the sanctuary be religiously attended, in the spirit of the devout Psalmist, when he said "I was glad when they said unto me, let us go into the house of the Lord." Then too, we would be concerned to have our hearts rightly engaged in the service of God—there would not be so many wandering looks, or so many careless hearers of the Word—and other people, instead of throwing off the responsibilities of devotional exercises upon the individual who ministers to them, would feel their own personal responsibility, and they would heartily engage in the sacred exercises of prayer and praise. Their united offering and thanksgiving would be presented before the same throne of grace; and thus we might humbly expect the blessings which are promised to those who call the Sabbath "a delight."

WORDS FOR THE TIMES.

Let it be well understood, that however plainly we may write, we have no prejudice against trade and commerce. Merchandize is rapidly becoming the controlling power: feudalism has passed away. The power of *hereditary princes* has been becoming less and less: that of *merchant princes* greater and greater. We cannot but regard this as a providential arrangement. Commerce is binding the nations of the earth together by interlinking their interests. New facilities of transport are narrowing the size of our globe, and bringing once distant nations into near neighbourhood. We trust yet to see commerce more fully sanctified to the service of the Lord. But just in

proportion as we value and honor it, we should be jealous for its purity, and ready ever to lift up the note of warning against every thing that is contrary to the law of God, and the spirit of Christ.

We only give expression to the almost universal sentiment, when we say, that the excess of the spirit of enterprise has recoiled upon us in the present period of bankruptcy and alarm, and that to this may be traced the financial difficulties that press alike upon the merchant, the farmer and the mechanic, upon the master and the servant, until, with well nigh beggared capitalists and unemployed operatives, calamity follows calamity, and every day reveals some new case of poverty and distress. It is not saying too much, to maintain that this undue extension of speculation, whether in lands or merchandize, this pressure of enterprise beyond what is really safe and lawful, springs from an idolatrous love of money. In proof of this, we might appeal to our times of prosperity; to the eager haste with which men pressed on to be rich; to the whole-souled earnestness with which they embarked in every promising business, in every hopeful speculation (and all speculations look hopeful). Or we might refer to our times of trouble and of difficulty, in proof of the same truth;—to the fierce and eager selfishness with which men seek to secure the remains of a past prosperity, when the crash has come—to the scramble which may be sometimes seen, to obtain a share of the fragments, when the wreck has really taken place. Illustrations might be multiplied, but they are unnecessary. Whether we look then to our past seasons of prosperity, or to our times of trouble, we see abundant evidence of that idolatrous love of money which the Bible so strongly condemns.

Our object is to endeavour to indicate a few great Scriptural principles of commercial morality; for it must be borne in mind, that amid all the high and peculiar doctrines of the Gospel, we are never to lose sight of the plain Christian virtues and moralities, which, in the Word of God, are bound up in these doctrines, in a tie of intimate and inseparable connection.

I. Faith in God and a remembrance of our relation to Him, must be carried into all the transactions of life. Do not banish God from his own world. "No," you say, "we will meet with God, by his appointment, on the Sabbath, in the closet, at the family altar." But would you fair buy and sell without one thought of Him, whose you are? Nay, you can not escape from his presence: in him you live and move and have your being. Whatsoever you do, in word or in deed, you are to do all for the glory of God. There is no conceivable transaction in which you can engage, in which the grace of God in the heart will not manifest itself in the life. Grace brings the whole man and the whole life into subjection. It is all-prevailing. The hand of the Lord meets us on every occasion. There is nothing, however common, in which the Spirit of God will not

vouchsafe guidance and strength to those who walk in the Spirit, and pray in the Spirit.

II. In every transaction, the Christian should practise the strictest honesty. Dishonesty of every kind is an abomination to the Lord. Justice is his delight. Dishonesty is not confined to unjust weight. To cheat in the quality is just as abominable in the sight of the Lord as to cheat in the quantity. The unfair trickery of the man who cheats the customs, or who represents his goods as better than they really are, God hates. The least twist of concealment or falsehood is abominable. Honesty is the true salt. Cast in the leaven of lies into the mass and you corrupt the whole. Christian men, the path is slippery; watch and pray that ye enter not into temptation.

III. There is a moral relation between capital and profit that should be well weighed by Christian men. This brings us to one of sore evils of the times. We cannot now fully discuss the subject, but we must look at it in some of its more obvious bearings upon Christian morality. One of the sins which most easily beset men, is to seek to realize profit where there is no capital to realize it from; or, what amounts to the same thing, to seek to realize larger profit than the capital will really bear. The man who has no capital should simply labour for wages, till he gets it. The man who has capital should never attempt to drive his business beyond what his limited capital will bear. It is immoral to seek by spasmodic efforts to realize large returns at the risk of others. A man is worth ten thousand pounds; he may legitimately borrow five, ten, or twenty thousand pounds more. But he can only do this on two conditions: First, that he fully and candidly represents his true position to those from whom he borrows; Second, that he uses what capital he thus obtains for the purposes for which he alleged that he borrowed, and as carefully as though it were his own. If he, by direct falsehood, or implication, or misrepresentation, convey to the lender the impression that he is worth more than he really is, then is he dishonest. If he speculates rashly, at the risk of the lender, or if he lives extravagantly, then he violates the law of righteousness.

Take another case. A man in business has met with heavy losses; his balance sheet shows that he cannot meet his liabilities. Does he retrench his expenses, tell his creditors how he stands, and make a manful effort to retrieve his position? This would be simple honesty. But it is not unusual for a man under such circumstances, to put on the appearance of growing wealth; to live even more extravagantly, and so for a time maintain his credit. This is downright dishonesty; and the every day life of such a man is a lying lie. At last he comes to ruin, and involves in his downfall, those who had befriended and trusted him.

Once more, a man is doing a profitable business, and has a good credit; but he wishes to make money faster than he can in his own business. He enters eagerly into some promi-

ing speculation. If in this he risks only his own capital, we cannot properly charge him with dishonesty. Yet we would remind him that no man liveth to himself; that he risks the happiness of others as well as his capital. The result of such a speculation may be to leave his family without food and without a home. He is the Lord's steward, and he may so embarrass himself as to be unable to give of his substance for the extension of the gospel of the kingdom. Are not the missionary objects of the Church suffering from this very cause at this hour? But in case he is indebted to others, then he risks their property as well as his own. If the speculation fails, he involves them in his ruin. They had not voluntarily shared the risk with him, for what he owed to them was on his legitimate business. He never intended that they should share the profit. He has selfishly and dishonestly squandered their property.

We might multiply instances, but these will suffice to illustrate the truth that no man can press his business beyond its due limits, or neglect his business, or speculate on the capital of others without their consent, or misrepresent his position, or live beyond his income without violating the laws of truth and honesty. A false standard of social life has been set up. The man who works for wages is regarded as occupying a less honorable position than the man who does business for himself. But the clerk or the mechanic with two pounds a week, is immeasurably superior, while living on his honest earnings, to the man who rides in his carriage and fares sumptuously at the risk of other people.

Let our present experience act as a warning. Let Christian men shun every appearance of evil, lest in any way they bring reproach upon the one name, which, above all others, they love. Let them, however hemmed in with difficulties, or beset with temptations, avoid every artifice, resist every temptation to commit even the least fraud. Let business be ever carried on in a prayerful spirit. If business is dissociated from God and from prayer, the Divine blessing cannot be expected. In all times of our prosperity or adversity, let the mind be kept open to the glory of God as the end for which we live, and the heart to the love of Christ as the constraining motive of all we do.

D. I.

SABBATH CONVENTION,

We have had Political Conventions to lay down the planks of political platforms, which may form the battle-ground for antagonistic political platforms. We have had Temperance Conventions to adopt measures for arresting the progress of that monster evil which is rolling its fiery flood with increasing volume over our fair Province. Last year we had a Sabbath School Convention, for the benefit of that useful and unostentatious institution, which has done so much to gather the lambs within the fold of the Good Shepherd. Why may we not have a Sabbath Conference, to consider

how best we may prevent the growing deterioration, and promote the better observance of a Day, which is the source of our rising nation's true glory, and the safeguard of all her most valued interests. In the neighbouring republic such conventions have proved eminently successful.

During the first three years of the eminent Dr. Justin Edwards' connection, as Secretary and chief Agent, with the American and Foreign Sabbath Union, organized in Boston in 1813, he attended fifteen general Sabbath Conventions, of which seven were State Conventions, at each of which from one hundred to five hundred delegates were present.

A Grand National Sabbath Convention was held in the city of Baltimore on the 27th Nov., 1814. It was presided over by the venerable John Quincy Adams, Ex-President of the United States, and attended by not fewer than seventeen hundred delegates, from eleven different States. To these efforts is mainly traceable the fact, that in a very short time numerous canals and railroads were closed on Sabbath, and mail routes to the extent of eighty thousand miles.

For several years past, agitation has been carried on in our Province on this great question. Sermons have been delivered; meetings have been convened; resolutions passed and petitions to the Legislature framed and forwarded.

