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*D. Kennedy Esq.*

# 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. XI.

TORONTO, MAY, 1855.

No. 7.

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### CONFORMITY TO CHRIST.

Thou blessed Saviour, sacred spring,  
As clear as crystal glisten;  
Thou stream of blessing, pure and free,  
All splendour of the cherubim,  
And holiness of seraphim,  
Is darkness when compared with thee!  
O Thou, my pattern here,  
Make me thy image bear;  
My all in all!  
Ah, teach thou me,  
And let me be  
All pure and holy like to Thee.

Oh, gentle Jesus, as thy will  
Was subject to thy Father's, still,  
Yea even unto death resigned;  
Ah, let me thus like Thee be passive,  
My heart and will to Thee submissive,  
Guided entirely by thy mind;  
Like Thee may I be mild,  
And gentle as a child,  
As docile too!  
Ah, teach thou me,  
And let me be  
Meek and obedient, like Thee!

—Tholuck's Hours of Devotion.

### KNOX'S COLLEGE—CLOSE OF SESSION.

The closing exercises will take place on Wednesday, 2nd May, at 11 o'clock, a. m.

### HOME MISSION COMMITTEE.

The Home Mission Committee will meet within Knox's College, on Wednesday, 2nd May, at 3 o'clock, p. m.

The following are the names of the members of Committee, viz:—The moderator Dr. Burns, Dr. Willis, Messrs. Lowry, Ure, Young, Reid, Roger, McLeod, J. Smith, Gregg, Burns, Boyd, McMurray, Duncan, Wardrope, D. Fraser, Inglis, Clark, Qum, D. McKenzie, Scott, T. McPherson, Sutherland, King, Irvine, Siark, McRuar, Dr. Bayne, ministers; and Messrs. McMurrich, Shaw, Henning, Jeffrey, McGlaughlin, Stewart, (Kingston), Redpath, Court, Kennedy, of Bytown, Begg, McMillan, McLellan, and Mair, Elders. Rev. R. Ure, Convener.

### PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the usual place, on Tuesday 1st of May, at 11 o'clock, a. m.

T. WIGHTMAN, Pres. Clerk.

### PRESBYTERY OF PERTH.

An adjourned meeting of this Presbytery will be held in the city of Ottawa, on the second Tuesday of May, at 7 o'clock, p. m.

S. C. FRASER, Pres. Clerk.

### PRESBYTERY OF BROCKVILLE.

The next ordinary meeting of this Presbytery will be held at Spencerville, on the first Tuesday of May, at 11 o'clock, a. m.

JOHN McMURRAY, Pres. Clerk

### PRESBYTERY OF COBOURG.

The next meeting is appointed to be held at Cobourg, on Tuesday, 1st May, at 12 o'clock noon.

JOHN SCOTT, Pres. Clerk.

### PRESBYTERY OF HAMILTON.

The next meeting of this Presbytery will be held in Hamilton, on the second Tuesday of May, at 2 o'clock, p. m.

M. Y. STARR, Pres. Clerk.

### PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at Woodstock, on the second Wednesday of May, at 10 o'clock, a. m.

J. SCOTT, Pres. Clerk.

### PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in the usual place, on the third Wednesday of May.

D. FRASER, Pres. Clerk.

### PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Kingston, on the second Wednesday of May, at 10 o'clock, a. m.

W. GREGG, Pres. Clerk.

### MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of Montreal, and within Cote Street Church, on Thursday, the 14th day of June, 1854, at Eleven o'clock a. m., and will be opened with Sermon as usual.

### TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for licensure.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:—

"At \_\_\_\_\_, the \_\_\_\_\_ day of \_\_\_\_\_, one thousand, &c., years, which day the Session of \_\_\_\_\_ having met and been constituted, (*inter alia*);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their representative, willing him to have in view, in all his actings, the best interests of the Church and the glory of God, and they authorise the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., Moderator (or Clerk) in the case may be.

WM. REID, Synod Clerk.

### PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton, on the 10th day of April.

The following are the principal items of business before the Presbytery:

A call from Niagara, in favor of the Rev. Mr. Pirie, was laid on the table, of which call Mr.

Prize intimated his acceptance. At an after diet, Mr. Pitt's trials were sustained, and his ordination appointed to take place on Wednesday 25th April.

A call was laid on the table from Blenheim, in favour of the Rev. John Gillespie. The Presbytery agreed to delay action in the matter of the call, until Mr. Gillespie shall be reported as in a condition to close with it, by his being formally received as a minister of this church.

The Presbytery sanctioned the separation of Paris from Blenheim, and appointed the Rev. John Alexander, of Brantford, to moderate in a call at Paris, on the 26th April.

On application made, the Presbytery appointed the Rev. Mr. McAuley to organize the congregation of Wellesley, and moderate in a call to a minister, on the 2nd May.

The Rev. Mr. Cheyne was appointed to moderate in a call, to a minister at St. Catherine's, on Thursday, 26th April.

Messrs. Young and McAuley were appointed to moderate in a call, to a minister at Cummins-ville and Nairn Church, on the 26th April.

The Presbytery appointed the Rev. Mr. McKinnon, (the Rev. Dr. Burns having agreed to cooperate) to make arrangements for the dispensation of the sacrament of the Lord's Supper at Durham.

The Rev. James Black was appointed to dispense the sacrament of the Lord's Supper at Walpole.

Various missionary appointments were made by the Presbytery.

The Presbytery sympathizing with their brother, Mr. Irvine, in the circumstances in which he is placed, and desiring to afford him some relief from duty, appointed the Rev. John Alexander to supply Knox's Church on Sabbath first, Mr. Young to supply Mr. Alexander's place at Brantford.

The next ordinary meeting of Presbytery, was appointed to take place at Hamilton, and in Knox's Church, on the second Tuesday of May, at 2 o'clock, P. M. Session Records to be brought forward at that meeting.

Owing to the absence of the Rev. Dr. Bayne, the Rev. Robert Irvine and others, the conference on the state of religion was delayed until the evening of the 8th of May.

UNION OF THE FREE AND U. P. CHURCHES.

This day, by previous arrangement and public intimation, a Meeting was held in the United Presbyterian Church, English Settlement, London, composed of the Rev. Lachlan McPherson, and Elders and Members of the Free Church Congregations of Williams and Lobo, under his Pastoral inspection; and the Rev. James Skinner, and Elders and Members of the United Presbyterian Congregations of English Settlement and Proof Line, London, under his Pastoral care.

After Public Worship, conducted by the Rev. Mr. McPherson, Donald Fraser, Esq., was called to preside, and Mr. John Robson appointed Secretary, when a free and cordial discussion took place, regarding the propriety, and the attainableness of union between the Churches to which they respectively belong, when the following Resolutions were unanimously adopted:

Moved by James Bell, U. P. Church, seconded by Alexander Monroe, Free Church.

I.—That this Meeting rejoices in the acknowledged fact, that the Presbyterian Church of Canada and the United Presbyterian Church in Canada, agree so fully in their profession of Scriptural truth and order; and in their efforts for the advancement of the Kingdom of the Lord Jesus Christ, in this new and rapidly advancing Country.

Moved by Rev. Mr. McPherson, seconded by John Robb, U. P. Church.

II.—That this Meeting firmly believes, that the separation of Churches, so closely affiliated, involves the violation of the law of Christ; tarnishes their profession, grieves the hearts of good men, presents a stumbling-block to inquiring minds; and furnishes matter of reproach to the profane and impious; and thus grieves the Holy Spirit, and leads to the withholding of His gracious influences.

Moved by Rev. Mr. Skinner, seconded by Wm. Colvin, Free Church.

III.—That we assuredly believe, that the Union of these Churches would involve no dereliction of Scriptural Principle, on either side; whilst union in the bonds of truth and love, and peace and purity, would tend to the edifying of the body of Christ; and, owned by the Great Head of the Church, would secure to her Spiritual health and energy, holiness and joy; and, so prepare her to exert an enlarged and powerful external influence for good; as well as draw out the thanksgivings of many, in the abundant reception of promised blessings.

Moved by Donald Fraser, Free Church, seconded by Mr. Waters, Student in Theology, U. P. Church.

IV.—That the Members of this Meeting agree, through grace, to act towards each other, in all respects, in Christian love; viewing this as necessary in their intercourse and discussions, in relation to a Scriptural union, as well as their usefulness in their own vicinity.

Moved by Mr. James Fraser, Catechist, U. P. Church, seconded by Angus McTavish, Free Church.

V.—That it is hereby recommended, that Members of our respective Congregations do, as often as they shall find it convenient, associate together for prayer and religious conference; and that the respective Sessions do open up mutual intercourse, by delegation or otherwise; and that all interested do bring this matter fervently before the Throne of Grace. That it may please the Great Lord and King of Zion, to direct and prosper this object; and, in His own good time, bring about a Union of the Churches, in truth and peace; and, still more, render their instruments in His hand, of diffusing blessings through this land—through the world, and through the generations which shall yet be born.

Moved by John Williams, U. P. Church, seconded by Alexander Clark, Free Church.

VI.—That a Committee be appointed to draw up Petitions, corresponding with Resolutions I., II. and III., to be in due order transmitted to our Superior Courts, praying them to continue to take into their serious consideration, the subject of the Union of these Churches; and to endeavour, speedily and happily, to consummate this object on Scriptural grounds.

Moved by John Sinclair, U. P. Church, seconded by Duncan McBain, Free Church.

VII.—That a Committee of Correspondence, on Union, be appointed, with power to add to their number, to correspond with any other Committees who may require it of them. [This Committee consists of Rev. Messrs. McPherson, Township of Williams, and Skinner, Township of London, joint Convener; and Messrs. James Fraser, Donald Fraser, William Wood, and William White.]

Moved by A. D. Garden, U. P. Church, seconded by John McDonald, Free Church.

VIII.—That these Resolutions be inserted in the *Canadian United Presbyterian Magazine*, and in the *Ecclesiastical and Missionary Record of the Free Church*, and also printed in Circular form, and two copies sent to each Minister of our respective Churches. The carrying out of this Resolution to be intrusted to the Committee of Correspondence.

JOHN W. ROBSON, Secretary.  
DONALD FRASER, Chairman.  
LONDON, 26th March, 1855.

PRESBYTERIAN UNION—LONDON, C. W.

On Thursday, 29th March, 1855, a conjoint meeting of the members of the Free and United Presbyterian Church, London, C. W., was, pursuant to notice from the pulpits of their respective churches, held in the church of the Rev. John J. A. Proudfoot, for the purpose of taking into consideration, the propriety of a Union between the two Presbyterian Churches in Canada, with which these congregations are connected.

The meeting was large, and evidently much interested in the important matter for which it had been convened.

Mr. William Clark of the Free Church, was called to the chair, and Mr. Adam Murray appointed Secretary.

A suitable portion of the Scripture was read by the chairman, and that very appropriate Psalm, the 133rd, given out and sung.

Prayer, invoking the divine presence and favor, was offered up by the Rev. Andrew Kennedy.

After some pertinent introductory remarks by the chairman, the following resolutions were proposed and most cordially adopted.

Moved by Mr. Wm. Begg, F. Church, seconded by Mr. Alexander Smith, U. P. Church,

1st. That as the great Head of the Church, Jesus Christ our Lord, has in various parts of His word, declared the oneness of His Church, and His followers are entreated "to keep the unity of the spirit in the bond of peace," as a powerful motive to which He ever reminds them that His Church constitutes but one body, is pervaded by one spirit and animated by one hope; and that there is only one Lord, one Faith, and one Baptism,—then it is the duty of all His professed disciples to unite as a visible church, in so far as it can be done on a scriptural basis.

Moved by Mr. Adam Murray, U. P. Church, seconded by Andrew Kennedy,

2nd. That as the United and Free Presbyterian Churches profess to adhere, with equal sincerity and earnestness, to the same standards of doctrine, church order and religious worship, we are of opinion that a union between these two churches may be formed without the sacrifice of any principle agreeable to the Word of God.

Moved by Mr. Robert Scott, U. P. Church, seconded by Mr. Charles Grant, F. Church,

3rd. That being firmly persuaded that very great benefits, moral and religious, would flow from a scriptural union of the two churches, this meeting would earnestly solicit their respective Presbyteries and Synods to take this important subject into their prayerful consideration, with a view to bring about the desired union, so that the time may be hastened on when the Lord's Watchman shall lift up the voice, and with their voices together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.

Moved by Mr. John Beattie, U. P. Church, seconded by Mr. Thomas Gordon, Free Church,

4th. That Messrs. Wm. Clark, Wm. Begg, Alexander Smith, and J. Crombie, be a committee to wait on the Presbyteries of the Free and United Presbyterian Churches in their bounds, at their earliest meeting, to lay before them the resolutions now passed, and recommend them to a favorable reception, and also to present, for transmission to both Synods at their next meeting, a petition founded on the above resolutions.

Moved by John Crombie U. P. Church, seconded by Mr. Alexander McIntosh, Free Church,

5th. That the proceedings of this meeting be published in the two Presbyterian Magazines, that other congregations may be induced to act along with us.

(Signed) WILLIAM CLARK, Chairman.  
ADAM MURRAY, Secretary.

## UNION.

Two important meetings, on the matter of Union between the Free and United Presbyterian Churches in Canada, lately took place in the town-ship of London. The first was held on March, 23th, in the church of the Rev. James Skinner, and was composed of members of his congregations in English Settlement and Proof Line, and of the Free Church congregations in Williams and Lobo, under the pastorage of the Rev. Lachlan McPherson. Both of the ministers were present, and entered cordially into the proceedings, along with the people, who were equally cordial. There was a fine manifestation of virtual union, to be followed, it is hopeful by a general union, ere long. A number of forcible resolutions were unanimously passed; and are now published in the Presbyterian Magazines, and the Newspapers. They speak for themselves, showing that the desired union is a great christian duty; and would be productive of a vast amount of good.

