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THE Ecclesiastical and Missionary Record,

FOR THE CANADA PRESBYTERAN CHURCH.

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

Vol. XVII.

TORONTO, SEPTEMBER, 1861.

No. 11.

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MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned viz:

Montreal—At Montreal, on 3rd Wednesday of Oct. at 11 A. M.

Ottawa—At Ottawa, on first Tuesday of Nov. at 7.30 p.m.

Kingston—at Belleville, on first Tuesday of Oct., at 10 a.m.

Cobourg—At Port Hope, on last Tuesday of Sept. at 11 a.m.

Ontario—At Columbus, on 5th Nov., at 11 a.m.

Toronto—At Toronto, on first Tuesday of Nov. at 11 a.m.

Guelph—At Guelph, on last Tuesday of Sep.

Paris—At Woodstock, in Knox's Church, on first Tuesday of Sep. at 11.30 a.m.

Hamilton—At Hamilton, on 2d Tuesday Oct.

London—At St Andre's Church, London, on last Monday of Sep. at 11 a.m.

Huron—At Clinton, on 2nd Tuesday of October, at 11 A. M.

Stratford—At Stratford, on 24th Sep. at 10 A. M.

Grey—On 2nd Tuesday of Oct.

STATED COLLECTIONS APPOINTED BY THE SYNOD.

For Synod Fund, on 3rd Sabbath of July.

For Widows' & Orphans' Fund, and Fund for Aged and Infirm Ministers, on the 3rd Sabbath of October.

For Foreign Mission, on the 3rd Sabbath of January.

For Home Mission, on the 3rd Sabbath of April.

The Synod also recommended a collection for the French Canadian Missionary Society, on the 3rd Sabbath of September, or any other convenient day.

KNOX COLLEGE.

The ANNUAL SESSION of Knox College will OPEN ON WEDNESDAY 2ND OCT., on which day the Opening Lecture will be delivered at 12 o'clock, noon.

It is desirable that Students should be present on the day specified, as the Classes will immediately organized.

To Ministers, Elders, Superintendents and Teachers of SABBATH SCHOOLS, In Connection with the CANADA PRESBYTERIAN CHURCH.

FROM communication, by letter and otherwise, with many whose position in the Church entitles their opinion to weight, and from long and careful reflection on my own part, I have been led to the conclusion that there exists on the part of many, a strong desire for a paper of our own, in general circulation among our youth, for the purpose of diffusing information, enlisting their interest in the operations of our church, and attaching them to its principles; in short, of a paper contributed to by our own ministers and members, and specially adapted to the wants of the young of our own section of the Christian church.

To meet this desire, I propose to issue a "Children's Paper," equal in size, typography, quality of paper and cuts, to the best of those published either in Britain, or America. The price will be at the rate of ten cents a copy, when taken in quantities of fifty copies to one address. The circulation required is ten thousand, which will give an average of fifty copies to each congregation, reckoning two hundred congregations in the church. The paper will be issued monthly, from Toronto, commencing in January next, and a number of ministers have agreed to become regular contributors to it.

An outline of the matter it is proposed to contain will be found below.

1st. General articles, such as short narratives, interesting incidents, &c.

2nd. Articles illustrative of the principles and history of our own church.

3rd. Articles on the simpler and more interesting portions of the Missions of the Christian Church, with, perhaps, special attention given to our own.

4th. Articles in illustration of Scripture, its history, geography, natural history, manners and customs of its people, &c.

5th. Bible lessons, questions, and courses of lessons for Sabbath Schools.

6th. In each number, one of the better class of hymns, with accompanying music.

7th. Generally, such matter as will enlist the attention, improve the heart and intellect of our youth, and tend to fit them for time and for eternity.

To avoid publishing a long list of names, it may simply be remarked that the proposed undertaking has been approved of by ministers and others throughout the entire Province, including all our principal cities and towns. My appeal now is to the congregations of the church, and the object in giving this early notice, is to afford an opportunity to all who approve of the work, to allow their subscriptions for the papers they are now taking to expire within such time as to take what will be emphatically our own paper. It is scarcely necessary to remark that it will require the support of the whole church to render it successful, and I would therefore confidently leave the matter in their hands, trusting they will see fit to give their whole patronage to the work. As there is no postage on such papers published within the province, the paper will cost about a dollar less on fifty copies, than any other we now possess. It may just be added, that the necessary purchases have been made, and arrangements entered into, so that congregations and Sabbath schools may rest assured that the Paper will be issued on the terms and conditions above stated. Subscription lists will be sent to each congregation, a short time before the first issue.