These efforts, however, have been, at best, partial and temporary. They have been too spasmodic;—they have not been sufficiently simultaneous and sustained. Undoubtedly not a little good has been effected. Much valuable information has been communicated. Warm-hearted sympathy has been expressed. The tone of public sentiment has been rendered more healthy.

There has been, however, a lack of that thorough co-operation which is essential to success. Union is strength. This general union has been wanting;—not from any want of heart among the friends of the Sabbath, or unwillingness to labour in its advocacy, but from want of that system which is essential to combined action. We need to concentrate more thoroughly our energies and efforts. How best this might be effected would form a fit subject for the consideration of such a Provincial gathering. There are many other practical points connected with the general subject, on which, it is of the utmost consequence, there should be united deliberation. What seems specially required at present is, the organization of a "Sabbath Alliance," with its headquarters at a central point, and branches widely ramified through the Province. Thus would intercourse among the friends of the cause be promoted; information be more easily gathered and diffused; the practical expression of public opinion, when occasion required, be more expeditiously and effectually elicited, and that unity and system be imparted to the entire movement, which have been hitherto desiderated.

We would respectfully suggest to our esteem-

ed friends of the Kingston Sabbath Society, who have hitherto taken the lead in the matter, to correspond with the sister societies in Montreal, Quebec, and Toronto. Toronto, being the Seat of Government at present, would be the most suitable place of meeting,—and a Local Committee could easily be formed, by whom the details could be arranged. R. F. B.

PUBLIC WORSHIP—ABUSE—NEGLECTS—SUGGESTIONS.

Under these heads we would call attention to some things which have long appeared to us important, in connection with the question of religious revival, or, the efficiency of christian ordinances. It has been matter of concern both to pious ministers and intelligent hearers of the Gospel, that the services of the sanctuary are not more productive of benefit,—at any rate, that the good results are not so palpable to the observation of either, nor experienced on so large a scale as might seem reasonable to be expected, from the number of our religious appliances and observances. While we would gratefully acknowledge hopeful appearances, and tokens for good, in not a few quarters, even at the present time, it must, we fear, be owned, that the arm of the Lord has not been very remarkably revealed among us of late, and it concerns us earnestly to inquire into the causes of the Spirit being comparatively withheld from Zion's assemblies; and to consider whether means be not within our reach—speaking humanly—of infusing a spirit of deeper earnestness into the devotions of the Church, and realizing more extensive benefit from the ministrations of the pulpit.

We do not count much on new and extraordinary methods of excitement, although we are not sticklers for use and wont. But our reliance is, under God's blessing, on our ordinary means and privileges. The existing machinery, we believe, needs only to be worked with greater power; or, speaking as Presbyterians, our Directory for worship needs only to be faithfully observed, in its spirit, not merely its letter, to secure all the effects which some have sought for, by copying the artificial modes of those called technically revivalists, or expected from some very decided change of hands, or fashions, whether in the preacher's, or precentor's department.

We are convinced that a deep responsibility lies both on the ministers and hearers of the word, for the present state of things, and we would, while lamenting our own as well as others' unprofitableness, propose some inquiries, at least pointing to a remedy.

We are never to forget that the primary cause, of whatever deadness or sickliness is seen to affect the spiritual body, lies deep in the alienation from God of our fallen nature. We must reckon on the power of the evil heart of unbelief in retarding the spiritual progress of the pious; and we are not left ignorant that the craft of the devil, and the entanglements of the world, are in constant combination with the indisposition of the flesh,

to choke the word, and render it unfruitful.

We think the following faults, common in some respects to all churches, may be remarked among Presbyterians; indeed being, in good measure, abuses of privileges they justly value:—

First, valuing the right of private judgment, "the member" takes too aptly the position of judge or critic, instead of earnest listener, and docile disciple, when he enters his pew.

Second, being a part of "the interest," he is satisfied to take account of the state of the congregation outwardly; or how the concern prospers: instead of solicitously asking, 'how is it with my own, and others' souls.'

Thirdly, happily relieved from the restraints of an imposed, exclusive, liturgy, he too easily contents himself to be present at the prayer, instead of really, mentally, praying, as he stands,—how often with vacant gaze,—to wait on the expressions, which the preacher meanwhile indites and enunciates—sometimes well weighed embodiments of devout thought and desire, sometimes less appropriate and less calculated to edify, and, it may be, tempting the too willing, wandering mind, to exchange at the footstool of the throne itself, the position of suppliant for critic.

We do not seek here to discuss the question, how far it is an advantage, or otherwise, for worshippers to pray with book in hand. We heartily approve of our existing plan, and, omitting all other considerations, believe that peculiar advantage belongs to our mode, especially in adaptation to the various changes of Providence, as well as the varying states of Christians. The advocates of a liturgy may not be without some show of argument in the benefit which they attribute to known and familiar forms of words, in comparison with the less premeditated expressions of the moment. But there are dangers on all sides; and some Episcopalians candidly own the disadvantage of being restricted to a stereotyped phraseology. Our business is, however, rather with our own temptations and dangers; and the Presbyterian who boasts the Bible—not the prayer-book—might well exalt prayer more, and love Bible and Sermon no less, in his estimate of the ends of Church-going. Would that not in phrase only, but in all its serious import, "I go to pray before the Lord" described the aim and purpose of him who sometimes interrogates his brother merely thus: "Whom do you go to hear?" or, "Where heard you to-day?"

Fourthly, as might be expected of him who waits on word or sacrament, without 'diligence, preparation, and prayer,' the work once done is rested in—the impression is evanescent as the cloud!

It is not Romanists alone who rely on the *opus operatum*—the act—the form—the charm. Less grossly, indeed, many Protestants in name imitate the error.

The 'member' has done his part. He has been with his people—heard the minister of his

choice—occupied his pew in its season. He returns to dine—dissect, perhaps, the sermon—wards the praise or blame; notes the increase or defalcation of the auditory—reads—prays—some do, and inwardly digest the spiritual aliment, precious to them more than their bodily food. But how many more hear, and do not,—turn from the glass in which they saw themselves, and forget the sight. They read—they talk—they sleep. Religion is put apart till Sabbath comes again; the pew revisited in its turn, with market, and store; and the dull day borne with, rather than loved, till we “set forth the wheat again.”

We may return to this subject in another number. W.

THE ANNUAL STATISTICAL RETURNS.

Blank Schedules will be forth-with sent to all the ministers of the Church. We trust these will be immediately filled up and returned. It is of real importance that these returns should be promptly and carefully attended to. They are important because when correctly and carefully prepared, they present a trustworthy synopsis of the actual condition and standing of our several congregations, and of our Church as a whole. They are important too, because upon them may depend the action and legislation of the Synod. They are to be made up this year to 1st of May, instead of 31st, in order to give time of having them collected, arranged, and printed in time to be laid upon the table of the Synod. We trust there will be none who will neglect the injunction of Synod with reference to the matter.

We would request that all moneys for the various synodical objects be remitted without delay, as it is most desirable that all collections for these objects should appear in the statement to be presented to the Synod by the Agent. In order to appear in this statement remittances must be made on or before the 1st May.

Lest the blank schedule should not reach, or should be mislaid, we mention the various items in regard to which information is required. 1. Designation of congregation. 2. Name of minister. 3. Number of families connected with congregation. 4. Number of members. 5. Additions by examination. 6. Additions by certificate. 7. Diminution by death, removal, &c. 8. Number of Elders. 9. Deacons. 10. Managers or Trustees. 11. Diets of worship. 12. Average attendance, morning and afternoon. 13. Pastoral visitations. 14. Week-day lecture or prayer meeting. 15. Average attendance. 16. Number on roll of Sabbath school and Bible classes. 17. Volumes in Congregational Library. 18. Volumes in sabbath-school Library.

Financial Return.—Amount paid to minister, or in case of vacancy, amount paid for supply. 2. Sources of Stipend. 3. Amount contributed to college—ordinary Fund, and Building Fund separately. 4. French Canadian Mission. 5. Buxton Mission and Synod Fund. 6. Foreign Mission. 7. Widows' Fund. 8.

Presbytery's Home Mission Fund. 9. Bursaries. 10. Manse and Glebe, and Value. 11. Value of Church. 12. For liquidation of Debt on Church and Manse during year. 13. Amount expended on Library. 15. Miscellaneous Collections. 16 Total Congregational Contributions.

CAPE BRETON—REV. DR. H. McLEOD.

The following extract from a letter lately received from the Rev. Dr. McLeod of Cape Breton, will, we doubt not, be read with interest by many of our subscribers:—

SYDNEY, C. B., 20th Feb., 1858

The Canadian Church, I am glad to observe, is progressing rapidly. I hope, by the Divine blessing, it will yet, like the vine brought out of Egypt, fill the land. It is truly gratifying to see the number of Churches opened, and the number of ministers inducted week by week. The God of our fathers bless you, as a Church, more and more.

Here our field is not so extensive as yours. Consequently our progress is neither so rapid nor so observable. But it is sound and solid. In Cape Breton the Free Church is the only Presbyterian Church, with the exception of one small C. P. Congregation. We have now three Presbyteries; three Probationers; nine Lay Catechists; and about thirty-two places of worship. In connection with my own charge, we lately opened three places of worship. We can never forget our deep obligation to our brethren in Canada for their Christian liberality. Our Heavenly Father richly bless them.