The other meeting was held, three days after, in the church of the Rev. John Proudfoot, city of London. It was a meeting of people belonging to his congregation, and to the Rev. John Scott's congregation in London; and was got up by the people themselves, with the concurrence of their ministers, for the purpose of expressing their joint sentiments and wishes on this great point. This brings out an auspicious view of the movement, as it now appears, indicating that the people anxiously desire union, and are setting their powerful shoulders to the wheels for bringing it forward. Thus they are entitled to do, and they have a deep interest in the business. Nor is the highly favourable feeling confined to the London quarter; it exists, throughout the people extensively in both churches—they are willing, yea, solicitous for union, convinced that it is not only right in itself, but would lead to many happy results over the length and breadth of Canada. At the London meeting, which was large, and very pleasing and harmonious, resolutions, now also published, were passed with great unanimity. At both meetings it was agreed to present urgent petitions to the Synods of the respective Churches in June; and joint committees were appointed to prepare them, and lay them before the Presbyteries for approval and transmission. The United Presbyterian Presbytery of London met on the 4th of April, when the joint Committee from the people waited on them, with a copy of their resolutions, and a petition for the United Presbyterian Synod. The deputation was warmly received—all the members of Presbytery expressed themselves willing to go into a scriptural union with their Brethren; and the petitions to the United Presbyterian Synod, which is to meet on the 5th of June, was received, to be not only presented, but advocated. The Free Church Presbytery of London will meet on the 9th of May, when a similar appearance will be made before them, and it is anticipated that it will experience a like acceptance. May the same spirit of brotherly-kindness come out everywhere among ministers and people; and may he who has the hearts of all in his hand, make them one, by his own good Spirit, as a spirit of love. The writer of this would say to his fellow christians, "pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good." Let these sentiments and supplications spread from heart to heart, and from congregation to congregation; and the wished-for unity of spirit, and its onward manifestation will come; for God will not refuse the desires and prayers of his people, so properly directed. It was by such means that a very important Presbyterian Union in Scotland, thirty-five years ago, was accelerated and real-

ized. When it was proposed, ministers and people, especially the people, took it up with right good will; meetings for prayer and brotherly conference were held; nearly two hundred petitions in favor of it were presented to the respective Synods; the Synods interchanged most friendly intercourse by deputation; Committees were appointed to draw up a basis of Union; and within two years after being mooted, the Union was most happily carried into effect—an event, in which he who now preaches these sentences in Canada, then a young minister, had the privilege of taking part; and most glad will he be to witness a similar event in this land, before leaving it for the better, the heavenly country.

"Where no discordant sounds are heard,  
But all is peace and love." K.

## UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA AND UNITED PRESBYTERIAN CHURCH.

## OBSERVATIONS ON THE REV. R. URE'S LETTER.

We give below, the greater part of an article which appeared in the last number of the *Canadian United Presbyterian Magazine*. We should have given the whole, had our space permitted. While the writer manifests, on the whole, a friendly spirit, we must say that some expressions and allusions which occur in the omitted portions of the article, would have been, in our opinion, with greater propriety left out. If we are really to negotiate for Union, then should be a studied avoiding of every thing which might tend to irritate.

The article in the *United Presbyterian Magazine*, is signed W. R. A. We regret that the writer did not give his name in full. We always like to know the author of any article in which we are interested. Such knowledge not only gratifies a natural curiosity, but is also of service sometimes in throwing light on the article itself. In the present case, we humbly think the writer should have come out openly, especially if the article is to be regarded as speaking the general sentiments of the United Presbyterian Church.

A reply from the Rev. Mr. Ure, will be found in another column.

"Mr. Ure quotes our fourth Resolution, and in the next paragraph he says,—'I presume, Vir Editor, we would have no difficulty as a church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, beside those immediately connected with the question of ecclesiastical establishments.'" Whilst we would again remind Mr. Ure that there was no asking on our part that the Free Church should suppress their testimony on any principle in reference to the Magistrate's power, we would state that this sentence, if we could believe that his Church would homologate it, does really present the cause of union in an aspect more hopeful than we anticipated: and if the Free Church brethren would cease to misrepresent us, as they have so often done, and would exercise something like candour and charity in comparing the views referred to with our own, which somewhat differ, they would perhaps find that although we could not adopt their precise sentiments on this subject, yet the sentiments we hold, which we do not seek them to adopt, are such as that it would be no great stretch of charity to permit us to hold; and that they would secure, in a manner at least as effectual, all the practical results which they

wish to secure by their own. Our brethren will find that we move in another atmosphere than they had the least idea of; and that in the heat of argument, or rather in the excessive warmth of party feeling, they have never done justice to our views—never really understood them, and often, we hope unintentionally, misrepresented them. In some instances, which we could name, their misrepresentations have been so palpable, and yet so strenuously persisted in, that it could be of no use to enter into cool argument in their refutation, or even to put ourselves to the trouble to attempt to undeceive them. The Rev. Mr. Thornton, on a former occasion, made a remark which was just in its application to one individual, and which we humbly think, will be found true in respect to the whole Free Church, that "they have not yet even a glimmering at our principles." Perhaps it ought not to be thought wonderful that the Free Church should be much in the dark about our peculiar sentiments, and that we should be in some measure unacquainted with theirs: for we are told that at the very eve of union between the Burghers and Anti-Burghers, thirty-five years ago, brethren on both sides acknowledged that they never understood one another's denominational principles before, but that seeing them to be what they were, they were satisfied there was nothing to obstruct the union. May God grant that it be found so between us and our Free Church brethren.

Mr. Ure, very clearly and calmly, in three particulars (waiving the question of civil establishments, on which he supposes there can be mutual forbearance) gives us, we shall suppose, the sentiments of his Church on the power of the civil magistrate in matters of religion. Before looking particularly at these, we say at once from our general estimate:—"Hold all your sentiments, brethren, we will not quarrel with you for doing so, and if we cannot adopt them *simpliciter* in theory, we will not stand in the way of their practical results."

The first particular refers to the moral relation which God sustains to nations as such. Now, it is certainly true that God sustains a moral relation to all His rational creatures, whether men or angels. The world at large is under His moral government, and therefore all nations, all families, all individuals, are bound to serve him: yes, and we cannot deny that there are national sins, and national duties, as well as family sins, and family duties. And we grant, too, that civil rulers should rule in the fear of God, and that it should be their concern and their duty to regulate their administration, and to frame their laws by the honor of God's holy word. In short, we grant all that Mr. Ure here states. We have no serious difficulty about this particular.

To the second particular, however, we have some objections, although none which will interfere with its practical results. We form a somewhat different idea of the mediatorial kingdom of Christ from our brethren. Like them, we believe in Christ's universal headship: his headship over the whole world, and thus over all nations, and all individuals. Christ's mediatorial government is equally extensive with the moral government of God; but there is a speciality in it, which, though it does not limit its extent, yet varies its design. Its primary object is the salvation of His Church, and, subordinate to this, all things are put under him for His Church. As was well stated by our first Committee on union,—"While this is the case, the obligation to obey Christ, is, in one respect at least, different from the obligation to obey God. By the constitution of nature, all men are under obligations to obey God, and all men have the means of knowing this to such an extent as that they are without excuse for disobedience. But it is not so with regard to Christ. His is a delegated authority, and as there are no significations in nature, to tell of Christ, and no suggestions in our own minds in connexion with Christ, no man is bound to obey Christ, till God, by the preach-

ing of the gospel, give information and evidence such as ought to be given to a man who is responsible for his conduct, that he has committed all authority into the hands of his Son. Men are not blameable for doing what is contrary to laws which are not original in the constitution and respecting which they never received information.—(Rom. ii. 14, 15) God's authority is original, universal and eternal; Christ's authority is derived,—is a new thing,—and is temporary; (for he shall one day deliver it back to God) No man is bound to obey Him—no man is a sinner for not obeying Him, till God acquaint him with the new Covenant. We, therefore, do not believe the unqualified statement, that "all men, in every relation of life, are bound to honour and serve Him as King." Thus we conceive, that, Christ's headship over the Church is peculiar, in that, believers being quickened and enlightened by His Spirit, and graciously disposed and enabled to acknowledge Him as their Lord and King, are necessarily bound to obey Him in every duty, whether of a public or private kind, whether civil or ecclesiastical, for all Christians are Christ's servants, and are to obey Him in all the relations of life. Christian magistrates are His servants, and are to discharge their civil duties in accordance with His laws. Christian subjects are His servants, and are to obey magistrates in obedience to the authority of Christ. There is no duty incumbent on any professing Christian which is not to be rendered to Christ. Christian morality, or the new obedience of the gospel, embraces all the precepts of the Divine law, and thus extends to secular, as well as sacred duties. The magistrate in the church, though not as a magistrate, is to worship God his Saviour, and observe His ordinances; he is not, as some of our Free Church brethren have supposed to be held by us, to cast off his religion, and his allegiance to Christ, but, is still, in his official capacity, to judge and act for the honour and glory of Christ and to do all in his power to have the laws of the land conformed to the principles of God's Word. It is different, however, with magistrates and subjects who are not Christians. They may be honest and honourable citizens. As rulers, they may preserve the trust committed to them by their constituents, and execute the laws with fidelity and zeal; and as subjects they may be orderly and blameless in their whole deportment: but, service to Christ they can never render whilst strangers to the power of godliness. As was well remarked by the late Professor Esson, whose memory is venerated by the Free Church, and beyond it, and whose sentiments on this subject, they would do well to consider:—"As a dead man cannot, until he is quickened into life, discharge any of the living functions, so, for the Church of the living God to expect or seek any succour or service from the world, is to seek the living among the dead. First, cure the universal paralysis of sin and then call upon the subject to walk and to work. Ponder well the scripture doctrine of the fall—take, more especially, the Calvinistic statement of it and then, say whether there be not a real, palpable inconsistency on the part of those who expect and require the unregenerate and unconverted to come to the help of the Lord—to minister to the service of the Church which is the body of Christ."

The doctrine of our Free Church brethren, that nations and civil rulers, as such, are under law to Christ, we admit, if it mean only that all things are made subject to him. But, civil rulers for the most part and nations always, are mixed companies, and, therefore, the nature of that subjection is twofold. With those who are Christians it is not by constraint, but willingly, whilst with those who are not Christians, it is not willingly, but by constraint. Nations and rulers, so far as the individuals composing them are under the influence of grace, will acknowledge subjection to Christ, as the Church's King, and honour him as such, in discharging all their duties. But,

all in the body politic who are not under gracious influence, being still the Saviour's enemies are under Him as King of nations, to be overruled and constrained by Him, and made subservient to whatever purpose He appoints. When our Free Church brethren speak of positive service being required from nations, or civil rulers, as such, to Christ, we must beg to differ from them, at least till that blessed period, when "the people shall be all righteous." For no such service is required, or could be accepted, from men in an unregenerate state: or, if attempted, it would be formal, not real, and an act of gross presumption and hypocrisy. Besides, it would be a blending of Church and State matters, and thus the very Establishment principle, which we do not seek our brethren to renounce, but which they must forbear with us in meeting with our unqualified condemnation.—God may make even heathen rulers unwilling or unknowing instruments of service to Him, as in the cases of Pharaoh and Cyrus: but, such service can never be true and acceptable obedience, and therefore, never the obedience which the gospel requires of believers to Christ their King. Nations and rulers, as such, do not stand, as Mr. Ure supposes, in the same moral relation to Christ, as the law of nature places them to God. For, the moral relation to Christ is economical, and thus, can only extend to those with whom He is graciously pleased to establish His everlasting covenant. Such, only, are Christ's willing and joyful subjects and servants, as King of the Church. All others are under Christ, as king of nations, i. e., of the heathen, or, in general, of unbelievers. But it is in their case, the government, not of willing obedience, but of involuntary subordination. Christ rules over His Church, and the people of Zion are joyful in their King. He rules also in the midst of His enemies.

From this, it will appear, that we entertain a somewhat different idea of the Headship of Christ, and His mediatorial kingdom, from our brethren. Ours, we humbly think, is more evangelical than theirs. They seem to lean to the Arminian school. Our view, is what their own Professor Esson would call, "the Calvinistic statement," which our brethren should "ponder well." They think that the distinction between Christ's headship over the nations, and His headship over the Church, corresponds "not to distinction between the Church and the World, but to the distinction between what is peculiar to the Church, and what is not peculiar. In other words, the headship of Christ over the nations implies that all men, whether members, or not members of the Church, are bound in every secular relation, and, especially as members of civil society, and organized under civil government, to honour and serve Him as King." Now, making all due allowance for our brethren holding this view, from their having so recently come out of an Established Church, and especially, out of one where the moderate, or Arminian party, prevailed till very lately, we beg to say, that to us there seems to be no foundation for this view in the scriptures, or even in their own standards. It is a mere figment; and, as our first Committee say, "of comparatively late origin, and brought into prominence for the purpose of sanctioning certain other acts which have proved very disastrous to the Christian Church." The Establishment principle, which Mr. Ure is willing to make a matter of forbearance, is embedded in it, and founded on it. By this theory of our brethren, a magistrate is under Christ as King of the Church, when engaged in the ordinances of religious worship, but when in the civil court, and transacting civil business, he is under Christ, as King of nations. On reflection, they will surely see that this is very absurd. They affirm that Christ is King of nations, geographically considered, or, which is the same thing, in civil matters. Thus, like old King James, (as in the dedication of our authorized translation of the Scriptures,) our Saviour, who expressly says that

His kingdom is not of this world, is made King of Great Britain, France and Ireland, as well as of all other nations of the earth. We are persuaded our brethren do not really mean this, although they have been heard to say it. Our view, on the contrary, is, that the Christian magistrate, and all Christians, are under Christ exclusively as King of the Church, and that in all duties, whether sacred or secular. Our brethren consider the distinction between Christ's being King of the Church and King of nations, as intended to separate into classes civil duties and devotional duties. We cannot adopt this view: but hold, that Christ is King of the Church, to regulate and bless His people, whether rulers or ruled, in their duties of every kind: and, we consider His being King of nations as expressive of His control over all persons and things besides, for the good of His Church. It has no reference whatever to nations and rulers as such, but, refers entirely to those who are without the range of the Christian Church. Thus, we apprehend, is the orthodox, scriptural doctrine: and it is the doctrine of the standards, for, in our Shorter Catechism we read, that "Christ executed the office of a King in subduing us unto Himself, in ruling and defending us," that is, those who are destined to be, or have already become members of His Church: and in restraining and conquering all His, and our enemies," that is, not only Satan and his hosts, but the rejectors of salvation, who are in scripture language, called, the heathen, or, the nations.\*

In reference to civil society, we may further remark, that, as all are not Christians of whom it is composed: and as, alas! in general, it is only a minority that can be considered Christians, we would say, that whilst every Christian magistrate is, in his official capacity, to act as a Christian, he is only bound for himself; and although, doubtless, obligations lie on those who are not professors, to embrace Christianity, and to act for Christ, yet, till they believe for their own salvation, they neither can, nor are required, to yield any obedience to Christ:—"No man can call Jesus Lord, but by the Holy Ghost." Besides, as the service of Christ must not be performed hypocritically, which would render it null and void, all that can be expected is, that the magistrate enforce the laws of the land on such principles as are established as just and right. His being no Christian, as our Confession allows (see chap. xxiii. sec. 4.)—does not disqualify him from holding the office or discharging, externally, the duties which the office involves. The Christian magistrate, however, serves Christ, in his official capacity. For, whilst he is at liberty to recommend his Christian principles, and should act upon them himself, he cannot force them upon others. In a nation not Christianized, should a Christian be in office as a magistrate, he will be influenced by his religion, and if he cannot co-operate conscientiously with magistrates who are not religious professors, his only alternative is to retire from office. As was well remarked by our first Committee:—"It is a mistake, to suppose that the influence of religion cannot be felt in a nation unless the headship of Christ, and the Bible, be enacted by authority. Where Christianity has leavened the masses, by its sublime principles, the administration of civil affairs will be influenced by them, and that in a way which can offend the conscience of no man, and encroach on no man's liberty or rights." It is the force of public opinion in a country that must establish its laws; and thus, the more a country is Christianized, the more will its laws be found to correspond with the tenor of God's holy word.