WM. OLIVER, B.A.

Toronto, July 16th, 1861.

The Montreal Witness,

FOR THREE DOLLARS PER ANNUM.

The *Montreal Daily Witness*, containing a considerable amount of interesting and instructive matter, together with the latest news by the mails and telegraphs, is published every afternoon in time for the evening mails, at THREE DOLLARS PER ANNUM, in advance.

Letters should be addressed

JOHN DOUGALL,
Montreal Witness, Montreal

DONATIONS TO THE LIBRARY OF KNOX COLLEGE.

From the Hon. Wm. Willis, Portland,—
‘Historical Notes of the First Churches of
Portland, with Journals of its successive Pas-
tors.’

From Rev. Dr. Willis—‘Memorials of Maine,’
a volume of pamphlets, including interesting
documents, literary, educational and political.

FOREIGN MISSION COMMITTEE.

A meeting of the Foreign Mission Committee
will be held at Knox College on Wednesday,
2nd Oct. at 5 o'clock, P.M. R. F. Burns, Conv’r

ROLLO & ADAM'S LIST
OF RECENT & IMPORTANT WORKS.

REV Dr Wardlaw's Posthumous
Works, English issue, in 8 vols.
Now ready, Vols 1 and 2, embrac-
ing Lectures on the Proverbs. Each \$1 25
Stier's Words of Jesus, 9 vols in 5, svo
cloth 14 00
Benge's Gnomon of the New Testament
5 vols, cloth..... 6 50
Tholuck on the Gospel of St John, svo
cloth 2 25
Tholuck's Sermon on the Mount 2 25
Gehlich's Commentary on the Pentateuch
Kurtz's Church History, Vol 1, to the
Reformation..... 1 50
Bushnell's Christian Nurture 50
do Character of Jesus forbidding
his possible classification with men 15
Dr J A Alexander on Matthew 1 25
do do Thoughts on Preaching 1 25
Muller's Life of Trust 1 25

ROLLO & ADAM,
General Booksellers and Importers,
(Late J C Geikie,) 61 King Street East.
Toronto, April 25, 1861.

MONEYS RECEIVED AT THE OFFICE
TORONTO UP TO 24th AUGUST.

N. B.—Parties remitting moneys are spe-
cially requested to look at the list of moneys
acknowledged in the Record, and, if there be
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diately with the Agent. A Post Office Order
is the safest mode of remitting.

Remittances, whether for Schemes of the
Church, or for the Record, should be addressed
to Rev. W. Reid, Knox College, Toronto.

SYNOD FUND

Egmondville \$8 50
Kingston, Brock Street 7 00
Oshawa 8 30
Ingersoll, (Rev. J. Strath's) 5 50
Hamilton, Knox's Church 12 00
" Central Church 16 00
Wellington Square, \$2. 70, Waterdown,
\$2.30..... 5 00
Fingal 5 00
Alma 7 00
Caledon, W, \$5. 40, Erin, \$5. 40..... 10 80
Prince Albert..... 3 75
Wardsvilla 5 00
St. Mary's (Rev. W. Caven's)..... 10 00
Wakefield 4 00
Springville 4 70
Goldsprings 4 00
Beverly 5 00
Drummondville..... 2 00
Norwichville and Windham..... 6 25
English River, \$4. 00, Durham, \$2. 00, 6 00