A few weeks ago we lost one of our most devoted ministers, the Rev. Alex. Farquharson. He came to Cape Breton in 1833, and was the first Presbyterian minister who came to the Island. Never was there a more devoted missionary. Our worthy friend, the Rev. Dr. Burns, was instrumental in sending him to this country. Many a good deed has he done for the Colonies, and sending Mr Farquharson was not the least. Perhaps, upon the whole, there is not alive one who has done so much for the Colonies as Dr. Burns. His name, in connection with that of the late Mrs. Mackay of Rockfield, will ever be remembered here.

I am, yours most faithfully,

HUGH McLEOD,

Knox's Church, Beckwith.—The members and adherents of this Church, have been lately called upon to part with their pastor, the Rev. P. Gray, who has been translated to Chalmers' Church, Kingston. Mr. Gray had endeared himself to his flock, as well as to all who had the pleasure of being acquainted with him, by his kind; unostentatious manner, his deep and high-toned feeling, and his manly and unflinching defence of the principles of rectitude.

The warm interest he took in the welfare of his people,—the faithfulness he showed in all his intercourse with them—and the earnestness and fervour of his pulpit ministrations never relaxed during the eight years he laboured among them. The effects were manifested in a deep and growing attachment between pastor and people, as an expression of which, they presented him before his departure with a purse containing a sum of money; and now follow him with their prayers that a rich blessing may attend his labours in the wide sphere of usefulness to which he has, in the Providence of God been called.—*Communicated.*

DUNNVILLE.—We have pleasure in stating a fact which has recently come to our knowledge, viz. that Mr. Salmon Minor, an old and staunch friend of the congregation at Dunnville, has, without solicitation, presented the congregation with a most eligible site for a Manse, with garden attached. We are sure there are many in our various congregations, who, had they a like spirit, might bestow a similar gift, and thus confer a great and lasting benefit. We trust that not a few may go and do likewise.

CLOSE OF COLLEGE &c.—We direct attention to the notice of the closing of the College Session, and the various committee meetings that are then to take place. We trust many ministers and elders will be able to be present on the occasion. For the sake of convenience all the meetings will take place at the College. Refreshments will be provided for the friends who may be present, at 3 o'clock, so that it will not be necessary for them to leave the College premises until all the meetings are over.

General Ecclesiastical and Religious Intelligence.

DENISON CASE.—This case, which has been frequently referred to, and which has been regarded with interest, as involving the question, whether ministers of the Church of England can hold doctrines directly opposed to the Articles, has been finally disposed of by a legal quibble. Archdeacon Denison of course continues to occupy his position.

SCOTTISH EPISCOPAL CHURCH.—**BISHOP FORBES.**—No little excitement has been prevailing among the Scottish Episcopalians, occasioned by certain doctrinal statements contained in a recent charge by Bishop Forbes, who has long been known as holding extreme Tractarian views. Bishops Terrot, Ewing, and Trower have publicly protested against their brother Bishop. The protest itself however is in many points objectionable. An influential lay-committee, with Sir John McNeil as convener, has been formed to take such steps as may be necessary in the matter.

LONDON MISSIONARY SOCIETY.—**INDIA.**—It is proposed to send twenty additional Missionaries to India, in the course of the next two years. This will be an increase of income of £5,000 besides an outlay of £6,000. Of this amount the sum of £3,000 has been already received.

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.—The attention of the Christian community is directed to the subject of the connexion of the British Government with idolatry in India. The Edinburgh Indian Association is publishing a series of papers on this subject. It appears from the statements of several individuals connected with India, that large sums of money are still given by the British Government in India, for the support of heathen temples, Brahmins &c.

EDINBURGH MEDICAL MISSIONARY SOCIETY.—We have read with interest the report of the

Edinburgh Medical Missionary Society, the annual meeting of which was lately held. There are several Medical agents in the service of this Society viz., Dr. Wong Fung at Canton, Dr. Evans at Mirzapore, in India, and Dr. Paterson at Madras.

MISSIONARY OPERATIONS AT CANTON.—The warlike operations which have been carried on at Canton, have in the meantime interrupted all missionary work. During the past year, nineteen members had been added to the Mission Church of the London Missionary Society.

FREE CHURCH MISSION AT CALCUTTA.—**MR. RAJENDRA CHANDRA.**—Mr. Rajendra Chandra, who was for many years a distinguished student at the Free Church Institution in Calcutta, and was baptized in 1853, and who has recently finished with great distinction his medical studies in London, has been delivering addresses on the progress of Christianity in India.

FAREWELL BANQUET TO DR. LIVINGSTONE.—Dr. Livingstone previously to his leaving England was entertained by upwards of 300 of the elite of literature, science and art, at a farewell banquet. Besides Dr. Livingstone, the speakers of the evening were Sir R. Murchison, Count Platen, the Duke of Argyll, Mr. Baxter, M. P., Sir B. Brodie, Lord Ebury, the Bishop of Oxford, and the Bishop of St. David's. Dr. Livingstone was favoured with an interview with the Queen, who expressed the warmest interest in his mission. Dr. Livingstone subsequently delivered his final public address to the Students of the University of Glasgow.

ILLNESS OF DR. DE SANCTIS.—Dr. De Sanctis, whose name is intimately connected with the progress of Italian Evangelization, has been dangerously, it was for a time feared hopelessly unwell. His illness was in a great measure brought on by over-exertion and exposure.

THE ORGAN QUESTION.—There was incidentally brought up at a recent meeting of the Presbytery of Edinburgh, a discussion on this subject, in connexion with an overture with reference to the intercourse and correspondence between the Free Church of Scotland, and sister churches. Dr. Candlish, who introduced the overture, proposed that in the maintenance of ecclesiastical communion and intercourse, regard should be had to *purity of worship*. In this he had special reference to the introduction of organs into some of the Churches of the Presbyterian Synod in England. Dr. Hanna and others opposed Dr. Candlish. The overture was carried by a considerable majority. Dr. Guthrie has published a letter expressing his strong disapproval of the course of Dr. Candlish in this matter.

CHELLENHAM.—A new Church in connexion with the English Presbyterian Church, was lately opened by Rev. Dr. McCrie, who on the following evening, delivered a lecture in the Town Hall, on "The Martyr Bishops of England."

CIRCULATION OF THE BIBLE IN SPAIN.—In the course of two years 100,000 copies of the Bible, or separate bound portions of the Bible, have been circulated in Spain. The efforts of the

Priests to arrest the circulation of the Scriptures have hitherto been without effect.

FREE CHURCH COLLEGE.—The number of theological Students in the Free Church College has of late greatly diminished. They amount in all to 167. Formerly they have been at least 200.

CHURCH RATES.—Shortly before Lord Palmerstone's defeat, the second reading of a bill for the immediate and unconditional abolition of church rates, was carried by a large majority.

CONTRIBUTIONS TO FREE CHURCH SCHEMES.—For the nine months ending 15th February, 1858, there was an increase in the receipts for the Sustentation Fund, to the amount of £569 10 5, but a decrease in the amount applicable to the equal dividend of £101 6 4. There was a small decrease in the amount received for the Education Scheme. For the Foreign Mission Scheme there was a gross increase of £3,067 16 8.

HAVELOCK SCHOLARSHIPS.—It is proposed to establish in connexion with the Baptist College, Regent's Park, two scholarships for Indian Science, under the name of the "Havelock Scholarships."

COLLEGES IN THE UNITED STATES.—By the annual statement just printed, it appears, that in forty-seven colleges of the land there are 8540 students, of whom 2082 are professors of religion. There were during the last year 529 hopeful conversions. There are 987 who intend to become ministers. According to the fullest report we have ever seen, there are 122 colleges in the United States, of which 113 are Protestant, and 9 are Roman Catholic. Of the Protestant colleges, 16 are controlled by the Baptists, 18 by Methodists, 8 by the Episcopalians, some 11 by the Congregationalists, 2 by the Unitarians, and one by the Universalists, and the remainder (62) by the various branches of the Presbyterians.

PRESBYTERIAN CHURCH IN NEW BRUNSWICK.—We learn from the *Colonial Presbyterian* that a Bill has been introduced into the Provincial Legislature in New Brunswick for the incorporation of the Synod. The object is simply to enable the Synod to accept the conveyance of an academy or other building, and hold it as Synod property. The Bill, although opposed by some members of Established Church of Scotland, passed the Lower House. It also passed the Upper House, but with an amended title, which is in effect tantamount to a rejection.

NEW BRUNSWICK—A NEW SCHOOL BILL.—A new School Bill has been introduced into the Legislature of New Brunswick, which, it is said, will recognize the Bible.

FREE CHURCH, CALLS, INDUCTIONS &c.—The Rev. J. McIntosh, has been ordained to the pastoral charge of the congregation at Aberlour. The Rev. Mr. Trail of Inverness, has been called to the Tron Church Glasgow. The Rev. Mr. Milne has been inducted as minister of St. Leonard's church, Perth. The Rev. A. Bannatyne, of Warrenton, Northumberland, has been called to the vacant congregation of Union church Aberdeen.