\* In the expression in Scripture "O King of nations" (Jer. x. 7.) and many others, the word "nations," as all Hebrew and Greek scholars know, is simply, Gentiles, or heathen, in contradistinction from the Jews, that is, from those who are not included in the Church of God.

In regard to Mr. Ure's third particular, that the word of God imposes new duties upon nations, we hold it to be a gratuitous assertion, founded on the mistaken view, already referred to, which has been adopted by the Free Church, of what is meant in scripture by Christ's being King of nations. But perhaps in speaking of new duties there is only between us a difference in words. Both Churches hold that the magistrate's duties are all civil. If so, what new duties do the scriptures impose? Mr. Ure does not specify, but he instances legislation respecting the Sabbath. But this cannot be for the sanctification of the Sabbath, for that is a spiritual duty, to which the Magistrate is incompetent. It is only to preserve that outward order which is necessary to enable the citizens to follow their spiritual duties without molestation. This is no new duty, but belongs to the same class with the preservation of outward order on every other necessary occasion. As long as the Free Church holds with us that the Magistrate's duties are all civil, it seems to be mere trifling to speak of new duties. There may be a greater variety of the same class of duties, but there is no new class. As well might we say, that new duties are imposed on the Magistrate, since Railway Cars have been set in motion, or Steamboat navigation employed. Our brethren may be assured, however, that we have as much freedom as themselves in petitioning Parliament for the formation or enforcement of salutary laws for external order on Sabbath, and for all other such matters which affect the moral and religious interests of the community. As is well known to all who are acquainted with the history of the United Presbyterian Church, it has been in the habit for generations of approaching the civil government in regard to matters of public interest."

#### UNION—LETTER FROM REV. R. URE.

MR. EDITOR:

My attention has been directed to a communication in the last number of the *United Presbyterian Magazine*, in reply to a letter of mine on the subject of Union, which appeared in your Journal some months ago; and as you may probably think it proper to transfer the communication alluded to, or at least the most of it, to the columns of the forthcoming number of the *Record*, I beg to offer for your acceptance, some few strictures upon it.

The tone which pervades some parts of the reply, and particularly the introductory portion of it, would not, I suspect, bear to be very closely criticised. Such terms as those of "haughtiness," "virulence," and "sland'er," which the writer applies to the conduct of former expositors of our distinctive principles, do not seem to be remarkable for their adaptedness to foster right feeling, or to help forward, in any degree, the good cause which he professes to have at heart. This, however, involves merely a question of taste, or an affair of style, in the discussion of which, we have no disposition to detain the reader.

The writer, I observe, is inclined to find some fault with me, for indicating what I conceived to be the amount of concession demanded of us, in order to a union between the churches. In my former letter, I ventured to express the opinion, that there would be no serious difficulty in the way of such union, provided our church were not asked to suppress its united testimony to other principles, in reference to the power or duties of the Civil Magistrate, besides those immediately connected with the question of ecclesiastical establishments; and in reply to this, we are told, that there was no asking on their part, that we should suppress our testimony on any principle in reference to the Magistrate's power. What does the writer wish us to understand by this statement? It is true there was no asking, on the part of our brethren, for the

surrender on our side, of any principle, viewed simply as a matter of individual opinion; but is it so, that we have been mistaken in supposing, that a distinction has been generally recognised as existing, between matters, left open to the varieties of private sentiment, and the principles which it may be judged necessary to include in the united testimony of a church? Or, have we been indulging a farther error, in imagining, that the united testimony of a Church to any principle, may with propriety be said to be suppressed, when the principle ceases to appear in the series of articles which she recognises as her creed, and when it fails to be regarded by her as a point which any or all of her office bearers may repudiate at pleasure, without evoking on her part, either challenge or enquiry? It is, we think, obvious, either that the writer misapprehends the import of the language we employed to express our meaning on the point in question, or that he differs materially with us in the construction to be put upon the course pursued by the committee of his Synod, who had been, as we supposed, deterred from meeting with us, on the simple ground of our continuing to maintain as a portion of our creed, the principles referred to in our Synodical deliverance, and of which a summary was attempted to be given in my former letter.

Let us now examine the statement which the writer gives of his views in relation to the main question at issue between us.

We observe with satisfaction, the explicit admission he makes, as to his concurrence in the first particular announced in our former letter, in which we affirmed the subjection of nations as such to the moral sovereignty of the Almighty. He acknowledges his belief in such things as national sins and national duties; and he even goes the length, if we have not misconstrued the language employed, of recognising the divine word as the standard by which national sins and duties are to be determined. We are at a loss, however, to harmonise these preliminary admissions with the line of remark which the writer adopts, when he comes to discuss our second position, which had reference to the transfer of all authority and power to Christ, as Mediator.

No states, indeed, that though not prepared to assent "unqualifiedly" to our "theory" on this point, he is not unwilling to accept the "practical results" we affirm to be founded upon it—And what were these results, as we endeavoured briefly to define them, under this head in our former letter? They were simply these:—In the first place, an obligation, on the part of nations favoured with the light of inspiration, to recognise openly, or officially, the authoritative character of the divine word; and secondly, the consequent obligation, devolving upon them, to frame their legislature and administrative acts in harmony with the directions of this divine statute book, the authority of which they had recognised. If the writer really acquiesces in these "practical results" our controversy with him is at an end; for in this case he has admitted to the fullest extent, the principles for which we contend, unless indeed, he chooses to deny the existence of any connection between the authority of Christ, and the authority of the word of Christ, a thing, we presume, which he will not feel inclined to do. We are afraid, however, that the subsequent statements and reasonings of the writer, will be found, on examination, to be quite as much at variance with these practical results of the principle in question, as they are with the principle itself. If we have succeeded in apprehending correctly the view he advances in relation to the leadership of Christ over nations, it amounts to this,—that the moral authority of Christ, or his right to exact obedience to his word, extends only to that portion of the nation and that section of its rulers, who are really converted men, or who are at least professors of Christianity, and in good standing with the Christian church; and hence it follows, in accor-

dance with this view, that as "civil rulers, for the most part, and nations always, are mixed companies" there can be no such thing as a national obligation to yield submission to the authority of the Mediator, until at least the arrival of "that blessed period when the people shall be all righteous."

"Christian Magistrates," he tells us, "are his (Christ's) servants, and are to discharge their civil duties in accordance with his laws." "They are in their official capacity, to judge and enact for the honour of Christ, and do all in their power to have the laws of the land conformed to the principles of God's word." "Whilst every Christian Magistrate is in his official capacity to act as a Christian, he is only bound for himself; and although doubtless obligations lie on those who are not professors to embrace Christianity and to act for Christ, yet till they believe for their own salvation, they neither can, nor are they required to yield any obedience to Christ." Let attention be given to the last clause of the above sentence, which we have taken the liberty of placing in italics, and it will be at once observed, to what extent the doctrine of the writer, is really in harmony with his professed acceptance of the "practical results" of our principles. Until a ruler believes for his own salvation, he is not, we are told, required, as a ruler, to obey Christ, i. e. he is not required, like the Christian Magistrate, "to discharge his civil duties in accordance with Christ's laws," nor "to do all in his power to have the laws of the land conformed to the principles of God's word."

Let us look back for a little at the two-fold ground, upon which this strange abridgment of the moral dominion of Christ, is attempted to be based.

In the first place, "no such service," he remarks, that is no such service as that which he has described, as obligatory on the Christian Magistrate, "is required or could be accepted from men in an unregenerate state, or if attempted, it would be formal, not real, and an act of gross presumption and hypocrisy." Does the author of this statement, really desire us to believe, that unless we can feel assured that an individual is in a regenerate state, it is wrong to tell him that he is bound to obey the precepts of the divine word? Must we insist on obtaining a reliable guarantee as to the reality of a man's conversion, or must we even wait until he chooses to make a profession of Christianity, before we venture to tell him that he is required on the authority of the God of the Bible to perform such and such relative duties? The writer we apprehend, has fallen into the mistake of confounding two questions, widely distinct from each other—the question, namely, as to the quality of man's obedience, and the measure of his moral qualifications; and the question as to the obligations which devolve upon the man, independently altogether of the nature of his state, or the complexion of his character in the sight of God.

This is a serious mistake, and it would be no difficult task to show, that the theory on the subject of moral obligation, which grows out of it, is alike erroneous in principle, and mischievous in its practical consequences, if consistently carried out. Let us suppose, that the writer who propounds this doctrine, is a minister of the gospel, and that in the course of events, and in the discharge of his ministerial work, he is called upon to address a congregation, in which there happens to be a goodly sprinkling of our Provincial Senators and other civil functionaries, and that he is anxious not to let the opportunity pass without giving this latter class of his auditors, the benefit of his views on the duties of the Magistracy. He tells them accordingly, that they are bound to make the law of the Bible, or the requirements of Christ, the standard of their official conduct; that they would be chargeable with guilt, if, for instance, they should lend their assent to any relaxation

of the law, which stamps bigamy and polygamy, as criminal offences; or if they should refuse their countenance to an enactment for the protection of the Sabbath from open profanation, or if they should fail, in a word, to do "all in their power to conform the laws of the land to the principles of God's word." Having gone thus far, however, the preacher before concluding, thinks it proper to throw in a caveat or two, with the view of guarding the official conscience of his hearers from the risk of self-deception on the above matters.—And what is the nature of the warning he gives them? Is the object of it simply to admonish them, that they may really, in external act, conform to all the injunctions above indicated, and yet fall far short of coming up to the standard of obedience to which Christ requires them, in common with all other hearers of his word, to conform? A warning of this sort would be quite a proper one. But this is not the drift of the admonition which the preacher supposed, deems it proper to give. He prefers to tell his titled auditors, that the exhortations he has been giving, apply exclusively to those of their number who are converted men; and that if there be any of them who have not yet "embraced Christ for their own salvation" they are not, in their existing state, required to take any practical action on the lessons which he has been inculcating, and that in their present circumstances, any attempt on their part to do so, would be an "act of gross presumption and hypocrisy." He thinks it, moreover, necessary to add, in conclusion, that as "civil rulers for the most part, and nations always, are mixed companies," it follows that there can be no obligation resting upon them, as a collective body, to acknowledge publicly the authority of God's inspired word, or to act upon the acknowledgment by framing their acts in harmony with it. A theory which is capable of being practically enforced in this way, has surely something suspicious about it.

We have already remarked, that it is erroneous in principle, and to sustain this opinion, there seems to be no need for going beyond the admissions made by the writer himself.

He tells us, for example, in one place, that the obligation to serve Christ in an official capacity, is peculiar to the converted ruler, as he alone is able to render acceptable obedience; but in another part of the same communication, he includes christian professors generally, among the number of those upon whom this species of obligation rests. And in view of such an interchange of terms, some will be inclined to ask, whether all those who make a profession of christianity, are to be marked down as necessarily regenerated men. The answer to this query, would require to be very decidedly in the affirmative, in order to maintain the consistency of the position laid down by the writer, in which he makes the duty to serve Christ, dependent upon the possession of "a gracious influence."

Again, the writer admits that the Magistrate is bound, in his official capacity, to honour and serve God, or to submit to the requirements of the divine moral government, even though he happened to be possessed of no other information in regard to his duties, than that which is furnished by the "significations in nature," and "the suggestions of his own mind," or in other words, by the light afforded from the bare and dubious intimations of natural reason and conscience. "By the constitution of nature," he says, "all men are under obligations to obey God, and all men have the means of knowing this to such an extent, as that they are without excuse for disobedience." Thus, it would seem, according to the views of the writer, that while the light of nature is of itself sufficient to create an obligation to serve the God of nature, the light of revelation is no in itself sufficient to create an obligation to serve Christ, or the God of the Bible. In the one case there is no requirement of service, except upon the supposition of a capability to render acceptable obedience, while in the other

case, obedience is demanded without any respect whatever to the capabilities of the individual.—The magistrate whose lot is cast in a land of heathen darkness, is bound, whatever be his character, to frame his official acts, by "the significations in nature," or the will of God as revealed in nature; while on the other hand, the magistrate, in a christian country, is free from the requirement, to act for Christ, or to shape his official conduct by the light of revelation, unless his character happens to be moulded by "a gracious influence." Statements like these appear to conflict with each other, and seem to require in order to the perception of their unity, the aid of some harmonising principle, which the writer has omitted to state.