Storrington and Brewer's Mills..... 4 00
Sullivan and Glencig..... 5 40
Lachute 4 25
Harpurhav..... 6 00
Brampton, 1st con..... 6 25
Derry West..... 4 05
Innisfil 7 00, Barrie 4 26, Essa 2 07... 13 43
Stattford 10 00
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West Brant 1 10
Guelph (Rev R Torrance's)..... 8 00
Mount Pleasant 2 00
Nassagowaya 5 00
Dunnville 5 20, Wellandport 2 15 }
N Cayuga 1 70 } .. 9 05
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Newcastle 6 00
Beekwith 4 00, Ashton 5 65 9 65
St Andrew's 6 00
Carabaxa 5 00
Inverness..... 3 00
St George..... 10 00
Sourboro (Knox's) 10 00
Keene 2 50, Westwood 2 00 4 50
Streetville 8 85
Colborne 5 00, Brighton 2 10..... 6 20
Faldirk 3 00
Metis..... 4 00
East Oro 3 45
Ridgetown..... 4 00
Elora, Chalmers Church..... 5 50
Bristol..... 6 00
Pie on 7 05
York Mills and Fisherville 8 00
Perrytown 4 00, Ontville 4 00 8 00
S Nissouri 2 00, N Nissouri 2 00 4 00
Fish Creek 3 00
Gamble Sett'l 4 75, West's Corners 2 50 }
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Fullarton, 4; Avonbank 4 50..... 8 50
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Union and Norval..... 11 15
Harwich 6 00
Port Dover 3 00, Simcoe 2 00 .. 5 00
Dundas 8 00
Norwood 3 00
Hastings..... 3 25
East Puslinch..... 22 00
Blythe 3 35, Manchr 245, Hullett 3 20 }
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Port Hope 20 00
Aldboro 9 20
Bosanquet 5 70
Aucaster Village 4 30, Aucaster W 4 00 }
Detroit 8 20
Gould St, Toronto 10 00
Fergus..... 12 00
Columbus and Brooklin 10 15
Osnabruck 4 00..... 4 00
Bowmanville, Front 12 68 }
" Rear 3 51 } 21 19
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Gloucester 4 00, N Gower 3 25..... 7 25
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New Glasgow 4 00
Lake Shore..... 3 30
Buxton 2 50
Spencerville, 2 40; Edwardsburgh 1 70 }
KNOX COLLEGE
Valleyfield..... 4 00
St Louis de Gonzague 10 00
Beekwith, adl 5 00

HOME MISSION FUND.

Per Dr Clark, Princeton, being proceeds
of Union pic-nic..... 4 00
Detroit..... 30 00
Erskine Ch, Woodstock 16 20
The late Miss Veronica Dunlop, per Rev
W Inglis, Woodstock 4 00
FRENCH CANADIAN MISSIONARY SOCIETY.
Bible Classes, Orgepde 6 00
widows' FUND.
Osgoode 9 00
Rates from Rev W Scott; Rev J McMechan
Rev A Currie.

Notices of Recent Publications.

THE BIBLICAL REPERTORY AND PRIN-
CETON REVIEW. Edited by Rev. C.
Hodge, D D. July, 1861.

Philadelphia: P. Watker, 821 Chestnut st.
The July number of this able review
has been received. The following is a list of
the articles which it contains, viz: 1. The
Kingdom of Christ. 2. Knowledge, Faith and
Feeling, in their mutual Relations.—3. The
Subjects of Baptism.—4. Motley's Dutch Re-
public.—5. Annals of the American Pulpit—6.
The General Assembly.

The first article is an extended form of the
sermon of Rev. Dr. Yeomans at the opening of
the late General Assembly at Philadelphia, and
contains an able exposition of the subject in
hand. The article on baptism is written with
ability and clearness. The great point taken
up is the identity of the church under the old
dispensation and the new. We may give at
another time an epitome of the argument fol-
lowed by the writer. The article on "the
General Assembly," which we presume is from
the pen of Dr. Hodge, is principally occupied
with a review of the action of the Assembly
with reference to the state of the country. Dr.
Hodge was opposed to the action which the
Assembly adopted, and the article of course
reflects the same view. The writer acknow-
ledges that the action of the South is unrea-
sonable, ungrateful and wicked, and that it is
the duty of every man to strengthen, sustain
and encourage the Federal government. But
while these are his private convictions, he was
of opinion that it was not the duty of the As-
sembly to interfere.

FORTY YEARS EXPERIENCE IN SUNDAY
SCHOOLS. By S. H Tyng, D D., Rector
of St. George's Church, New York.

A. Stuechan & Co., Edinburgh; sold by D.
McLellan, Hamilton.

This is a remarkable little work, and shows
what a powerful means of good the Sabbath
school may be made by a devoted and perse-
vering pastor. We are glad to see that the
work has already had a very extensive circula-
tion, both in America, and in Britain. It
should be read by every pastor, and Sabbath
school superintendent. It is written in an
easy, familiar style, the several chapters hav-
ing been in reality so many distinct letters,
written to a friend who was a Sabbath school
superintendent. It is calculated to give many
useful hints as to the conduct of Sabbath schools,
and to give encouragement to those who de-
vote themselves to the maintenance and ex-
tension of these useful and important institu-
tions.

THE SABBATH AND THE SANCTUARY.
By Rev. R Montearth.

This is the title of an able sermon by the Rev.
R. Montearth of Prince Albert, on a most impor-
tant subject. We had marked a lengthened
extract for insertion in our columns. It will
appear in another number.

The Record.

SEPTEMBER, 1861.

FRENCH CANADIAN MISSIONARY SOCIETY.