THE REV. GEORGE STEVENSON.

The Rev. George Stevenson, lately our esteemed missionary in India, whose return is already known to our readers, has been received as an ordained minister by the Presbytery of Stirling, with which he was formerly connected. We quote the proceedings of Presbytery in his case, including his own speech. His career as a missionary to the heathen, and his connexion with our Canadian Church, have been very suddenly cut short. But we trust he may be spared for great usefulness in the Lord's vineyard.

PRESBYTERY OF STIRLING.

This Reverend Body met on the 2d instant—the Rev. Mr. Drummond, Clackmannan, Moderator.

The minutes of last meeting having been read, the Rev. Dr. Bent expressed the great pleasure he felt at again seeing in the midst of them the Rev. Mr. Stevenson, late of Tullbody, who, he understood, was to make a statement to the Presbytery in reference to the circumstances which led to his return from the missionary field to which he was recently appointed in India by the Canadian Church, and to his appearance that day.

Mr. Stevenson then addressed the Presbytery. He said—It is with no ordinary feelings that I now appear in the midst of you, beloved fathers and brethren, with whom for upwards of thirteen years I was associated in the work of the Lord, and from whom I parted not eighteen months ago for the foreign field, with very faint expectation of every meeting you again here below. When I took my leave of you it was with the purpose of proceeding to India, and of founding in Bengal a mission in connexion with the Canadian Presbyterian Church for the conversion of the idolatrous natives of India to the Christian faith. The Canadian Church wished a distinctive mission of its own, in a locality where no missionary had yet laboured, and where there was a sufficient native population; and at their meeting of Synod, in June 1856, appointed another labourer and myself to go forth to Bengal and form such a mission. Ultimately it happened that the brother appointed to go forth with me was prevented from doing so, and I was sent forth alone, but with the distinct assurance that I should not be allowed long to labour alone, but should immediately be followed by one or two younger labourers. On arriving at Calcutta, after consulting with Dr. Duff and other friends of mission in Calcutta, as directed by the Canadian Church, *Bancoorah* was fixed upon as the seat of the Canadian mission. *Bancoorah* was a place in the interior of Bengal, possessing a large native population—it was totally unoccupied by missionaries of any Church, and it contained three European residents—a judge, a magistrate, and a doctor—who was also an extensive indigo planter. To that station I proceeded in the middle of February, 1857, after spending a fortnight in Calcutta, making myself acquainted with the plans and operations of the different missionary bodies in the city. I remained at *Bancoorah* for three months and a half, endeavouring to acquire the vernacular language—uniting in the neighbouring villages with a catechist furnished me by Dr. Duff, and conversing on the subject of Christianity almost daily with English speaking young men, principally connected with the Government school at *Bancoorah*. While pursuing these labours, the mutiny of the Bengal sepoy army broke out at Meerut—extending to Delhi, and in a very short time spread over the whole of the Bengal Presidency. *Bancoorah* was one of those stations generally regarded as peculiarly unsafe, as there was a company of sepoys stationed there. It was wholly unprotected by British soldiers; it was the seat of a treasury, where a large sum of money was known to be

deposited, the produce of the taxes collected from a wide surrounding district, and it contained a few wealthy European residents. For a month after the mutiny broke out I remained at Bancorah, although at the jeopardy of our lives, till at length the hit of the catechist having been threatened by the sepoy at the station, he was compelled to withdraw, and forthwith left, along with his family, for Calcutta. The ladies at the same time were obliged to remove for safety to Calcutta. The catechist having thus been removed, it was impossible for me, not being acquainted with the language, to do any missionary work, and on all hands I was advised to remove to Calcutta, and pursue my study of the tongue. After remaining in that city upwards of two months, and matters becoming worse in the north-west provinces, and in the interior of Bengal, I was filled with deep anxiety what course I should pursue. The desire of my heart was to return to Bancorah, and labour there, but the state of the country around Bancorah, overrun by mutineers and plunderers (of whom no fewer than thirty thousand have been let loose from the prisons in Bengal by the rebellious sepoys) committing robbery and death, shut me out from taking this step. I was assured by persons most competent to give me advice that two or more years might elapse before evangelistic labours among the natives in the interior of Bengal could become practicable. At the same time, while waiting on the Lord for direction, I received a letter from the Convener of the Canadian Foreign Mission, acquainting me that their Synod had just held its annual meeting, and that in regard to reinforcements he could now say nothing, and that, until their Theological College was placed in better circumstances, he feared the Foreign Mission treasury would not be as amply filled as it ought—in short, I was left to draw the conclusion that instead of having one or two young men from Canada to labour along with me, as had been originally held out to me, I must for a length of time be left alone in my arduous mission. This intelligence, along with the disturbed state of Bengal, made me very unwilling to remain in Calcutta, and consume the scanty funds of the Canadian Church, while I was doing nothing but acquiring the vernacular language, while, by my return to Scotland, the Canadian Church might be husbanding its funds till they were in a condition to send out in quieter times, two or three young men, and thus plant a more vigorous mission. Distrusting my own wisdom, I submitted my views and feelings to Dr. Duff, and took his advice whether I should remain in India or return to Scotland. Mr. Stevenson then stated that Dr. Duff's views of duty coincided very much with his own, and that Dr. Duff has embodied his opinion in writing and sent to the Convener of the Canadian Foreign Mission, by whom it had been published in the December number of the *Canadian Record*.

Mr. Stevenson read Dr. Duff's letter, which appeared in the December number of the *Record*.

Mr. Stevenson then proceeded.—Acting on these views, and on the advice tendered to me by such competent advisers,—men whose praise is in all the Churches,—I sent letters to Canada in the end of August and beginning of September, resigned my connection with the Canadian Church as their missionary, and stating my resolution to return to the bosom of the Free Church of Scotland, from which I had received my ordination, and with which I had been so long connected. I find from their *Ecclesiastical Record* that these letters have been received by them; and I also find that, while deeply grieved, as I myself also am, at their Indian Mission being so abruptly closed, they feel that I was shut up in Providence to the step I have taken. Mr. Stevenson concluded by requesting that he might be received as an ordained minister of the Free Church of Scotland within the bounds.

Dr. Beith thought there could be but one opinion in the Presbytery about the propriety of acceding to Mr. Stevenson's request. They had listened with the deepest interest to the affecting statement he had just made, and could not but feel the utmost sympathy towards him. They knew the great difficulty Mr. Stevenson had at first in seeing the path of duty in going to India, and how he must have had much greater difficulty in making up his mind to return home. They knew, however, he was faithful in listening to what he believed to be the voice of God whether in calling him to go or to return. They all had the greatest esteem for his personal character,—they knew his value as a minister of the gospel, and how diligently and successfully he had formerly laboured, when minister of a church within their bounds. He rejoiced in the opportunity of again giving Mr. Stevenson the right hand of fellowship, and welcoming him as an ordained minister within the bounds of the Presbytery, and he felt quite assured he would be called to occupy some important sphere of ministerial duty. Dr. Beith therefore proposed that Mr. Stevenson, having resigned his connection with the Canadian Church, be now received as a minister of the Free Church within the bounds of this Presbytery.

Mr. Leitch entirely concurred in the proposal Dr. Beith had made. He, in common with the rest of the brethren, was overjoyed to see Mr. Stevenson back again among them. He certainly had taken a different view from Mr. Stevenson in regard to his duty to go to India; and since he left, he (Mr. L.) had frequently remarked how much Mr. Stevenson's presence was missed in the Presbytery. There was a tone of elevated piety about his whole bearing, his speech and actions, which he greatly appreciated, and thought very beneficial. As a Presbytery they had no authority to put Mr. Stevenson's name on the roll of members—this could only be done by the Assembly; but they had full power to do all that was now asked, viz., to receive him as a minister within their bounds.

Mr. Johnstone and Mr. Sawers concurred in all the statements of Dr. Beith and Mr. Leitch.

The Presbytery then passed a resolution, stating "that they had heard with much interest Mr. Stevenson's statement, expressing their delight in seeing him again among them,—most cordially agreed to comply with his request,—and in accordance therewith, declare him to be a minister of the Free Church,—admit him as an ordained minister within their bounds,—and tendered him the right hand of fellowship."

The Moderator, in his own name and that of all the brethren, expressed the deepest sympathy with Mr. and Mrs. Stevenson in the very severe ordeal through which they had been led.

PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

The Synod of Eastern Australia held their half yearly meeting in Sydney on the 4th November. The proceedings were spread over seven or eight days. The Synod was opened by a sermon preached by the Rev. Dr. Mackay of Sydney.

The Rev. William McIntyre introduced the following motion:—"That the Synod, considering that co-operation on the part of the Presbyterian Church of Eastern Australia with the Synod of Australia in connection with the Established Church of Scotland, in erecting a College within the University of Sydney, and providing for the accomplishment of the purposes of such College, particularly as regards the communication of religious instruction, is inconsistent with the maintenance of the distinctive testimony of this Church—resolve that such co-operation be abandoned and accordingly rescind the resolution relative to it adopt-

ed at a *pro re nata* meeting of this Court on the 17th of August last."