Another test may be applied, to ascertain the accuracy of the theory we are examining. "We cannot deny," says the writer, "that there are such things as national sins and national duties, and from the connection in which he introduces the divine word, he leaves us to infer, that it is by that standard, according to his view, that such sins and duties are to be determined. If this be so, it necessarily follows, that a nation enjoying the light of divine truth, is guilty in the light of God, in so far as its national actions contravene the tenor and express requirements of the divine word. How, then, it may be asked, can any one affirm national guilt, as defined by the Bible, and at the same time deny national responsibility to the authority of the Bible? If guilt really exists in any case, responsibility must exist likewise, and if the divine word be the rule in accordance with which we estimate the former of these things, it must also be the standard, according to which we estimate the nature and extent of the latter. Guilt and responsibility, in a word, are correlates, and if we accept the one, we put it out of our power to reject the other.

2. The second ground on which the writer thinks it necessary to maintain the theory, which makes the requirement to serve and obey Christ, dependant upon moral character, we find announced in the following words:—"Besides it" (that is the requirement of such service from collective bodies of rulers,) "would be a blending of Church and State matters, and thus the very Establishment principle, which we do not seek our brethren to renounce, but which they must forbear with us, in meeting with our unqualified condemnation."

This is another statement which will not, we fear, bear any very close examination, even though we should bring to bear upon it no other aids to enquiry than those furnished by the writer himself. We do not stop to test the accuracy of the language which represents the Establishment principle, as equivalent to a blending of Church and State matters, or an identifying of the kingdoms of this world with the kingdom of our Lord Jesus Christ. Let us assume, for the time being, that the language is faultless, and the view which it embodies strictly correct. And what in this case is the inference which may very justly be drawn, in relation to the peculiar view of this writer, on the right of the state to over-ride the prerogatives of the Church? It will be somewhat difficult, we fear, to avoid suspecting him of leaning to Erastianism. He defines very satisfactorily the obligations which devolve upon the Christian magistrate, that is, the magistrate which is really a converted man; and the only fault we find with him is, that he contracts a little too much the circle of those on whom these obligations rest. He anticipates, however, the arrival of a period when his circle will expand to the dimensions of our own; and he intimates that in that happy age or epoch, during which "the people will be all righteous" our present views of national obligation will acquire the element of verity, and that nations will then be bound to conform their actions to the requirements of Christ. Must we suppose then, that Erastianism, or a blending of Church and state matters will prove itself to be one of the

necessary products of this happy state of things? We hope not, for we have ever been exceedingly sceptical, as to the possibility of any real good being secured, under any circumstances, from an interblending of civil and ecclesiastical functions. If however the writer cherishes a different opinion from ourselves, in regard to the Church-state during the blissful period referred to, one would think, that in this case, he might with propriety use a little less incisiveness in his mode of denouncing establishments, which are really in themselves, when they approach the model, which their best advocates have pleaded for, much more innocuous things, as we should suppose, than are the evils incident, upon a blending of church and state matters.

But is it actually after all, the case that national fealty to the claims of the divine word, must necessarily the undesirable results to which the writer refers; or will it even, of necessity, occasion the consequence of a return to the plan of state endowments? Undoubtedly it will, if statesmen be conscientious, and if the Bible lays it down as among the duties of the magistrate, that he should supervise and control the affairs of the church, and impound her treasury from the resources of the national exchequer.

It occurs, however, to ask, whether our United Presbyterian friends, believe, that either the one or the other of these things, is prescribed in scripture as a civil duty? We had imagined them to be decidedly of an opposite opinion; and we feel utterly a loss, therefore, to understand, on what grounds they can base the allegation, that an acknowledgment of national fealty to the claims of the Bible, must necessarily eventuate, in causing such things, to assume the rank of national duties. Our respondent should not be the first, to assume the appearance of a want of faith, in the soundness of that mode of biblical exegesis, by the aid of which he professes to have reached the conclusion, that it is the duty of the state, not only to refrain from meddling with the scriptural liberties of the Church; but to abstain likewise, from relieving her, in any degree, from the necessity of acting as a self-sustaining institution.

In reference to the manner in which he deals with the third general principle announced in my former letter, I have little to say, as he has not himself done much in the way of discussing its merits. He begins his remarks on this point, by characterising the assertion, that the Bible imposes new duties upon nations, as a gratuitous one, and he ends as it seems to me, by making the assertion his own. I will close these remarks, by expressing the hope that if on any point, I have in the slightest degree mis-stated the idea which the writer meant to convey, he will be generous enough to believe that the mistake on my part has been unintentional.

I am, Mr. Editor,

Yours respectfully,

ROBERT URE.

VANKLEEKHILL.

At a special meeting convened at Vankleekhill, on February 21st, 1855, for the purpose of taking into consideration the scanty and destitute state of many localities around us, as regards religious books, and tracts, &c., and believing in dependence upon the Divine aid, that the circulation of such publications throughout the country, would greatly tend to the moral and spiritual improvement of the community—

1. *Resolved unanimously*, That we do form ourselves into a Society to propagate christian knowledge, through the medium of such religious publications as the Directors of the Society may approve of.

2. *Resolved*, That this Society be denominated "The Ottawa and St. Lawrence Society, for Propagating Christian Knowledge."

3 *Resolved*, That the affairs of this Society be conducted by a President, Vice President, Secretary, Treasurer, Depositary, and Committee, and that five of their number do form a quorum.

4 *Resolved*, That the Rev. D. Gordon, be President; Rev. D. Cameron, Vice President; D. Cattanauch, Esq., Sec., Treas., and Depositary, and that the following be the Committee—Rev. John Anderson, Rev. Hugh Campbell, Neil Stewart, Esq., Alex. Smith, Esq., A. M., Malcolm McGillivray, Elder, John Borden, Elder, James Sirling, Esq., M. D., Arch. Sirling, Esq., Anthony Philip, Esq., Alex. McKenzie, Esq., M. Fisher, Esq., Jas. R. McKenzie, Esq., with power to add to their number.

A. PHILIP, Chairman.  
D. CATTANAUCH, Sec.

Vankleekhill, Feb 21, 1855.

#### DEATH OF MRS. IRVINE OF HAMILTON.

In a recent issue, we had to perform the painful task of noticing the sudden removal of Mrs. McDiarmid, of Woodstock. We learn from Mr. Irvine, that his late amiable and excellent partner was much affected, (owing to her stait) by Mrs. M's death—an I had for weeks laboured under forebodings, that her approaching illness might issue, as did that of the christian sister, recently removed. These forebodings have been realized, but her death, from all we have learned of her Christian character, has been to her "great gain." We take the following notice of her demise, from a Hamilton paper:—

It is our painful task to announce in our issue of this morning the death of the beloved wife of the Rev. Robert Irvine.

This melancholy event occurred on Friday morning after a short but malignant illness. On Sabbath evening, 1st inst., she was delivered of a still-born daughter; and after spending a very comfortable night, and giving every hope of a speedy recovery, on Monday evening symptoms of fever set in.

As soon as the attending Physician, Dr. Macdonald discovered ground for apprehension, he acquainted Mr. Irvine, who requested a consultation. At 7 o'clock on Wednesday, Dr. Craigie met the attending physician, and their united opinion was announced as still unfavorable. At 11 o'clock the same day a second consultation of the former, together with Dr. O'Reilly, was also held, but no hope of a recovery was entertained, and the opinion of the three physicians was communicated to her husband, by whom it was gradually submitted to herself. She naturally clung to life, but declared that her hope was fixed in Christ's atonement.

She suffered a good deal till near her last, when the disease, having mastered its victim, allowed a short time of pleasing tranquillity before her spirit took its departure to the better world.

Mrs. Irvine was a woman of very high intellectual gifts, and having a natural taste for reading, she was exceedingly well informed. Though gifted with powers and attainments of a very superior order, it was rare to meet one who was so unwilling to obtrude her opinions and views on others.

Her moral excellencies like her mental endowments were marked by a retiring modesty and an inobtrusiveness which imparted great value to them. She was kind without profession, and benevolent without a shadow of hypocrisy. In her death her beloved husband has lost an affectionate wife and a judicious counsellor.

If it add anything to the consolation and comforts of surviving relatives to know that their sufferings are felt by others, it is right to say that

the death of this amiable lady has been deeply felt, and her bereaved relations have the sympathies of a large portion of our citizens who have no ecclesiastical relationship to the Rev. gentleman whose loss is so universally deplored.

We understand that the deceased was the oldest and only surviving daughter of the late R. Orr, Esq., Barrister-at-Law, and grand daughter of the late Rector Orr of Magherofelt, Ireland, by her father's side; and by her mother's she was grand-daughter of the late Rev. James Crombie, D. D., of Saint Andrew's Scotland, who subsequently became pastor of the first Presbyterian Church in Belfast.

Mrs. Irvine leaves two sons, one nine and the other five years of age, in Hamilton, and a daughter of three years at present with a relation in the North of Ireland.

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

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

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, MAY, 1855.

#### SOME PRACTICAL LESSONS SUGGESTED BY THE WAR.

It is sad to think of the series of disasters attending the campaign in which Britain is now engaged. The most powerful fleet, which ever floated from our harbours, returned after a summer's cruise in which almost nothing was accomplished. A brave army, whose common soldiers may be all justly regarded as heroes, left the shores of Britain, to be almost annihilated, not by the power of the enemy, for in every engagement our soldiers have been victorious, but by disease, starvation, exposure, and over-exertion. Painful as the thought is, it is all the more painful when we reflect that the privations and sufferings of our soldiers may all be attributed to a want of proper management and organization—a fact which is abundantly apparent to the most superficial reader of the accounts which have reached us. We mean not, however, to dwell on this. Enough has been said and written in regard to mismanagement and incompetency.—We indeed think that too much has been said on these points. It has not been sufficiently borne in mind, that for many years the policy of Britain has been decidedly pacific, that her energies have been directed to the cultivation of the arts of peace, and that while other nations may have studied the arts of war more successfully, Britain has outstripped them all in useful improvements and in real progress. This should be borne in mind, as some extenuation of the errors and short-comings which have been recently committed.

We are of opinion also, that too favourable a contrast has been drawn between the state of the French army and that of the English. In some respects unquestionably, the French manifest a decided superiority to the English; but the contrast has not been so very great, as it has been represented to be. In some departments, especially in the marine, the administration of affairs, amongst our neighbours, would not compare with the British. So that upon the whole, we think too much has been made of the difference between the condition of the French and the British forces.

Unquestionably, however, the nation, and especially its rulers, will be guilty, if they do not profit by the lessons which have been so sternly taught. Dearly has this experience been bought, but still, by the blessing of God, it may yet bring forth most valuable fruit. In regard to communities, as in regard to individuals, no chastening for the present is joyous but grievous, but still it may bring forth the peaceable fruits of righteousness.

One lesson which the nation should be taught, by recent events is, to look more to Him whose is the greatness and the power and the glory and the victory and the majesty,—whose prerogative it is to wound and to heal, to bring low and to raise up. It was feared by many at the time, that at the outset there was too much of mere boasting and parade,—too much reliance on the bravery and discipline of the troops,—too much leaning on an arm of flesh, while God was in a great measure left out of view. There was too much boasting, while the harness was being put on.—Now God has rebuked all this. In spite of the troops, and in spite of the unanimous sympathy of the nation, one disaster has come on the heels of another. It will be well if such a lesson is taught, if the leaders of the nation are led to cease from man, and to recognize God as the only source of greatness and strength. We trust, too recent observance of a special day of humiliation and prayer, first in Great Britain, and more recently among ourselves, may be regarded as an indication of a better spirit; and we earnestly trust and pray that God may regard the supplications and confessions of his people, and manifest to the nation his returning favour and blessing.

It would be a happy thing, too, were the rulers led to see the great error that has been committed for years past, in neglecting so many opportunities of advancing the cause of liberty—especially of religious liberty—among the nations of the earth, and in giving so much countenance to Popery at home. Britain might have done much to promote the cause of religious freedom abroad, but she has supinely neglected favourable opportunities—she has not exerted her influence as she might have done—she has sometimes stood quietly by and allowed, as in Tahiti, the Man of Sin to invade and oppress the weak and defenceless. While et homo she hath continued, up to the very present time, to encourage and countenance Popery, and avoid whatever might give offence to it. We look on this as one of the most serious errors that our country has committed, and as one of the chief causes of God's



displeasure. May the rulers be led to see the error that has been committed, and have grace to pursue a more faithful and uncompromising course.

But there are other lessons which the late events may suggest,—lessons perhaps of a less spiritual nature than those to which we have now adverted, but still most intimately connected with the real prosperity of the nation. It is evident there are various reforms loudly and imperatively called for. There has been too much official formality and routine. Things have been done too much according to stiff and formal system. Owing to this we fear the best men in many instances have been kept in the back ground, while the reins of power have been intrusted to less competent hands. Owing to this too, difficulties have been interposed in the way of the performance of duties, the necessity of which must have been apparent to all. All this must be simplified and changed. A new system of promotion must be introduced, depending on real merit more than on mere official standing. The whole system of the appointment of the officers needs to be changed, and the way opened for the more frequent promotion of deserving soldiers to the rank of officers. This would produce greater sympathy between all ranks, and ensure the promotion, to the highest ranks, only of those who had real merit and experience. The necessity we think has also been made to appear, of introducing more of this system unto the civil administration of affairs,—that is, of extending the range of eligibility to offices of trust and responsibility. It would appear as if there were great difficulty in fitting up the various offices of state when a change of government takes place; while undoubtedly there are within the Empire, not a few capable by strength of intellect, extent of information, and practical experience of discharging these high offices with credit to themselves, and benefit to others. We are far from being opposed to the existence of such a class as the nobility of Great Britain, many of whom (such as Lord Shaftesbury, Lord Kinross and others) are an honor to their class, and a blessing to their fellow creatures. But more regard must be paid to talent and moral worth wherever these are to be found. It will be well if recent events lead to the gradual adoption of these changes, which unquestionably would work for good, and guarantee the continuance of our representative institutions.