This motion was seconded by the Rev. William Grant.

The Rev. James Cameron then moved, "That the decision of the *pro re nata* meeting be confirmed." This was seconded by the Rev. Colla Stewart.

After protracted debate, occupying the greater part of two days, the Synod came to a vote, when the motion of Mr. McIntyre was carried by a majority of 13 to 8. The following members voted in the majority.—Rev. Messrs Salmon, Grant, W. McIntyre, Allan McIntyre, Alexander McIntyre, Sherriff, and McCulloch, ministers, and Messrs Thorburn, Black, Hamilton, Martin, McKinnon, and Mackay, elders. The following voted in the minority:—Rev. Dr. Mackay, Rev. Messrs James Cameron, Mackenzie, and Stewart, ministers; and Messrs Moon, Colville, Bowman, and Waugh, elders. From this decision dissents were lodged.

Dr. Mackay, convener, gave in the Report of the Committee on Education and the Colleges Act. The Synod approved of the same, and being convinced that it is the duty of the Church to take immediate action in the matter of education, resolved to appoint a collection to be made in all the congregations within the bounds. The Synod also re-appointed the Committee, with instructions to watch over the legislation of the Colony on the subject of education, with the view of obtaining for the people be'ing to the Synod their due share of the public moneys, so far as this can be done, with compromising our principles, for the education of their children.

Dr. Mackay gave in the Report of the Committee on Union with the Synod of Australia in connection with the Established Church of Scotland. The Report was sustained, and the Committee re-appointed, with instructions to take special care that it do not agree to any basis of union that does not contain a full and explicit enunciation of our distinctive principles, and provide for the maintenance of them not only in the administration of the internal affairs of the United Church, but also in its intercourse with other Churches. The Rev. Mr. Salmon was appointed convener of this Committee, in room of Dr. Mackay, resigned.

The Synod adopted the following deliverance regarding the relations between this Church and the Colonial Committee of the Free Church of Scotland.—"The Synod having come to know that the Colonial Committee of the Free Church of Scotland is under the impression that this Court has applied for ministers to certain ministers of the Free Church, and not to that Committee, deems it its duty to declare, as it hereby declares, that it has in no instance adopted, and has no intention to adopt, such a mode of application; and that any applications for ministers that may have been made to others than the Colonial Committee, have been made without the knowledge or sanction of the Synod."

The Rev. William McIntyre then moved a formula of questions to be put at the licensing of probationers, and the ordination and admission of deacons, elders, and ministers respectively. The formula is precisely similar to that used in the Free Church of Scotland.

The Rev. James Cameron moved the following amendment—"That whereas the Synod has never yet passed any law with respect to the questions to be put to office-bearers at their ordination and induction, and as this is a matter of vital importance, requiring the fullest consideration, the Synod deems it expedient to appoint a Committee to bring up a list of questions for the adoption of the Synod at its next ordinary meeting."

After considerable discussion, the Synod divided, when Mr. McIntyre's motion was car-

ried by a Majority of 11 to 4. From this decision Dr. Mackay and others dissented.

The Rev. Mr. McIntyre made the following motion:—"That a Committee be appointed to consider whether, in present circumstances, any steps ought to be taken, and if so, what steps, with the view of erecting and bringing into effective operations a College in connection with this Church, and which shall be conducted in accordance with its principles."

After some discussion, the motion was passed. Dr. Mackay and others dissented from this decision.

The Synod, after considerable discussion, passed the following deliverance:—"The Synod having heard the papers from the four ministers and three adorning elders in Victoria, in regard to their separation from the majority of the Free Church there, sympathising deeply with those brethren in the painful position which, as they believe for conscience sake, they have been constrained to occupy, while it declines to express an opinion on the merits of the question as between the aforesaid majority and them, both because it is not qualified to do so in the absence of all communication from the majority, and because such expression might be regarded as an attempt to review and judge of the procedure of an independent sister Church."

It being intimated to the Synod that there was a likelihood of a deputation from the Free Church of Scotland visiting the colony of Victoria shortly, it was unanimously resolved that the deputation be invited to visit this colony also. A Committee was appointed to arrange as to the time and manner of the reception of the said deputation, and to make all necessary arrangements as to the expenses and other matters connected with their visit.

The Treasurer presented his financial statement for the past six months, from which it appeared that the sum of £1319 10s 9d has been contributed for the Sustentation Fund for the last half year, which being divided among the ministers on the fund, affords to each of them a dividend for the half-year of £111 5s 10d., inclusive of the premiums of insurance on their lives; which sum the Synod ordered to be paid to each of these ministers accordingly.

The Synod adjourned, and appointed their next meeting to be held at Sydney in May next.

Communications, &c.

CHALMERS' CHURCH, KINGSTON—INDUCTION OF REV. P. GRAY.

To the Editor of the Record.

REV. AND DEAR SIR,—One of the most interesting and important periods of a congregation's history, involving, as it does, temporal and eternal interests, occurred in Chalmers' Church on last Tuesday evening. On that evening the Rev. Peter Gray, formerly of Beckwith, was inducted, by the Presbytery of the bounds, into the pastoral charge of this congregation. Almost all the ministers were present, but few, however, of the elders, whose presence on such occasions, as well as at all meetings of Presbytery is so desirable. There was a good attendance of the people, and the whole proceedings were interesting, solemn, and edifying.

The Rev. W. F. White preached an eloquent discourse, from Acts i. 11. The Rev. James Hume, Moderator, presided, put the usual questions and offered up the induction prayer. The Rev. Henry Gordon, in a happy, solemn and deeply affecting manner, addressed the Minister. From a rapid sketch of the duties and responsibilities of a Minister of Christ, and pastor of his people, he showed the importance of self-consecration to the work; constant and humble reliance for direction, wisdom, strength

and encouragement upon the great Shepherd and Bishop of Souls, who has promised, "Lo, I am with you always, even unto the end of the world."

The people were addressed upon the duties and obligations which the relation just formed imposes upon them by the Rev. A. Wilson. After congratulating them upon the happy circumstances in which they were that evening placed, and expressing his own and the presbytery's gratification at seeing them again, after so long a vacancy, settled with a pastor of their own choice; he pointed out the duty of respectful obedience to those whom the King of Zion has appointed overseers in his church, and into whose hands he has entrusted its government, showing that they were the more under obligation to submit to them in the Lord, not only from the express injunction of the Bible, but from their having been freely chosen, as their representatives and rulers, by themselves. Regular and punctual attendance upon the ordinances of Christ's appointment, was shown to be a duty implied in the pastoral relation, and urged alike by the respect which should ever be manifested to their pastor's feelings, their own spiritual benefit, and the influence which their example will exercise upon their families. The important duty of carefully guarding, while gross faults are not to be overlooked, the reputation of their pastor was also pointed out. He showed that the innocent, as even Christ himself did, may suffer from the tongue of the gossip and slanderer; and hence the importance of making all due allowance for him as a man of like passions as themselves; of listening cautiously to any evil report concerning him; of correcting as far as in their power, any prejudice that may arise against him upon light grounds; and of never, in any matter, condemning him unheard. The duty of aiding him in his arduous work by co-operating with him in his efforts to win souls to Christ, without officious intermeddling with his appropriate duties; and by their constant prayers, which will produce an affection towards him, and bring down that blessing upon his labours without which they will be vain, was also enforced. Nor was the duty of providing for their pastor an adequate support overlooked, but shown to be imperative, both as it respects his comfort, success and usefulness, their own profit, happiness and future prosperity.

The whole services were listened to with marked attention, and interest, and it is to be hoped that the good effects will be seen for many days, if not years to come. After the benediction was pronounced, the people gave their newly settled pastor the right hand of fellowship, and a hearty welcome at the door as they retired.

I must now mention what is not so common upon such occasions, but which if more attended to, both before as well as at such a time by congregations, might greatly tend to promote their prosperity. The following morning, at an early hour, a prayer meeting was held by the elders and people, at which fervent petitions were offered up to God, for his blessing upon the proceedings of the past evening, and their pastor. This was a good, and most appropriate beginning, and augurs well for the future, respecting this settlement.

A tea-meeting was given by the congregation in the City Hall, the following evening, which was very largely attended. The Rev. William Smart, who is the longest settled presbyterian minister in Canada, and who himself inducted the first Presbyterian Minister West of Brockville, at a place then called, "Little York," presided. On looking upon this aged and venerable minister, one could scarcely help thinking of the stupendous changes both in church and state, which have taken place since he was first settled in Canada. But this is not to the

point. The speeches were short and appropriate, and the whole evening's proceedings passed off in a happy and agreeable manner to all, and in a way most encouraging and gratifying to the congregation, and newly settled pastor.

At both the induction services, and tea-meeting, Brock Street Church was largely represented, rejoicing with their brethren in their joy and prosperity, and tasting the good, and manifesting the comeliness spoken of in the Psalm:—

"Behold how good a thing it is,
And how becoming well—
Together such as brethren are
In unity to dwell."

Kingston, March 11th, 1858.

W.

SKETCH OF MISSIONARY TOUR.

MR. EDITOR,—I have no doubt but your readers have been much interested by the communications of your correspondent "A. C.," on the Home Mission Field of the Presbytery of London. It is necessary that our church should be made aware of the magnitude of the work before it, and that its members should be stirred up to use greater efforts for securing a larger supply of Ministers, especially by encouraging young men of promise to enter our own Theological College.

Believing that such statements as those furnished by your correspondent are useful, and that they may be the means of promoting the devising of more liberal things for our brethren who are rapidly filling up our wide western dominions, I have taken the liberty of troubling you with the following lines.

By appointment of the Presbytery of Toronto, I recently visited the mission stations in the North Western portions of its bounds, and all that I intend, is to give a very brief account of the present state and prospects of our section of the Church in that locality.

The dividing line between the Presbytery of Hamilton and that of Toronto is understood to be that which separates the Townships of Arthur, Egremont, Glenelg, Holland, and Sydenham, from Luther, Proton, Artemisia, Euphrasia and St. Vincent, although in our labours we necessarily trench a little upon each other's territory.

The settled charges in the Presbytery of Toronto extend no farther North from Lake Ontario, than the townships of Esqueving, and Chinguacousy; nor West from Lake Simcoe, than the East side of the township of Essa. Thus within the proper bounds of the Presbytery of Toronto, there are in the North-West part alone, twenty townships in which we have no settled Ministers.

In some of these townships a reclaiming work is required, the presbyterians in them having been grievously neglected in the early stages of their settlement. For this purpose stations have within the last two years been opened in the East of Mono, Adjala, and in Essa, with every prospect of ultimately growing into pastoral charges. I preached at two of these stations on my recent tour, and found the friends very hearty in the cause.

The labours of the student who supplied these stations last summer seem to have been highly appreciated, and I have reason to hope that they were blessed both to old and young.

Leaving this older settled part, I turned westward passing between the townships of Mono and Mulnar into Melanethon, then northward into Osprey, were I spent a week preaching at a number of different places. This Township has been settled within the last eight years, and man are not been longer than from two to four years on their lands; but it is cheering to witness the extensive improvements that have already been made in

's cutting out of roads, the clearing of land and the erection of buildings, which are generally of a much better class than those usually found in new settlements: indeed this remark applies to all the newly settled townships that I have visited. The attendance at the various meetings, both on sabbath and other days, was very good, and the desire for stated supply of preaching was strongly expressed. The only visits hitherto paid on our account to this township have been by students, whose services though given to a very limited extent, have been much valued. A missionary would be required to devote his entire time to this township, preaching at four different stations, and I believe the people will be found both able and willing to bear the expense of a student missionary, for the summer at least, and by a little fostering, a pastoral charge may in a short time be formed, fully self-sustaining.

Leaving Osprey by the old St. Vincent road, I passed through a part of the township of Collingwood, which is at present but thinly settled, in which township we have as yet no stations, unless it be one on the town line, between it and Nottawasaga. By this route I came into St. Vincent, (a township with which your readers are already somewhat familiar.) In this, and parts of the adjoining townships of Euphrasia, Sydenham, and Holland, I spent ten days, including two sabbaths.

A part of St. Vincent has been settled at least twenty five years,—long and weary years of spiritual privation, to some of God's devoted servants, but who are now beginning to see an answer to their many prayers.

The whole land is now being rapidly filled up, and among the settlers are not a few presbyterians, from various parts of Canada; and also from Scotland and Ireland. The labours of our student missionaries, and the watchful care, and self-denying efforts of a pious eldership, assisted by a few devoted church members, have contributed much to the success of our cause in this locality for several years past.

The meetings here, both on sabbath and week-days, were remarkably well attended, many of the people attending night after night, although the places of meeting were miles apart. The prayer meetings conducted by the elders and some of the members on sabbaths and week-days, are kept up with much spirit; for this purpose regular districts have been formed, and the oversight of each has been given to some one of the members. While such meetings are usual at our stations, I think I am safe in saying that at few are they so well sustained, and apparently productive of so much good. I sincerely hope that ere long this interesting field will be supplied with a settled pastor.

Having taken leave of the kind friends in St. Vincent, &c., I took my journey to Artemisia, accompanied by a young man who came from thence purposely to be my guide. By a somewhat circuitous route, with a great part of the way very little travelled, we reached the Toronto and Sydenham road about four in the afternoon, and the place of our destination in Artemisia about seven the same evening.

The Toronto and Sydenham road (which angles through the townships of Melancthon, Artemisia, and Holland,) was opened by the government about eight years ago, when grants of land were made to actual settlers. By this means a large settlement was speedily formed. Besides the front lots, two additional lots on either side of the road have been laid out, and are being rapidly settled on. I preached in various parts of Artemisia, both on the front and rear ranges of lots, and also in the outskirts of Holland and Glenelg. This settlement is in a very similar position to Osprey, it has hitherto enjoyed only an occasional visit of a minister or missionary, and consequently the

people have not yet been organized into a congregation. The attendance at the meetings both on sabbath and week-days was most encouraging, and (as it was in St. Vincent) many came to several of the meetings—although held at considerable distance from each other,—and listened with the greatest attention to the preaching of the Word. I am satisfied that, with the blessing of God, the services of a faithful missionary for a few months is all that is required to gather together a large congregation. A missionary stationed about the centre of Artemisia might bring his influence to bear on at least one hundred presbyterian families.

Having accomplished all that I had anticipated in Artemisia, &c., I commenced my return journey by the Toronto and Sydenham road, and came to Amaranth, and West of Mono, where I had promised to spend a week, and to dispense the sacrament of the Lord's Supper. This is a new station, opened about a year and a half ago, and is connected with the congregation of Mono Centre: the settlers have been on their lands for the most part but a very few years. Here I had two services preparatory to the Communion, and one in the church at Mono Centre. I also held a meeting with the friends at Amaranth station, at which a committee of management was appointed, and steps taken towards the erection of a church. The sabbath was a very refreshing day, the school-house was filled with a most attentive audience, and forty-eight persons sat down to the table of our Lord, many of whom had not enjoyed the privilege for several years, and four professed their faith by that act for the first time. May the Lord make this first communion season enjoyed here, the beginning of spiritual prosperity to the station. On the evening of the sabbath, I preached to a small congregation in the church at Mono Centre. These congregations have had their patience considerably taxed, having given several calls to ministers, but hitherto without success, and no wonder if they should be somewhat disheartened. May the Lord of the harvest soon answer their prayers, in giving them a labourer after His own heart.

This terminated the duty assigned to me by the Presbytery. I might mention other stations within the region of which I have been speaking, such as those in Erin, Caledon, (East and West,) Sunnidale, Nottawasaga, and Collingwood Harbour, but I have already occupied too much of your space.

It was my privilege during the five weeks over which my tour extended, to preach the Word of Life thirty nine times, in twelve different townships; I was enabled also to visit seventy eight families at their own houses, for religious conversation and worship, a large number were likewise conversed with and examined for admission to the privileges of the church, and forty six children were baptized.

The above facts, which refer to a mere corner of our Home Mission Field,—may enable your readers to form some estimate of the work to which our branch of the church must give itself. Some means ought to be devised whereby the large numbers of presbyterians who are finding homes in our western forests, might be more frequently visited by ministers, organized into congregations at an early stage of their settlement, and otherwise cared for until able fully to support the ordinances among themselves. But I consider it enough in this place to call attention to the subject; it is one that has hitherto been too much overlooked by our Presbyteries and the church at large.

Oakville, March 10, 1858.

J. N.

Let sin, that worst of enemies, be conquered at home, and then enemies abroad will be more easily dealt with.

THE DESIGN TO BE SERVED BY THE PUBLIC ORDINANCES OF RELIGION.

'God is a Spirit, and they that worship him, must worship him in spirit, and in truth.' The worship of God whether public or private, is a most important duty, and the language of Christ teaches that there are certain requisites which are essential to acceptable worship. The service of God differs from the observances of superstition, inasmuch as the one is founded in knowledge, the other is fostered by ignorance. The more extensive our knowledge of God, and of the reasons of his service, we shall be the more confirmed in our duty, and be the more anxious to perform it aright. It will perhaps be of advantage to some who desire to worship God in spirit and in truth, to present a few reflections respecting the design to be served by the Public Ordinances of religion.

The Public Ordinances of religion are designed to bring mankind together—

1. To honour God. The whole creation bears witness for God, and shows his wisdom, power, and goodness, to be unsearchable, but man alone of all that live on the earth possesses the capacity to acknowledge his excellence and tell his praise. The irrational and insensate parts of creation bear witness for God, to an extent corresponding to the place assigned them among his works. Is it not fitting then that man should bear testimony for God to an extent corresponding to the exalted rank which he holds among the creatures of our globe? The powers and faculties by which he is distinguished from the rest of the creatures with which he is surrounded, as they increase his indebtedness to God, so they increase his obligation to exercise these endowments for the honour of God. He stands pre-eminent above all the terrestrial works of God, and thus the rank assigned him in the scale of being, teaches that he ought more conspicuously to show forth his praise, and bear witness for his glory.