May God grant to our states-men, wisdom, and grace to discern the times, and to know what ought to be done in the critical circumstances of the country. May He teach them to have an eye single to his glory, and to guide affairs not by low views of temporizing policy, but by high and lofty principle, seeking the advancement of that righteousness which alone truly exalteth a nation.

#### THE MAINE LAW TESTED BY EXPERIENCE.

By the opponents of what is commonly called the Maine Law, two arguments are chiefly dwelt upon. One of these is, its alleged interference

with individual rights, the other its proved inefficiency to prevent intemperance in those places where it has been enacted. We consider both these arguments to be without foundation. A Prohibitory Liquor Law is no more an interference with individual rights than a thousand laws which have been passed, and which are daily enforced without calling forth one murmur of opposition. The truth is, every law on the statute-book may be said to be an interference with the rights of individuals. All the revenue laws may be said to interfere with individual rights. The same may be said even of the present license laws. These laws prohibit from selling intoxicating drinks all who do not go through certain forms, and pay so much for a license. We believe, then, that the principle of a prohibitory law does not differ from that which is already recognized in the laws which at present regulate, or profess to regulate, the sale of intoxicating drinks. We have statutes which have for their object the suppression of various nuisances and vices; and a prohibitory liquor law would be no greater interference with the rights of individuals than many laws of this sort to which we might refer.

Neither do we admit that the second argument is capable of being sustained. Attempts have indeed been made by various parties, to prove that the Maine Law has been a failure—that it has not accomplished the object aimed at; yet some have gone so far as to assert that intemperance has increased in the state of Maine since the passing of the prohibitory law. It is but a short time since a special Commissioner made the grand tour of four states in scarcely as many days, and then returned with a flourish of trumpets proclaiming that the Maine Law was a failure. Such was the declaration of the Commissioner, but a "neighbour cometh and searcheth him." The Canadian Prohibitory Liquor Law League having lately commissioned their President and Secretary to proceed to New England, to ascertain by faithful and impartial inquiry, the practical effects of the Maine Law in those States in which it had been enacted, a report has lately been drawn up and published, presenting the results of their examination. We have gone over the report with some degree of care, and cannot but regard it as drawn up with great ability. The commissioners appear to have conducted their inquiry in a judicious and impartial manner. They sought the evidence of men of character and standing,—men whose names afford an ample guarantee for the fidelity of their statements,—and men, in general, whose pursuits and professions led them to take special notice of the moral and social effects of the law in question. Not a few of the witnesses, whose evidence is presented to us in this report, are judges, magistrates, and ministers of religion, whose position and duties not merely afford opportunities of observing the moral changes which are taking place around them, but even force them to such an observation. Their evidence is freely given, and their testimony to the beneficial results of the Maine Law, and the success which has already attended its operation, is most

distinct and conclusive. We subjoin a few extracts from the evidence presented, and we are sorry that our space forbids the insertion of longer extracts. The Rev. Mr. Seoley of Springfield, says:—

"I have witnessed its favourable effects upon many working people connected with my own congregation. I could mention several instances. One very interesting case came to my knowledge very recently. In making my accustomed rounds, I called at a house, which formerly presented rather a distressing appearance. I was astonished at the wonderful reform which had taken place, and suspecting the cause, I expressed the pleasure I felt at the happy change, when the good woman said, with an overflowing heart, in something like the following words: 'All this is the effect of the Maine Law! My husband was not a drunkard, and would not drink for the mere love of drinking; but he was very sociable; and when he went in of a Saturday evening with his companions into the tavern, he would sometimes spend all his wages and come home intoxicated! But he now comes home sober—the temptation is removed out of his way, and he has provided for us all very comfortably ever since the Maine Law was put in operation. We have a new carpet in our room; and he purchased this little singing-bird for our little boy, who has begun to attend the Sunday School.'

Many such instances could be given of the very happy effects of the Law, and I think it will thus ensure its own perpetuity when once fairly established.

Its effects are very marked upon our young men. Since the fashionable saloons were shut up, they have formed a Young Men's Literary Association, where they meet regularly to read essays, and for general mutual improvement. Our Lyceum lectures were never half so well attended as they have been this winter. In addition to our usual lectures two or three evenings a week, we have recently had two courses, of six lectures each, on Geology, by Dr. Boynton, and they were thronged every evening. The first course was so crowded that he was prevailed upon to give a second, that those who had not heard him might have an opportunity of doing so; and our hall, capable of containing one thousand people, was crowded all the evenings. You saw there precisely the same class of people, that in Montreal you will see at the theatre."

Judge Minor of Fairfield County, states as follows:—

"W. D. Minor, Stamford, Judge of County Court, Fairfield County—"Drunkenness was rife in the village of Stamford previous to the passing of the law,—since then very few cases have come under my notice. The law is decidedly beneficial, and property-holders everywhere are becoming more and more in favour of its strict enforcement. So strong is its hold upon the community already, that no political or other combination, in my opinion, could be entered into to repeal the law. Any change will be to make it more stringent in order to its more thorough enforcement. The opposition to it is chiefly based on the assumption that it interferes with the natural rights of the citizen, and the danger of the poor man's castle being invaded. But not a single case of hardship, from the right of search, has ever been heard of; in fact search cannot be made in a private dwelling unless there are very good grounds for the authorities to entertain the belief that the owner has invaded the sacredness of his own house with the rum bottle, and turned it into a dram shop. Public opinion is bearing in strongly in favour of the law, and I have no doubt that in a few years it will be as easily and as thoroughly enforced as the laws against theft, licentiousness and gambling."

The Rev. Mr. Sill, Episcopal Church City Missionary, New Haven, says:—

“Rev'd. Mr. Sill, Episcopal Church City Missionary, New Haven. I was called here especially to look after that class of persons who do not go any where to church. Amongst that class the Maine Law has produced a very comfortable state of things. Heads of families who formerly spent all their wages in intemperance, have begun to provide comfortably for their families. That class of persons who this winter,—had the old state of things continued,—would have come upon us for support,—have some little to give themselves to our mission funds. The Law has diminished drinking amongst that class. Its good effects are decisive:—It works to admiration. Many poor families who, for want of clothing, were prevented from attending church, now look forward with delight to the prospect of attending some place of worship.”

We cordially recommend to the careful perusal of our readers, the whole of the report which can be easily procured. We feel satisfied that impartial consideration of the evidence here presented, will remove prejudice, and tend to prepare the way for the enactment of a similar law among ourselves.

While writing on this subject, we cannot refrain from expressing great satisfaction at seeing the way in which this great question is now dealt with on the other side of the Atlantic. In the February number of the *North British Review*, there is an article entitled “How to stop drunkenness.” The writer is fully alive to the importance of the subject. He says, “we are convinced that, if a statesman who heartily wished to do the utmost good to his country, were thoughtfully to inquire, which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be, that he should study the means by which this worst of plagues (intemperance) can be stayed.” He calls it the most dreadful of all the ills that afflict the British Isles. He proposes certain regulations in regard to the sale of intoxicating drink, such as that none should be sold after 10 o'clock at night; that none should be sold on Sabbath; that no wages should be paid in public houses; and that the publican should be liable to a fine for suffering a customer to get drunk.—But while proposing such regulations as these for immediate adoption, he advocates a “Maine Law, saying, “undoubtedly it would be a happy thing for our country if such a law were sought by the people themselves, and enforced with their full concurrence.” We rejoice to know that enlightened, christian, philanthropic men are viewing the question in such a light. Good will unquestionably come out of their advocacy. Too long, both in the old country and here, has this monster evil been tolerated. Too long have the streams of alcohol been allowed to undermine society, while no suitable bulwark has been reared. The time, we trust, is coming when such a bulwark will be erected—when our young men especially, will be no longer exposed to such temptations as now beset them on every side, when the indiscriminate sale of intoxicating drink will be regarded as disreputable, as it unquestionably is most pernicious to society.

and when a Prohibitory Law shall be in force amongst us. It would be scarcely possible for the Legislature, in our opinion, to pass a more beneficial measure, or one which would be more gratefully received by thousands who are suffering from the evils of intemperance.

#### THE ANNUAL STATISTICAL RETURNS

The schedules for the annual statistical returns, have been sent down to the several congregations within the bounds of our Synod. It is of great importance that these should be attended to,—that they should be filled up, and transmitted to the Presbytery clerks. In past years, our returns have been defective. Some parties have, from various causes, failed to attend to this matter, and the consequence has been, that, notwithstanding the Synod's law which requires such returns, we have never been able to present a full and complete table of the statistics of our Church. Some appear to have a horror of statistics. But it would not be easy to show any good reason for this. No small part of the Bible itself is taken up with statistics,—in proof of which we might specify a number of chapters in Exodus, Leviticus, Chronicles, Ezra, and Nehemiah. Nor should any one suppose that figures and facts and enumerations are of too low and carnal a nature to occupy the attention of christian ministers and office-bearers. There is not only much interesting and useful information to be gathered from correct statistical returns, there are useful lessons to be deduced from them. One lesson at least may be learned from the statistics of most of our congregations in these days;—we mean a *lesson of humility*. While the gospel is preached sabbath after sabbath and various agencies employed, how few, alas, are the additions that are made to the church of converted, living christians? Again, while almost all are prospering largely in a temporal point of view, how meagre are the contributions of many to the various missionary schemes of the church? Assuredly our returns, instead of feeding pride and self-sufficiency, should lead us to humble ourselves in the dust before God.

Lest any to whom a blank schedule has been sent should lose it, 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. 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. 19. Services in Mission Field.

*Financial Return.*—1. Ministers Stipend.—2. Sources of Stipend. 3. Amount contributed to College. 4. French Canadian Mission. 5. Buxton Mission and Synod Fund. 6. Foreign

Missions. 7. Widows' Fund. 8. Presbytery's Home Mission Fund. 9. Rarities. 10. Manse and Glebe, and Value. 11. Value of Church. 12. Debt on Church and Manse. 13. Amount paid on Church and Manse during year. 14. Miscellaneous Collections. 15. Total Congregational Contributions.

#### THE AMERICAN TRACT SOCIETY.

We have received a copy of a communication in the *Commonwealth*, written by the Rev. J. T. Byrne. In this communication the writer gives an account of a visit to the Convention convention lately held in Rochester, N. Y.—The latter part of it mentions a discussion on the *Slavery* question, which took place during the sessions of the convention. The discussion appears to have been satisfactory to the writer, who states that he is one of the *Vice Presidents* of the Toronto Anti-Slavery Society. With all deference, however, we must say that it is not altogether satisfactory to us. The Rev. Mr. Cook appears to have taken a prominent part in the discussion, and to have defended the position held by the Society. In replying to the statements which have been made as to the expunging of certain passages from works published by the Society, because they expressed strong anti-slavery sentiments, Mr. Cook stated that the memoir of Mary Lundy Duncan, (a work which was said to have been mutilated and altered) had simply been abridged by consent of the author. We do not regard this answer as satisfactory. Who urged the alteration?—And why was any abridgment or alteration regarded as necessary? *Why was the fact not stated in the title page, that the work was in some passages abridged from the original edition?*—Whose changes of the kind are made, we think it would be no more than honest to state the fact. Mr. Cook, in explaining the position of the Society, is said to have stated that it did not profess to touch *all* truth in morals or in religion, but to do good in a certain way and by certain means. All this may appear very well, but when we remember that slavery is one of the great sins of the United States, one of the chief sources of vice and immorality in those States where it exists, we must say, that in our opinion, the Tract Society should have done more than they have done. They have published on intemperance, on dancing, and on similar practices. Now why should not slavery, and the various iniquities inseparable from it as a system, be treated with equal fidelity? Why should the Society satisfy itself with “never publishing, anything pro-slavery,” and with mere condemnations of oppression in general, or even with a testimony against the degraded condition of society in slave-states? Why not bear a testimony more pointed and specific? Men will bear to hear of sin in general. It is when the preacher charges some special sins that the slumbering conscience is aroused, and any deep and lasting impression is made. Even the lover, of strong drink will have no objections to hear about the evil of intemperance. It is only when the use of strong

drink itself, and the guilt of intoxication are attacked, that they will feel the edge and point of the reproof. So it is in regard to Slavery. More general condemnations of oppression, and the recommendation of "love to the colored race, and regard for their welfare," will never tell on those who are involved in the iniquities of the Institution. Something more decided is necessary, and we should rejoice to know that a Society whose means of doing good, are so extensive as those of the American Tract Society, had at last resolved to put itself in a right position to deal faithfully with this gigantic evil.

**THE PROTESTANT ASSOCIATION.**—This association in Toronto, is now fairly organised—Several lectures have been delivered under its auspices, and we have been much pleased to see the large and respectable congregations which have not to listen to these lectures. This indicates a greater interest in the subject, than we were prepared to expect. We trust the commencement of this work will be followed up by the continuance of such lectures, and by the formation of similar associations in different parts of the country. We do not allow that there is any force in the objection urged by some, that such demonstrations on the part of Protestants, only serve to stir up the feelings and arouse the energies of our Popish neighbours. The truth is, there can be no trace with Popery. Popery will be active and energetic whether we are so or not. Let Protestants imitate their zeal and energy, and unity of action. This must be done, unless we are prepared to surrender one by one our privileges, and leave our Romanist fellow subjects in the darkness which now surrounds them.

#### KNOX'S COLLEGE.

As many friends of the College and Church will no doubt be interested in hearing of the manner in which the work of the Session has been carried on, we have thought proper to give below the names of the Students in the various classes, and a brief statement of the work in which they have been engaged:—

##### Students of Sixth year.

Alex. McLean, John Milloy.