Man as a social creature experiences expansion of mind and elevation of feeling, by the assembly of others who hold the same views and cherish the same feelings, respecting some important object. And were our heart right with God, the company assembled to worship him would have a more animating effect upon our mind than anything pertaining to time. Angels incite each other in their song of adoration,—they cry one to another "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory." The redeemed in heaven unite with heart and voice in singing glory to God, and to the Lamb. And if we see God as he is revealed through Christ, are brought under the reconciling influence of the cross, and are animated with the love thus displayed we shall rejoice when he is honoured, and feel glad in the assembly of those who profess thus to show forth his praise. The exercises of the sanctuary are in themselves elevated, and elevating, so that the presence of others who are apparently of the same mind and heart respecting the claims of God, will give the exercises a peculiar influence, making us feel like the Psalmist when he said, 'I was glad when they said unto me, Let us go into the house of the Lord,—I have loved the habitation of thy house, and the place where thine honour dwelleth.'

The Public Ordinances of religion are designed to bring the people of God together—
2. To advance the honour of God in the world. We may honour God in our heart, we may honour him in our intercourse in the world, by regulating our conduct by his word, but when we assemble together in his house to engage in its exercises, we, by the very act, testify to the world that he is worthy to be worshipped. 'All thy works praise thee O Lord, and thy saints bless thee.' There is a

difference in the kind of testimony borne by the different parts of creation, and the language of the Psalmist implies that there is a party of mankind who do not bless God. This increases the reason why they who do not acknowledge him, should publicly assemble together to bear testimony before those who forget him, or refuse to give him the honour which is his due, that he is worthy to be honoured and worshipped by all mankind. It is not enough that we pray to God in the closet—this is to be seen by God alone. It is not enough that we worship in the family—this is to bear witness for him in our domestic circle only. But it is fitting that as social creatures we should assemble together and engage in those exercises by which he is publicly honoured,—that we should worship him before all men, as supreme over all, glorious in every excellence, our great benefactor, and as the God and Father of our Lord Jesus Christ—the God of redemption. Whether we consider the church under the Patriarchal or Mosaic dispensation, or the injunctions and promises then given, we find that one important design to be served by her institutions was to advance the honour of God in the world. When the church was in its lowest state—was confined to the family of Noah, we find him a preacher of righteousness. And the language of God by Moses and Isaiah, teaches the same lesson,—“Keep therefore and do my statutes and judgments, for this is your wisdom and understanding in the sight of all nations which shall hear all these statutes, and say, surely this great nation is a wise and understanding people.”—“Ye are my witnesses.” The Jewish nation constituted the church of God under the Mosaic dispensation, and by keeping all his appointments, they gave testimony in honour of Him who had chosen them and blessed them with his favour. The prayer of the Psalmist is founded on the same principle when he says,—“God be merciful to us and bless us; and cause his face to shine on us.—*That thy way may be known upon the earth, thy saving health among all nations.*”

The gospel of Christ is expansive in its nature and influence,—it is expressive of the mind of Christ, and is pervaded with his spirit. Christ during his public ministry testified wherever he went to the claims of God to be honoured, and on the sabbath he was regularly found in the temple, or in some of the synagogues, uniting with the professed worshippers of God in their religious services. As was the character of Christ, so is the character of his gospel, and all who are brought under its influence are, according to the extent of that influence and as their circumstances admit, led to reflect the spirit of the gospel. This was seen not only in the Apostles to whom the commission was personally given by Christ “to preach the Gospel to every creature,” but in the first believers, who, when driven from Judea by persecution, preached the word wherever they went. “No man liveth to himself,” is the maxim of the Gospel, and, therefore, they who are moulded into its truth and animated with its spirit, feel their heart drawn out with anxiety, that God should be worshipped by all mankind. They feel anxiety that others should be brought under the influence of the Gospel, as it is only thus that they can glorify God and enjoy true happiness. When, therefore, they understand the full amount of their privilege, and all that is comprehended in their duty, they will feel that their assembling together is not merely to give unto God their individual act of worship, but to recommend him to others. The language of their acts of worship is: “All ye lands serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God: it is he that made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts

with praise. Be thankful unto Him and bless his name: for the Lord is good; his mercy is everlasting, and his truth endureth to all generations.”

The public ordinances are designed to bring us together—

3. To obtain spiritual benefits, suited to our wants. In all the arrangements and requirements which God has made respecting his service, he has inseparably connected the happiness of those who obey him with their regard to his will, so that the more devoted they are, the greater is their happiness, and with all the ordinances which he has appointed, he has not only connected his own glory but the communication of blessings as his worshippers require. There is a suitableness in the exercises of his house for elevating the feelings, animating the affections, and drawing out the desires, as well as for instructing the mind, and when they are engaged in the right spirit and manner, these benefits are more or less enjoyed.

Man needs blessings of various kinds: to be instructed in duty; to be strengthened for duty; to be encouraged to duty. All these benefits are enjoyed by the devout worshipper. The promises made to the people of God are many, great, and precious, but the promises connected with the exercises of the sanctuary are more special and remarkable. “The Lord loveth the gates of Zion more than all the dwellings of Jacob;” “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors;” “Where two or three are gathered together, in my name, there am I, in the midst of them.” These promises meet the necessities of man as an intelligent and moral creature, and show how important the public ordinances of religion are, in the estimation of God, as the means through which he communicates the gifts of his grace, for the salvation and comfort of men. They who do not enjoy any benefit from these ordinances are taught by these passages that this is not according to the purpose of the Fountain of Grace, but must arise from some counteracting cause connected with themselves, from the state of their heart, in relation to God, or to the gifts of his grace, or from the spirit and manner in which they attend on these ordinances.

An important question is thus suggested, viz.—How should we attend on these ordinances to honour God, and enjoy the benefits which he communicates through them? We must however postpone in the meantime the consideration of this point.

Y. M.

SABBATH SCHOOL REPORT—PICTON.

Mr. EDROX—Permit us to lay before you the report of the Presbyterian Sabbath School, Picton. It is our annual report, and we hope that at the close of another year's labours, a few remarks may not be deemed untimely as we believe it to be your desire to afford through your excellent paper, all the information that could be gleaned regarding this most important subject.

Visiting—Each Sabbath a teacher is appointed to visit the absentees, and enquire why they were absent. This is a most important means of Sabbath School success. Constant visiting creates a friendly intercourse with the parents, and does much to make them interested. It tends to make them see that their children have their lessons, and that they do not, without good reason, absent themselves. One and all of us have been most kindly received, and have had many thanks bestowed upon us, many blessings uttered, and numerous invitations given to return soon. What lessons of daily life are learned—what a field of observation for the faithful teacher. In one house is great poverty,—in another much contentment—in one, deep depravity—in another, a

prayerful spirit—in one, grief—in another, joy—in one, exemplary living—in another, great vice, chiefly drunkenness, that dreadful curse and awful scourge which tells us such a fearful tale of our fallen race—which blunts the prospects of many a family, and often hurls them into the fathomless abyss which makes the once kind and tender husband cruel and hard-hearted; and causes the fond and loving mother to forget the child she loved. As Sabbath School teachers, and as christians, often should our prayers be offered up, that this great and crying evil may soon be rooted out, and that the wailing, the lamentations, and the cries of the destitute and the suffering may be heard.

Tracts, Books, and Papers—Every little child is made a tract distributor. Every Sabbath the teacher receives the old tract and gives out a new one. The little library books are changed in a similar manner. The *Child's* and *Children's Papers*, are given out once a month. Of the former, 70 copies are taken—of the latter, 105. The children are told to give these little messengers (the tracts) to their parents, their relations, their friends, or to any little boys or girls; in short, to all around, or send them to any that cannot read, and distribute them in every way. We find that they have a most beneficial effect. If the parents are worldly, we give the children a tract on worldly mindedness; or drunkards on drunkenness; or infidels on infidelity, and so on; and, most unaccountable as it may appear, if there is a tract bearing on the sins of the parents, that is the very tract that the children in general select. We cannot estimate the good that may have been accomplished in this way; but God has said “out of the mouths of babes and sucklings have I perfected praise.”

Monthly Missionary Meetings.—On the first Sabbath of each month, a missionary address is given on the different missions in various parts of the world. We thus endeavour to give them information regarding missions—try to beget an interest in their young minds, and impress upon them the necessity of doing all they can for the poor heathen. A collection is at the same time taken up to be devoted to missionary purposes. The Congregation are invited to attend.