##### Students of Fifth year.

Alex. Young, Wm. Forrest,  
Geo. Guthbertson, John McMillan,  
John Strath, W. T. McMullen,  
John McRobie, John McKay.

##### Students of Fourth year.

Arch. Scarth, Peter Duncan,  
Jas. Thom, N. Paterson,  
Jas. Blount, Jas. Whitte.

##### Students of Third Year.

Arch. McDiarmid, Donald Fraser,  
W. Lochan, Thos Fenwick,  
Daniel Clark, N. M. McLeod,  
A. McDonald,

##### Students of Second Year,

Alex. Fraser, N. McKinnon,  
Alex. McKay, J. Robertson,  
W. Millican, J. Campbell,  
Arch. Stewart, Jas. Greenfield,  
Thos. McNaughton, D. H. McVicar,  
Robert Leask, W. Hanlon,  
Alex. Matheson,

##### Students of First year.

James Mitchell, F. McCaig,  
D. H. Fletcher, W. Sinclair,\*  
John Eadie, J. Coulthard.†  
William Brown,

The following are the statements of the work of the several classes, as prepared by the respective Professors:—

##### I. Classes under Rev. Dr. Willis.

The Senior Professor, (Dr. Willis,) has conducted the class of Systematic Theology—that of Biblical Criticism—and that of Church History:—To these he has added, this year, the superintendence, weekly, of a class of entrants, whom he has initiated in the first principles of written composition and public speaking.

In the senior Theology class, (Systematic Theology,) which has met four times each week, the course of Theology has been gone over—from the commencement to near the middle of the whole system—including the subject of redemption, atonement, and the offices of the Mediator. An hour—fortnightly—in this course, has been given to the Confession of Faith, and another hour to Calvin's Institutes (Latin).

In the Biblical Criticism class—besides the usual instruction, concerning manuscripts and versions—the principles of Hermeneutics have been explained, (Text Book—Horne,) and nearly the whole Epistle to the Romans gone over critically and exegetically—10 Hebrew Scriptures have also been read at regular intervals, and many portions of the Psalms and Prophets critically analysed.

In the Church History—the Lectures and Examinations have embraced the period from the eighth century to the sixteenth, inclusive—the latter portion being chiefly occupied with the History of the Protestant Reformation.

As a variety—the Church History, as well as Theology Students, have read the letters of Cyprian, in the Collectanea—which were accompanied with illustrations of the Church in the third century. One hour on Monday, and frequently also an hour on Saturday, were devoted to Pastoral Theology—the Epistle to Timothy—(Greek), were read in this class: on the Saturday, once a month, all the College classes rallied at that hour, when both Professors and Tutor, were present, and the Students were addressed on the more practical subjects of clerical manners, and experimental piety: on these occasions prayer was offered at greater length than at usual class hours.

Dr. Willis reports that the attendance on all his classes was uniformly punctual, and the interest taken in the various exercises most satisfactory. The conducting of the weekly class—which was his spontaneous suggestion—has—while adding to his labours—afforded him great gratification, and been a happy means of enlarging his acquaintance with the youthful entrants, at a period long previous to their admission into the Divinity Hall.

\* Mr. Sinclair only attended a part of the Session.

† Mr. Coulthard was not a matriculated Student, but attended several classes taught by Mr. Smith.

##### II Classes under Rev. Professor Young.

The classes under the superintendence of Professor Young, viz: Junior Philosophy, Senior Philosophy, and Junior Theology, have each met one hour daily, five days in the week.

1. The members of the Junior Philosophy class, (Students of the second year,) have gone through a course of Logic, Whately's Logic being used as text-book. They have likewise made some progress in the study of Mental Philosophy, the principles of the science having been exhibited to them, and the doctrine of Sensative Perception having been pretty fully treated. Text-books,—Reid's Essays, and the Philosophical Writings of Sir William Hamilton.

2. The Senior Philosophy Class, (Students of the third year,) continued their studies in Mental Philosophy, from the point to which they had advanced in the previous year. The principal questions connected with Imagination, Memory, Generalization, Judgment and Reasoning, were discussed. The subject of Volition, and the Desires, was also examined. And finally, a rapid survey of Moral Science was taken. Text-book in Mental Philosophy,—Reid's Essays. In the Ethical part of the course, Alexander's Lectures, and the Dissertation of Sir James Macintosh, though not formally employed as Text-books, were the works most largely referred to.

3. The Junior Theology class, (Students of the fourth year) was occupied with the subject of the Evidences of Natural and Revealed Religion. Butler's Analogy was gone over—the first part of the work very carefully. Each member of this class delivered a homily, and wrote several skeletons of sermons.

It may be added, that Professor Young had a Bible class, which met every Sabbath morning in the Divinity class-room, and at which all the students, not otherwise engaged, were invited to attend. The object of the class was practical, rather than exegetical; but while practical ends were mainly kept in view, the attainment of these was aimed at through a strictly (and even minutely) correct exposition what was read.

##### III. Classes under Mr. Smith.

1. Junior Class. (Students of first year.)—Read during session, in Latin, Virgil, 340 lines; Sallust (Jugurtha), 29 chapters; Arnold's Latin composition, 27 exercises:—in Greek, Iliad, Book 3rd, 355 lines, Xenophon's Anabasis, chapters 8, 9 and 10; Arnold's 1st and 2nd Books, 21 exercises:—in Mathematics, Euclid, Books 1, 2, 3, 4, 6; Algebra to Quadratic Equations inclusive; Measurement of Surfaces.

Messrs. Eadie, Stewart, McCaig, and Coulthard, attended a supplementary class for Geometry and Algebra, four times each week; also Messrs. Matheson, Millican, Mitchell, Fletcher, and Robertson, 1 hour weekly for Plane Trigonometry.

Students of the Junior class attended a class for English Literature at University College, two days in each week.

2. Senior Class. (Students of second year.) Read in Latin 4 chapters of Sallust's Catiline, 28 chapters of a Book of Livy, 16 Odes of Horace, besides exercises in Latin prose compo-

sition:—in Greek, the 1st Phillipic, and 2nd Olynthiac of Demosthenes, Pisistratus and Cyrus of Herodotus, as found in *Collectanea Majora*, besides Exercises in Greek prose composition:—in Algebra and Geometry, the same Junior class.

The members of this class, with the exception of Mr. Robertson, attended to the History Class in University College.

A class met each Saturday during the Session for reading the Greek Testament.

NORWOOD.—The Rev. Mr. Bowie has received a cordial and harmonious call from the congregation of Norwood.

TRENTON AND MURRAY.—These united congregations have joined in a call to the Rev. Mr. Thompson.

INDIA—LICENSING OF NATIVE PREACHERS.—The April number of the *Home and Foreign Record*, which we have just received, mentions the licensing of four native Preachers at Madras.

On the last Sabbath of last year, two natives were baptized, and the communion dispensed to ninety-five communicants, of whom sixty-two were natives.

UNION.—We beg to refer a Correspondent, (who ought, however, to have given his name,) to the communications in our present number, as furnishing an answer to the question which he asks.

PRESBYTERY OF LONDON.—We have received a copy of an excellent Address, issued by the Presbytery of London, to the people under their charge, on the subject of intemperance. Had our space allowed, we should gladly given some extracts in this number of the *Record*.

MONO.—The young people connected with the Station in Mono, lately sent to Mr. John McRobie, who laboured as Catechist in that quarter last summer, a handsome token of their esteem, and of their gratitude for his earnest and constant efforts to promote their spiritual good.

CLOSE OF THE FINANCIAL YEAR.—We would again remind all who are interested, that the Accounts for the year will be closed on the 31st May. Moneys received up to that time will appear in the Statements laid before the Synod.

FONDS OF KNOX'S COLLEGE.—In answer to the inquiry of a Correspondent, we beg to state, that the contributions which are now in course of being taken up, are for the ordinary expenses of the College, and not for the Building Fund. A special effort will, of course, have to be made for that object.

PICTON.—The Rev. Thos. Chambers has received a unanimous call from the Congregation of Pictou. We rejoice that, after repeated disappointments, there is the prospect of their being supplied with a Pastor.

LECTURE ON THE IMMACULATE CONCEPTION.—We have received a copy of a Lecture delivered by the Rev. Mr. Johnson, of the

Reformed Presbyterian Church, on this subject, under the auspices of the Protestant Association. We are unable to notice it more fully this month. We can bear testimony, however, to its general excellence.

BROCK STREET CHURCH, KINGSTON.—The members and adherents of this Congregation lately testified their esteem and attachment to their Pastor, the Rev. Andrew Wilson, by a handsome gift, which was presented by the Managing Committee in behalf of the Congregation.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

THE NATIONAL FAST DAY IN GREAT BRITAIN.—The day appointed for fasting and humiliation on account of the war, was remarkably well kept. The Bishop of Salisbury preached to the House of Lords, at Westminster Abbey; the Rev. Henry Melville, to the Commons at St. Margaret's, Westminster, and the Bishop of London to the Lord Mayor and Corporation at St. Paul's Cathedral.

THE SABBATH QUESTION.—We rejoice to hear that a motion to open the British Museum on the Sabbath, was lost in the House of Commons by a pretty large majority. We trust this will put to rest, at least for a time, the attempts of secularists to break down the fence which God hath put around the Sabbath.

THE GOSPEL IN SPAIN.—Active preparations are being made for taking advantage of opportunities for introducing into that interesting country, the glorious gospel of Christ Jesus.—The prospects are most interesting. In one town alone nearly four thousand have renounced Popery, and are diligently studying the scriptures. From many places the call is loud and urgent.

THE REV. W. C. BURNS.—The Rev. W. C. Burns, accompanied by the Rev. Carstairs Douglas, has lately sailed for China. Mr. Douglas is the first missionary who has been ordained in Scotland for China, in connexion with the Presbyterian Church.

SCOTTISH EDUCATION BILL.—The Lord advocate has introduced an Educational Bill for Scotland. The Bill is substantially the same as that of last year. It was on the whole, well received.

THE MAYNOOTH INQUIRY.—The Commission appointed to inquire into the condition of Maynooth College, have given in a Report. The Protestant Press denounce the affair as a sham. Evils connected with the Maynooth system are admitted, but are extenuated. An influential party, however, are taking active measures to have the endowment taken away.

CLERKSHIP OF THE FREE CHURCH GENERAL ASSEMBLY.—Dr. Cunningham has declined being nominated to this situation. The candidates whose names are before the church are, Rev. Sir H. Moncrieff, and Rev. J. J. Wood.

REMOVAL OF MEN OF EMINENCE IN THE CHURCH.—The Rev. Dr. James of Edinburgh, died on the 3rd March. He was in the 85th year of his age, and in the 62nd of his ministry. He was the early friend and associate of Robert Haldane.

Dr. James was highly esteemed and venerated by all who knew him.

The April number of the *News of the Churches*, announces the death of the Rev. John Hill, B. D., formerly Vice-Principal of St. Edmund Hall, Oxford, and recently incumbent of Wyke-Regis. Mr. Hill laboured in the cause of the gospel unostentatiously, but most abundantly. In the same publication, we read of the removal of the Rev. Nathan Benjamin, and also of Mrs. Everett, both of the American Mission, at Constantinople; also of Neophytus Bambus, of Athens, a deacon of the Greek Church, and one of the few and most acceptable preachers in it.

PULLIP O'FLAHERTY.—We learn that this interested and devoted young soldier, was in the habit of having interviews with Selim Pacha, the distinguished cavalry officer, who fell at Eupatoria. Shortly before he met his death in the shock of battle, the young Irish soldier had a very satisfactory conversation with him, in the course of which Selim Pacha expressed his want of confidence in Mahomet, and asked O'Flaherty to give him a Turkish translation of H. Bonar's beautiful hymn, "I lay my sins on Jesus."

PORTLAND, MAINE.—Neal Dow has again been selected Mayor of Portland, and the council are all in favour of the vigorous enforcement of the Prohibitory Law. This is no indication of reaction or of opposition to the Maine Law.

#### NOTICES OF RECENT PUBLICATIONS.

THE NORTH BRITISH REVIEW. February, 1855.

The February number of this excellent quarterly contains as usual a large amount of very useful matter. The articles are nine in number, viz: 1. The Continent in 1854. 2. Finland in the Byzantine Empire. 3. The Vaudois, and Religion in Italy. 4. Curiosities of the Census. 5. The Oxford Reform Bill. 6. How to stop Drunkenness. 7. Old English Songs. 8. Diet and Dress. 9. The Electric Telegraph. Most of these are not only able and interesting, but of a really practical and useful character. We specially rejoice to see that the Temperance question is assuming such a prominent position in Britain, and engaging the attention of the earnest and thinking portion of the community. We have elsewhere referred to the views of the writer of the article on intemperance.

HOURS OF CHRISTIAN DEVOTION. Translated from the German of Dr. A. Tholuck, with a preface, by the Rev. Horatius Bonar. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

This is a delightful little work. The evangelical character, the deeply devotional spirit, and the vein of genuine poetry which pervades the meditations of Tholuck, give them a peculiar charm to the Christian reader. A poetical extract will be found in the first page.

TWENTY PICTURES FROM SWITZERLAND. Sketched from nature, then arranged, and finished. By the Rev. Casar Malan, D. D., Geneva. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

These sketches are full of interest, and well illustrate the state of things in Switzerland twenty or thirty years ago. They are written in

a simple and pleasing style. Few have done so much for the cause of Christ in that interesting land, as the venerable author of those sketches.

**MANUAL FOR THE YOUNG;** being an Exposition of Proverbs I—IX. By Rev C Bridges, M. A., author of Exposition of Psalm cxix, &c. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

The pious and excellent author of this volume has done much by his publications for the advancement of genuine religion. We could scarcely name a book better adapted for daily reading, than the Exposition of the 119th Psalm. The little volume before us breathes the same spirit, exhibits the same knowledge of human nature, and the same earnest desire to promote the spiritual benefit of others. It is well adapted to be useful to the young. Happy will the young man be, who has grace to act in accordance with its counsels.

**VOLTAIRE AND HIS TIMES** By L. F. Bengener. Edinburgh: T. Constable & Co. Toronto: Sold by J. C. Geikie.

This is another work by the writer of 'France before the Revolution.' It is characterised by the same excellencies as mark the other works of the author. The information which it contains is most ample—its style is lively and interesting, and its sketches of persons and of character most faithful and admirable. The writer intends to bring down his account of France to the close of the 18th century. We shall look with interest for the appearance of these volumes. The present volume forms a sort of connexion between his former work and that which he is preparing.

**LOUISA VON PLETTENHAUS;** or, the Journal of a Poor Young Lady. Translated from the German. Edinburgh: T. Constable & Co.—Sold by J. C. Geikie, Toronto.

This is an interesting and pleasing little book, teaching some important and useful lessons of obedience and submission to the will of God.

**THE FOOTSTEPS OF ST. PAUL.** By the author of "Morning and Evening Watches," &c. &c. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

The life and character of the great Apostle of the Gentiles, may be regarded as presenting one of the most striking collateral evidences of the truth of our religion. More than one have, through the careful perusal of his history, been led to give up their scepticism, and admit the truth of Christianity. The parts of scripture, too, connected with this eminent Apostle, are most important and valuable to the believer for his spiritual improvement and edification. We need not wonder then that so many have directed their attention to the history of the Apostle, and that so many volumes on this subject have been produced. It was once the complaint of Chrysostom that Paul was not known to Christians as he ought to be. This complaint, however, can no longer be made with any justice. Not to mention Lord Lytton's work, and others of less recent date, a number of volumes have of late been written on the life and character of the Apostle. The principal of these are, Blunt's Lectures on St. Paul, Stanley's Essays on the

Apostolical Age, the last volume of Kitto's Scripture Readings, and, more recently, the able and most interesting work of Howson and Conybeare. The work before us is the latest volume on the Apostle Paul, and it is by no means the least valuable. Without pretending to write so learned or so complete a work as that of Howson and Conybeare, the author has the merit of having collected many of the gems discovered by preceding explorers, and of arranging them in an interesting and pleasing light. Nor is the work destitute of originality and of independent research and thought. It is written chiefly with a view to the interest and improvement of young persons, and it is admirably adapted for the accomplishment of this object. It sketches most graphically the successive stirring scenes through which the Apostle passed, and continues the narrative from point to point with unabating interest. The value of the volume is enhanced by an excellent map of the travels of the Apostle. Altogether, we feel warranted in recommending this handsome volume to such as may not find it convenient to procure the more expensive work of Howson and Conybeare. May many young men be interested and improved by such a stirring history, and be led to aim at some measure of conformity to a model so noble and so worthy.

**PRINCETON REVIEW.**—This periodical is conducted with singular ability, and its defence for many years, of sound Calvinism, against the Semi-Pelagian views, so rampant in the neighbouring States, has been marked by courage, cleverness and success. The only modification which we would offer in regard to unqualified praise, is, that its condemnation of slavery has not been so bold or decided as is desirable. We trust that the day is not far distant, when our own College shall have its Review as ably conducted, and as successful in opposing error, as that which has rendered Princeton so famous throughout Christendom. In the meanwhile, however, the Princeton periodical presents an able and excellent substitute; and we consider that every one of our ministers and students should have it in their libraries. It will make them acquainted with the current theological questions of the day; will guide them in the selection of suitable books for their libraries, and will both guard them against prevailing heresies, and provide them with arguments for their refutation. The best proof of its excellence will be given, by briefly describing the contents of the January number:—

Art. I. Consists of a series of admirable remarks, on the "Studies and Discipline of the Preacher." To the young minister they are peculiarly valuable. Such we would earnestly advise to read, ponder, inwardly digest and act upon them. They are worthy of being hung up in the study of every newly settled pastor.

Art. II. Contains an instructive account of the plan and purpose of patriarchal history.—After demolishing the mythical theory, it is shewn that the common notion, that "the patriarchal history was recorded for the moral improvement of mankind, by furnishing examples of virtue and vice, with their appropriate rewards

and punishments," is erroneous, though containing an element of solid truth. We believe that the whole structure of the record is at variance with this theory, and that it has led to great perversions of scripture, in exculpating the conduct and character of the patriarchs. The first and main design, then, of the history, was to teach the Israelites, that the separation of a single race, to be the depositaries of an exclusive revelation, was no new thing. Second, that this separation was not merely nominal, but proved to be real, by manifest tokens of the Divine presence and protection, often granted to them at the expense of others. The two features already described as a characteristic of patriarchal history, would naturally operate on human weakness, and prove a source of pride. To counteract this, the history is so framed, as to hold up the absolute sovereignty of the Divine choice, and its complete independence of any meritorious claim, on the part of the objects of that choice. This accounts for the frequent statement of the sins of the patriarchs. This meagre outline gives but a faint idea of the real excellence of the article. We simply ask our readers to peruse the patriarchal history, with these three leading designs of its purpose before them, and they will be astonished at the new light which will be cast upon many passages and characters.

Art. III. Consists of a solid exegetical commentary on Hebrews vi. 4, 8. The orthodox view is taken of that much controverted passage, in opposition, on the one hand to the Arminian theory, and on the other to the conditional hypothesis of Barnes. It is clearly shewn, that the strong expressions used, when dissected, may be consistently applied to the unsaved, and that they are used for the very purpose of warning professing Christians against the danger of resting in the form, while void of the power of true godliness. We subjoin the practical lessons:—  
1. "No amount of outward privileges or inward experiences, supercedes the necessity of laboring and watching. Iest, after all, we should be cast away." 2. "The best evidence of our calling and election is good fruits—the fruits of the Spirit, inward graces and outward acts, such as to make the saint, and thus collectively the Church, visible." 3. "The necessity of the Divine influence in order to salvation; illumination, the good work of God, the Holy Spirit, all are the gifts of God's grace; these are taken for granted where a man has even the appearance of life." 4. "If apostacy causes the irremediable loss of the soul, then the soul can be lost for ever, and there is such a thing as everlasting punishment." 5. "Repentance may not be always possible."

We have exhausted our space, and shall not therefore refer to the other excellent articles.

The Review can be procured through Rev. Mr. Kennedy, London, or any Bookseller.

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

CALCUTTA.

In reference to India, we are called this month to sing of mercy and of judgment. Of mercy

inasmuch as the movement there continues to progress. The number of those who are feeling convictions of sin, who are seeing the folly and danger of the idolatry in which they were born, and are being brought to cry, "What shall I do to be saved?" is on the increase. We are called to sing of judgment, inasmuch as sickness and debility are putting an arrest upon another and yet another of our beloved missionaries in that land. We stated in our February Number that Messrs Mackay and Smith were obliged to desist from their labours, and to seek, for a season at least, the restorative influence of their native land. We have now to add, that Mr. Miller is also obliged to withdraw from India, and to proceed to Australia. This dispensation is the more severe that it has taken place at this moment. Their labours were never more blessed than now, when they are called to leave them; and the prospects of the Mission in India were never so bright at any former period of its history. But it becomes both the missionary and the Church to how to the dispensation, cherishing all the while a firm reliance on the wisdom and the love of Him from whom it comes. To the Great Master of the vineyard it belongs to say how long his servants shall labour, and when and in what way they shall rest; and he has been giving some very afflicting displays of his sovereignty in this respect in calling away his servants both from the Home and from the Foreign field.

But what we would fix attention upon here is the fact, that our devoted band of labourers in Calcutta is melting away, and needs to be recruited. Some of them have laboured long—have borne the burden and heat of the day—and must ever live in the veneration of the Church, not only for their own graces, but for the honour their Master has put upon them in the work he has enabled them to do. Others require only a temporary respite, and will soon return, by the blessing of God, to the work they love in the land of their adoption. But, meanwhile, the work in India must not be permitted to stand still. The Church, while relying on her Head, who has promised to send forth labourers into the vineyard, must use such means as are in her power for obtaining more men. The work is great, the need urgent; and we trust both probationers and ministers will seriously consider how far they may be qualified for, or called to give themselves to this great work. It were much to be regretted should any suspension of the agency throw back that work, or damp the movement now so hopefully in progress. With these observations, we leave the following extracts to speak for themselves. The first is from the pen of the Rev. Mr. Gardiner, of Calcutta, of date the 5th December, and is addressed to the Convener:—

This mail will convey intelligence to you of the medical certificates which have been given in the case of Messrs. Miller and MacKay. The former has little hope held out to him by his medical advisor that he will soon be able for the trials of the Indian climate again, if ever. Mr. Mackay has been a complete invalid during the greater part of this year, and it is well now that he has the prospect of a change.

In these circumstances, we are very glad to hear of Mr. Pourie's appointment, and pray that the Lord may richly bestow his grace upon his servant, and fit him for this arduous work.

Mr. Ewart, of Calcutta, also writes us. After expressing his sense of the dispensation which is removing at the same time both Mr. Miller and Mr. MacKay from the work in India, and the loss he is sustaining especially in the departure of the latter, with whom he has lived so many years in friendly and brotherly intimacy, and from whose matured experience he has derived much and valiant aid in his work as a missionary, he goes on to give us some interesting glimpses of their every-day missionary arrangements.

I fully expect more fruits of our labours here in process of time. Meanwhile, we are cheered by the few cases of conversion that have occurred within the last few months. The young men are all getting on satisfactorily, and I trust are growing in knowledge and love of the truth. I have now a pretty large Christian congregation of males and females and children every Sabbath evening; and, as they had become too many for one room in the mission-house, we have lately fitted up the hall of the house where the married converts live, as a chapel.

Last Sunday evening, Prayma, one of the females lately baptized, was present in our small congregation, along with her husband, to present their infant daughter for baptism. The husband is Shiba Chandra Banurjya. He has not come forward as a catechist or preacher, but he is now acting as a stated teacher in the institution, and he is one of the most laborious and useful assistants we have. He does not confine his labours to the institution; he accompanies Mr. Smith every Sunday to the village, which he visits, and preaches to the people. He also does a great deal, in Calcutta, by going from place to place, and preaching the gospel to such as he finds willing to listen.

When these letters were written, our missionaries were on the eve of their annual examination. The institution would close about the middle of December. Immediately thereafter the missionaries would be scattered throughout the towns and villages of the Presidency distributing tracts and proclaiming the glad tidings of the gospel. May a blessing rest upon their labours, so that, as the result of them, peace may come into many an Indian home, and the love of Christ take root in many an Indian heart!—*H. and F. Record.*

#### CONSTANTINOPLE.

It is a comfort to the Christian to know, that God can over-rule all things for the advancement of His own cause, and can, when amidst scenes of blood and slaughter, cause the good seed of the kingdom to take root. This is shown in a remarkable manner, by the present encouraging state of Mission in the East. The following interesting communications are from the *Fico Church Record*:—

#### REVIEW OF THE YEAR'S WORK.

We beg the attention of our readers to the following important letter. It is a review of the work and progress accomplished in the capital of Turkey during the year. It shows that war, with all its sufferings, is doing more than could have been accomplished in ordinary circumstances, in many years by many missionaries.—The national prejudices of the Moslems are melting away. They begin to see their inferiority in all the resources which civilization opens up; and what is far more blessed, they begin to see their need of a Saviour, and to inquire after the Bible. The following extracts are from Mr. Thomson's letter, of date the 18th of January.

#### SOCIAL EFFECTS OF THE WAR.

Since last I wrote to you, another year has closed over our heads, and it is natural to revert to some of those features which it presents in a missionary point of view, with reference to this country, and this city in particular. The all-absorbing event is, of course, the war—pregnant with calamities no doubt to all the countries engaged in it, and sending mourning and woe into countless households, but yet mingled with much mercy, and destined, we believe, to accomplish a mighty revolution in the East, in a moral and religious as well as a political point of view. Of the hardships which have thus descended upon the city, dearth of provisions is the most prominent; but it is ground of much thankfulness that there has not as yet been any serious fear of inadequate supplies of either food or fuel, though apprehensions seemed at one time well founded.

There appears also to be employment for most of the people, so that the actual sufferings of the poorer classes are probably not much greater than in former years. But it is in a religious respect that so much that is hopeful presents itself. The friendly contact of the British, French, and Turkish populations has done more in a few months to break down Turkish intolerance, and to convince the Moslems of their great inferiority in all the arts, sciences, and resources of civilization, as well as to inspire them with respect for the character and creed of the Franks, than, humanly speaking, could have been accomplished by twice as many years of missionary labour.—This is a most important fact, and it shows how the Lord, when in His own time comes, can overrule the most frightful calamities for the accomplishment of the purposes of His own mercy.

#### SALE OF BIBLES, &c., AMONG THE TURKS.

Many very interesting facts might be stated illustrative of the awakening spirit of inquiry among the Moslems; but some, indeed most of them, it would be imprudent at present to divulge. I may however state, that during the last few months we have sold our Turkish Bible, twenty-seven Turkish New Testaments, and thirty one Turkish Gospels and Psalms to Moslems.—and that by an agency not a trade directly for the Turkish population, and prosecuting the work only very incidentally. What may have been sold by other agencies in town, I cannot tell; but certain it is that very many Turkish minds are in a most interesting state of inquiry, and that the Lord seems at last to be opening a way for his blessed truth among them. Nor is the state of the Greek, Italian, Bulgarian, Caramanian, and even Servian (and less interesting) Among all these nations, very large quantities of Scripture have been sold, far exceeding those of former years; and thus affording irrefragable proof that the message of salvation is attracting their serious attention. This is in the highest degree hopeful, and we cannot doubt that its influence will be most salutary, whatever events coming years may have in store for us. The sales of this mission alone are about quadruple those of former years; but even this gives a very inadequate idea of the numbers of Scriptures put into circulation, as so many new agents have now been engaged in the work, particularly the excellent colporteurs of the British and Foreign Bible Society, who devote their attention exclusively to the allied forces, and the Frank population, and the shipping.