Class for Singing.—This has been found to be very attractive to the children. Looking over the school during the time of singing, there is not one little child but is trying to join in the simple and easy hymns, take his or her part and swell the chorus in singing the praises of the Almighty. Once a week this class is held with very good attendance. Take up one of our Christian newspapers and you will generally find an article on sacred music, regretting that the singing is so discordant. How can it be otherwise—for how few of our children are taught? Train up the children to sing, and there would be little doubt that the vocal praises of our congregations would be greatly improved. It is just in a measure as difficult for a person who has arrived at mature years to learn the A B C of music, as it is that of letters. If parents would only devote one hour every week for the purpose of teaching their children sacred music; and each Sabbath School had a class attached, what a change would come over our singing. If parents cannot sing, get another or some more of the families to join. Reports are unavailing. Let us put our hands to the plough and train up the rising generation to sing the praises of the Lord. Often have we passed not only the houses of our own, but of other denominations—yes, even of Roman Catholics, and heard them singing perhaps, “the Happy Land”—“Little Things,” or some other favorite little tune. A thrill of pleasure and delight ran through our hearts, and we felt thankful that we could in any way be made the instruments

of Protestant Holland choosing Mammon before God—merchandise before righteousness and mercy, joining in the persecution and extermination and bringing their ships and troops and batteries against a Christian stronghold, which the heathen government had found impregnable.

So the Christian tortures of Simabara were taken; and there was a massacre of Christian martyrs, such as makes one wish the history were untrue. And after the massacre, over the scenes of this great martyrdom, was published this infamous blasphemy:—

“So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head.”

And that completed the first epoch of the history of Christianity in Japan. Of the Christian Japanese,—who at one time could be numbered by hundreds of thousands, and of whom so many professed a good profession even unto death at Simabara—there remains now, I suppose, not even a scattered remnant. The second epoch is just commencing.

In 1852 Commodore Perry started with the American expedition to Japan, and in 1853 he returned, having concluded a treaty with the government of Jeddo. Some people who expected unreasonable things from this expedition, and who do not know how much it accomplished, are disposed to look contemptuously on its results; as if the policy of centuries was to be completely overturned in a day; as if distrust could be wholly removed and confidence wholly restored, by the visit of a half-a-dozen ships-of-war; as if it were nothing that larger privileges and freer intercourse were secured than ever before,—that two new harbors were open to us,—that provision was made for the residence of our Consul-General at Simoda,—and that the insidious inscription over the grave of the Christians at Simabara is thus practically disavowed and belied by the same power that so cruelly set it up.

But Commodore Perry's squadron could not introduce Christianity, although Christian ministers buried the dead, and prayed to God publicly, at Simoda and at Hakodadi. Sunday Christian books in Chinese characters, left among the people, on the sly, by a chaplain were carefully collected by the authorities and returned. The squadron could not disseminate the Gospel; that was not its object. It could open the way for the Gospel, and it has done so.

Our Consul-General (Townsend Harris, Esq.) has not been idle during the year he has spent in Japan. Last June he concluded with the Japanese authorities a convention by which it is admitted (with other and important privileges) that American citizens may reside permanently at Simoda and Hakodadi. There is no limitation, no reservation. After the 4th of July next, the date from which this article of the convention is to take effect, the American Board of Commissioners for Foreign Missions may send missionaries to Japan as freely as it now does to China.

It will not be like sending missionaries to India or to Africa. There is no tropical sun to cut them down with fevers, or to scorch out all their life. There is a climate temperate, salubrious, like our own; a country rich and beautiful, and destined to be closely connected, before long, by commerce, by mail steamers, with the Old World and New.

Before long, Hakodadi will be a place of rendezvous for the great whole fleet of the Pacific, as Honolulu is now. Our Captains and sailors will be coming in there, and merchants and shopkeepers will be coming to supply their wants. There will be Americans there, good (let us hope) as well as bad, but I fear more bad than good. Shall there not be missionaries too? The experience of missions where Christianity has been before commerce, missionaries before merchants,

teaches us that there is an advantage in being first on the ground.

Truly, God is overturning among the nations, and breaking down the barriers to the progress of His Kingdom; that that Kingdom may come speedily, let us pray continually, and work “while it is day.”—Independent

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the 23rd February. Messrs. Blain and Duncan were appointed to attend the meeting of the Home Mission Committee, and to request two missionaries for this Presbytery.

The Overture on the subject of a Mission to the North American Indians was approved of. But it was suggested, in connexion with it, that the church should duly consider the spiritual wants generally of the Hudson Bay Territory, and of Vancouver's Island.

The Overture on the Home Mission was considered. The Presbytery did not think that a fund for supplementing weak congregations was practicable, but would recommend that missionaries supported by the Synod be appointed to search out, and labour among destitute Protestants.

The Overture on Probationers labouring as missionaries was considered. The Presbytery agreed to recommend that missionaries not regularly called by churches in this country, nor regularly designated, should labour for a year after their admission, but none others.

The Overture on a Barrier Act was considered and approved of.

The Overture on Romish Baptism was considered. The Presbytery agreed to recommend that the church do not decide on the validity of Romish Baptisms, but leave each session to act as they see proper in each particular case.

It was agreed that Dr. Mair's memorial on the subject of the use of intoxicating wine at the Lord's Supper be considered at next meeting; and the clerk was instructed to give notice of this to the other members of committee.

The Treasurer of the Home Mission Fund presented a statement of his accounts. Congregations who have not sent in their collections, would do well to do so immediately.

Mr. Campbell from Bethesda Church, appeared; and in behalf of that congregation, requested that authority should be given to choose office-bearers. This was granted, and the Rev. W. J. McKenzie, with Messrs. Harstone, Haig, and Ross, were appointed to act as assessors, till office-bearers were appointed. Also it was requested that the Presbytery grant regular supply of sermon. This it is hoped all the stations will have, after the next distribution of missionaries.

Session records were ordered to be given in at next meeting.

Messrs. Bowie and Duncan, and Mr. Carruthers, elder, were appointed to visit Percy and Seymour; and Mr. McKenzie, Bethesda Church and Alnwick, with the view of getting each station to contribute a definite sum to the Home Mission Fund.

The Presbytery appointed its next meeting to be held at Cobourg, on the 1st Tuesday of May, at 11 A. M.

JAMES BOWIE, Pres. Clerk.

PRESBYTERY OF MONTREAL.

ORDINATION AT ST. EUSTACHE.

The Presbytery of Montreal met at St. Eustache, on the 26th February, for the ordination of Mr. Alexander Allan, as minister of the United Congregations of St. Therese, St. Eustache, and Grand Freniere. The edict was re-

turned duly attested, and no objections having been offered, Mr. Henry of Lichute, preached an excellent and appropriate discourse, after which the usual questions were put to Mr. Allan, and being satisfactorily answered, the Presbytery did solemnly set him apart by prayer and the imposition of hands, to the office of the holy ministry, and inducted him into the pastoral charge of the three congregations. Mr. Allan having received the right hand of fellowship from the brethren, Mr. Campbell and Mr. Kemp addressed the minister and people in suitable terms. Mr. Allan having agreed to sign the formula when required, his name was added to the roll of the Presbytery.

The Congregation on retiring gave a most cordial welcome to their minister. The sermons on this occasion were of a most lively and interesting kind. This settlement has been most harmonious, and promises to be most beneficial to the interests of this important locality. Mr. Allan enters upon his ministerial labours in circumstances most favourable to the success of the Redeemer's kingdom in those parts.

A. F. KEMP, Pres. Clerk.

PRESBYTERY OF KINGSTON.

This Presbytery met, according to adjournment, on the 9th of March, 1858, in Chalmers' Church, Kingston, at four o'clock, P.M.

The Rev. W. Smart and P. Gray being present, were asked to sit and deliberate with the Presbytery.

The case of the induction of the Rev. P. Gray was taken up. Mr. Wilson certified that the edict had been duly served. No objections having been offered, the Presbytery agreed to proceed with the induction.

A large deputation from the Storrington Station appeared, but the hour for induction having nearly arrived, they were requested to return next morning, and the Presbytery adjourned.

Sederunt at 6 o'clock, P. M. The Presbytery proceeded with Mr. Gray's induction. (An account of the induction services will be found in another column.)

On the following day, the Presbytery again met. The subject of the Home Mission supply was taken up. It was agreed to apply to the Home Mission Committee, at their ensuing meeting, for a student to labour within the Presbytery's bounds during the summer months.

Mr. Gray was added to the Colportage Committee.

The Storrington deputation appeared, and were heard at considerable length. They urged strongly the importance of having the Congregation there organized as soon as possible; and were anxious to have a pastor settled amongst them with the least possible delay. They were unanimous in requesting that Mr. Shaw's labours amongst them should be continued, in the meantime, and intimated their readiness to support him. The Presbytery were much gratified with the feeling manifested, and appointed the Rev. Messrs. Gordon, Wilson, and Gray, ministers, and Mr. McLaughlin, elder, a committee to dispense the sacrament of the Lord's supper at Storrington, and organize the Congregation there, as early as convenient. The Presbytery also granted the request of the deputation in reference to Mr. Shaw's labours amongst them, in the meantime.

Next ordinary meeting of Presbytery was appointed to be held in Brock Street Church, Kingston, on the second Tuesday of April next, at 10 o'clock, A. M.; the moderator to preach on the previous evening, at the same place.

JAN. A. THOMSON, Pres. Clerk.

The Ecclesiastical and Missionary Record.

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