#### SALE OF RELIGIOUS BOOKS AMONG THE JEWS.

In turning now to the Jews, the people to whom our efforts are most directed, we have something similar, though an humbler scale, to report. Here, too, our sales are considerably more than double those of former years, and though too large a proportion of them are still the mere Hebrew text, which is but imperfectly understood, still even it supplants books, the tendency of which is more than questionable; and the number of Spanish books sold is besides also increasing. With respect to our own publications alone, the sale of those of former years has increased somewhat, while the *Old Testament Stories*, published this year, has been so popular as in four months to realize as much as one-half of the whole year's sales of the rest. The extremely low prices at which we have to sell our publications makes the pecuniary result insignificant; but the numbers circulated and read are very encouraging indeed. A few copies of the Shorter Catechism, with proofs in Spanish, have also been sold; but we did not anticipate any considerable general sale for it, having designed it almost exclusively for our school where we have already begun to experience the benefit of it. We have also published, during the past month, a short tract on the Martyrs of Madagascar, which has considerably interested the Jews; while we hope to issue next week a translation of a little book for the

young, entitled *The Diamond Bracelet*. We feel peculiarly desirous to engage the attention of the young, and to propose, as far as our time and funds will allow us, to publish at intervals little works specially adapted for them. Might we suggest that any friend, by subscribing a small sum, and mentioning the name of the little work he selected, and inclosing perhaps a copy of it, might have the satisfaction of presenting it to the children of the Spanish Jews of this city, as well as to those of Smyrna and Salonica? I am now engaged in the translation of the Calvin Society's Bible Geography, which I trust will be as favourably received as the Bible stories have been.

#### THE SCHOOL.

Our school has undoubtedly suffered some loss by the establishment of our Jewish rival, yet less than might have been expected, while the places of those removed have latterly been filled by a new reinforcement of junior pupils. Mr. McCutcheon has now entered fully and vigorously upon his labours, and we all feel sincerely thankful that your Committee were led to the selection of such an agent, devoted zealously to the work, full of energy, and yet stored with the mature experience of former years.—*Mies. Record*.

### NEW ZEALAND—OTAGO.

#### FIRST PRESBYTERY CONSTITUTED.

We have very gratifying news this month from Otago. There being now three ministers in that settlement, a Presbytery has been formally constituted,—the first in New Zealand,—and has vigorously commenced to carry out in its various departments the work which only a Church, with regularly organised courts, can efficiently do.

This event, destined we trust to be of great importance to the spiritual interests of that colony, took place at Dunedin on the 27th June last. Three ministers and two regularly commissioned elders formed the Presbytery; but immediately after being constituted, they agreed, on account of "the fundamental and important nature of the subjects on which they were called to deliberate," to request all persons present, and members of the Church in Otago, who had been "office-bearers in the mother Church, or in sister Presbyterian Churches," and "probationers and students in divinity" in said Churches, "to sit along with the members of Presbytery, to assist with their advice in all matters to come before the Presbytery, to the glory of God and the good of the Church."

Thereafter they instructed the moderator, the Rev. Mr. Burns, to address in their name a pastoral letter to the other ministers of the Presbyterian Church in New Zealand, and adopted a local address to the Queen, an address to the Officer administering the government of New Zealand, and a very intelligent, affectionate, and cordial address to our General Assembly, which will in due time be laid before the Church.

Regulations were made for the superintendence of the secular affairs of the Church, for the management of the Sustentation and Congregational Funds, and for holding the Church Lands, framed, as far as circumstances would admit, in accordance with the regulations adopted some years ago by the Free Church. The Sustentation equal dividend for the half-year ending 30th June, was declared, we are happy to see, to be £67, and a minimum dividend of £300 is declared to be aimed at, and means were appointed to be taken in order to realise this.

On the principles of the *Chiro*, they distinctly, briefly, and satisfactorily enacted as follows, viz.:—"That the fundamental principles of this Church, in doctrine, polity, and discipline, are and shall be those laid down in the standards of the Free Church in Scotland, which standards shall be and are hereby adopted as the standards of this Church."

This enactment they very judiciously followed up with a recommendation that the different Kirk-sessions should immediately take steps to have each family put in possession of a copy of the "Subordinate Standards" of the Free Church. And finally they resolved to afford every encouragement to the establishing of "both elementary and mission schools, founded on a broad and liberal basis, for affording instruction based on religion," and also took steps for the encouragement of Sabbath schools, and for the improvement of congregational music.

We cannot afford space to quote at any length the business-like documents of this first meeting of the first Presbytery constituted in New Zealand; but we must give one or two sentences from a very affectionate and very faithful pastoral address issued to the people under their charge, and signed by the Rev. Mr. Burns, as their moderator.

DEARLY BELOVED BROTHERN IN THE LORD,—Under a deep sense of the goodness of God, we gladly seize the first opportunity of addressing you in our capacity as a Presbytery. Our hearts are very full; our position as a Church of Christ is very critical; our profound sense of past mercies is mingled with anxious anticipations of the trials and dangers of the future. As yet you are a little flock, far apart from any other: there is no friendly voice from without to call you back, should you wander from the Good Shepherd. The light that is amongst you might be so easily put out; your candlestick (Rev. ii. 5) is liable, from so many surrounding causes, to be removed out of its place; and you are placed in the midst of such powerful temptations to forget God, and to provoke him to withdraw from you his restraining as well as his quickening grace, that you can well understand why it is that, whilst our hearts are overflowing with thankfulness and joy under the signal tokens of God's past and present goodness towards you, we are all the more filled with apprehensive solicitude for your future stability. . . .

The snare that we would caution you against first of all, because it lies so fairly and directly in your way, is the love of the world. This is a danger inseparable from the peculiar circumstances of an infant colony. . . .

There are other dangers to which the peculiarities of your present circumstances particularly expose you. There is great danger of your ceasing to "remember the Sabbath-day, to keep it holy." Your utmost vigilance is necessary to guard you against the very first beginnings of Sabbath negligence. The very intensity of your week-day toils for the body will have the sure effect of indisposing you for the Sabbath-day cares for the soul. We beseech you to be very jealous of yourselves with a godly jealousy, and to watch for the first symptoms of Sabbath carelessness in yourselves. . . .

Another danger is that of neglecting the godly upbringing of your children, either by not sending them to school, or by sending them irregularly, and by fits and starts, according to the fitful alternations—the wayward impulses—of your own consciences, and of your own conveniences; or above all, by curtailing the necessary term of their attendance at school, in order that you may reap the profits of your children's earnings. . . .

The address does not omit to inculcate on the people the duty of contributing of their substance for the maintenance of the means of grace, or to point out the advantage of the cultivation of this habit to every one who makes conscience of it.—*H. & F. Record*.

#### NEW TRANSLATION OF THE BIBLE.

We have more than once been asked for information in regard to the scheme which has been got up in the United States, for having a new translation of the Bible. The following,

which we take from the *Presbyterian*, bears on this subject:—

STARKVILLE, Miss., Feb. 6, 1855.

Messrs. EDITORS—Not long since there came to this place an agent for an association formed to revise the Scriptures. He represented that the plan on which Messrs. Con- and Wycoff originally set out for revising the Scriptures has been changed *in toto*, so as to include eight Christian denominations. The impression made was, not simply that men of eight denominations were engaged in the translation, but that eight denominations, or at least other denominations than the Baptists, were fairly represented in the association; and that the revised edition of the Scriptures would come forth with their imprimatur.

Will you be kind enough to inform us, 1. Who these translators are? 2. What particular persons are to be the final judges? 3. Are there any agents of the Presbyterian (Old-school) Church engaged?

He stated that a million of money would be needed to consummate the project. Now who have—what Board has the disbursement of this money?

Presbyterians, he said, contributed liberally to the measure. Now, can you inform us whether in the organization, or in the character of the men managing the concern, we have any guaranty that the revised version will not be a sectarian version? Will you oblige us by informing us as to the above through your paper or otherwise? For we are anxious to be informed, and have not the means of getting the information.

Yours truly,

W. C. EMERSON,  
S. R. FRIERSON.

We are not in the secrets of our Baptist brethren who favour the new translation but we think we will not be far from the truth by asserting, (1.) That the basis of the new translation is now, as it has been from the beginning, purely sectarian. The Bible is to be tortured to give an untrue testimony in favour of immersionists. (2.) There may be persons from eight different denominations, including Mormons, Shakers, and Rappers, for what we know to the contrary; but if there be a Presbyterian in the alliance, he is there not by appointment of any ecclesiastical body, but on his own responsibility. Such an one might possibly be found, but if he had been a man of high standing in the Church, we should probably have heard of it. (3.) We have not the slightest reason to believe that any Presbyterian has contributed money to further this object, and it would be a sign of insatiation if any one did. (4.) The representations of officious agents in this matter should be distrusted. They are employed by a Baptist clique, and the most intelligent Baptists do not endorse them.

#### VOLTAIRE AND HALYBURTON.

"Who," says Voltaire, "can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a

crowd of wretches, equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and I wish I had never been born."

Now let us hear the language of the excellent Halyburton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have had, and shall be made meet to praise him for ever and ever. O, the thoughts of an incarnate deity are sweet and ravishing! O, how I wonder at myself that I do not love him more, and that I do not admire him more! What a wonder that I enjoy such a composure under all my bodily pains, and in the view of death itself. What a mercy, that having the use of my reason, I can declare his goodness to my soul! I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O that I was where he is. I have a father and a mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O there is a telling in this Providence, and I shall be telling it for ever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that—over I was born."—*Jay.*

HINTS TO SABBATH SCHOOL TEACHERS.

CATECHISING.

Catechetical tuition, when properly conducted, is more interesting and profitable to children than any other instruction. Whenever a question is put, the person who answers is compelled to exercise some one or more of his faculties, such as memory, reflection, or induction. No one, who makes a judicious use of a catechism, is content with merely asking the questions in the book; for this plan, instead of being interesting, is often the reverse. A judicious teacher uses it as the basis of what may be called an oral catechism; interspersing to a considerable extent the printed questions with others of his own.—These, if expressed in plain language, and having relation to the subject of the previous question, will arrest attention, and lead to something more than an effort of memory. They will draw out thought on the part of the catechised, and give them one of the most interesting pleasures—that of making discoveries of truth. The teacher who adopts such a plan will himself derive more profit and pleasure from the exercise; while he will have the satisfaction of seeing these advantages accruing to his scholars. To take for an example, the parable of the Publican and the Pharisee. The catechist begins by taking the passage to pieces, making the child in fact construct it, so as to give proof that he has not been merely talking in his sleep. What was done—who did it—what was said—who said it? Then comes a hard word, a publican. He asks, what is he? The child cannot tell, or tells him wrong. It is very easy for the questioner to set him right; but why do this when it is much better and very possible to make him set himself right? He will remember, if he is put upon it, that there were twelve apostles; that one of them was a publican, that his name was Matthew. He can tell where Matthew was sitting, and what he was doing when he was called. He thus works his own way to the meaning of the term publican; and, besides, learns to bring passages of Scripture, which he has read, together; thus he gets at a good principle of interpretation; and, above all, holds fast that which he has in this manner made his own. "But the men went up into the temple to pray." This reminds the catechist to give the child some simple notion of prayer. He may make a speech to this effect, but it will be to little purpose, and there is no need of it. In answer to his question the child can inform him

what it was they went into the temple professedly to do: a beggar in the street would furnish him with an illustration of this, for he would teach the child to quote a text where *praying* is expounded by "*asking*." Then, when the child has told him whose house the temple was, he will be at no loss to tell him further who was to be addressed in it. And, looking to what the publican and the Pharisee severally said, he will be led to state that the one *asked* for mercy, and the other *asked* for nothing; consequently, that the one did actually pray, whilst the other forgot his errand. We need not pursue the example further.

Suffice it is to say, that under such a course of examination all the powers of the pupil's mind are exercised and interested; whereas a discourse on the same parable might have been delivered to the class, and the vacant looks of some, and the impatient gazing of the rest in all directions, would let us know infallibly that their minds are not occupied at all. Perspicuous the speech may have been, "but like water that runneth apace," it has passed away from them as it flowed, and whether the matter discussed related to Peter, or James, or John, or the facts were done at Jericho or Jerusalem, or the scope of the argument was to teach men to pray, or to give alms, to repent, or believe the gospel, they know not.—*Teacher Taught.*

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2. AMERICAN SLAVERY, a formidable obstacle to the conversion of the world—By W. Goodell New York, Anti-Slavery Society 48, Beekman street (Prize Essay) 1854, p. p. 24. \$1 per 100.

3. AMERICAN SLAVERY in connexion with AMERICAN CHRISTIANITY, embracing Sermon (our Country's Sin) by the Rev. Dr. Perkins, Letters by Hon. W. Jay, as to the "AMERICAN SUNDAY SCHOOL UNION," (established 1824) which is under dictation of the Slave Power—New York: H. B. Knight, 48 Beekman Street, 1854, p. p. 60.

4. (Lately published) UNANIMOUS REMONSTRANCE of the fourth Congregational Church, Hartford, Conn. against the policy of the American Tract Society (established 1825) on the subject of Slavery. Hartford. S. Andrus and Son.—\$1.50 per 100 (steretyped) p. p. 34, 1855.—(This pamphlet should be in the hands of every freeman, and loyal man, and Minister of religion especially, in Canada.)

5. MINUTES OF GENERAL ASSOCIATION (Congregational) of Michigan—Detroit, May 1854—with appendix containing Report on the American Tract Society and Slavery—Ann Arbor: p. Pound's Press—and New York—price 25 cents—p. 51.—

—AND—

6. COLPORTAGE IN CANADA.—An address of Committee of Upper Canada Tract Society,—Toronto, October 1854,—with Report of Convention of Colporteurs at Toronto—Sept. 1854 (Published for the Society, Toronto) p. p. 30.—The address is well and ably written and the plan excellent,—but there is no remonstrance in the Address against the American Tract Society, whose publications they adopt, in the face of facts divulged by American Divines and Societies and others, of such Society being in the position it is as to Slavery,—its expurgations in Books published,—want of genuineness of the editions,—and dubiousness as to doctrines.—One memorable Book mentioned in said address, as adopted, I know to be not genuinely copied in the edit on published.

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