As the Synod has recommended a collection for the above Society on the third Sabbath of this month, we think it right to direct attention to the object thus recommended to the liberality of the church. The object of the Society is the evangelization of the French Canadian Romanists, who have long been kept in a state of great ignorance, poverty and superstition, under the yoke of a numerous and wealthy priesthood. The Romish ecclesiastics have immense revenues, claimed from ancient landed endowments, from tithes, from Government grants, and from innumerable dues, exacted from the people. They own the valuable Island of Montreal, the greater part of the cities of Quebec and Montreal, and the town of Three Rivers; with several valuable seignories, which yield a vast revenue, wholly employed for the purpose of extending a system which spreads a social political and spiritual malaria over the land.

Their numerous corporations are empowered to hold land in mortmain to an extent almost unlimited; thus at once hindering the progress, and endangering the liberties of the country. These lands cannot become the homes of a free, happy and progressive people. Their tenants are merely the serfs of the priests, compelled to vote as they please. The Jesuits and other orders are putting forth the most zealous efforts to control education, to influence legislation, and in every way they can to retard the progress of the country. They have deprived their people both of intelligence and capital, the two chief sources of social progress and prosperity, and that wealth which might be spent in procuring the comforts of life, and in extending the domain of commerce and of true religion, is sunk in unproductive convents and nunneries. They thus inflict a double injury upon Protestants; they keep their people in such a state of ignorance and poverty that they are unable to pay their share of the public revenue, and at the same time withdraw vast sums from the productive business of the country.

Every true patriot and Christian in Canada feels that the future welfare of the country depends mainly on having the minds of the rising generation imbued with the principles of eternal truth—the grand clarifier of the human family—and if the Ro-

manists of Canada can once be brought under the quickening influence of the Gospel, our country has before it a glorious future, for its natural resources are very great, with its inexhaustible mines, its millions of fertile acres, its vast lakes, its noble rivers, and extensive railroads. To aid in securing this noble end is the aim of this Society. An appeal is earnestly made to its numerous friends in Canada, for aid to carry on its operations, the income of the Society being at present largely deficient (about \$20,000), owing to the commercial deficiency in Canada during the last three years. The war in the United States precludes all hope of help from that quarter for some time to come. The Society has been eminently successful, especially in the rural districts of Lower Canada, and has a most extensive field of usefulness opening up before it. The missionaries have many tokens of encouragement to go forward in their work. If liberally supported, the Society might indefinitely extend its operations, and in a few years undermine the power of Rome in Canada. This would be of the greatest importance even in its commercial and political bearing, the greatest hindrance to the welfare of the country being the influence of *Romanism*. Yet, owing to the access which we now have to the people, there is probably no portion of the Lord's vineyard which will more abundantly repay money and labour spent than French Canadians at the present time.

Last year hundreds of youths offered to attend the Missionary Institutes of the Society, but for the want of funds they could not be received—it fills the heart with sorrow to think of the vast numbers of Canadian youths left to perish under the blighting influences of the Uvas tree of Rome.

Will not earnest Christians who are looking and praying for the downfall of this dire spiritual despotism, come to the help of the Lord against the mighty, and, by aiding this highly important mission in its work, aid in the christianization and elevation of our beloved country?—To aid the Lord's work is the best way to draw down the blessing of God upon ourselves and our children—and upon the work of our hands; yea to obtain the fertilizing showers of revival among Protestants themselves.

MODE OF BAPTISM.

It is unquestionably the duty of journalists to keep before their readers every subject of practical importance; so, although we are not aware of anything which brings the

Baptist controversy at present particularly into notice, having read with approval an article in the *Princeton Review*, of April last, on the Mode of Baptism, which has the rare merit of being plain, pointed, and conclusive, we think it may do good to direct attention to it in the pages of the *Record*. A summary of the article it would be difficult to give, as it is itself a well digested and carefully condensed argument, still a passing notice of the line of argument may be of use to our readers.

After shewing that the mode is not essential to the validity of the ordinance, and cannot be, the essayist goes on to prove that the *Scriptural mode of baptism is not by immersion, but by sprinkling or affusion*.

Classical authors or heathen usages cannot decide the meaning of *Baptizo* or *Baptismus* in a religious sense. Dr. Carson admits, in deed, that all lexicographers and commentators are against the view that these words always signify to dip. But even if the heathen usage be conclusive against immersion, it does not follow that that is not the Christian mode of baptism; words may be used in a peculiar sense in religious matters, e.g., "Logos" has a meaning in the Christian religion, not found in heathen writers; and *the Supper*, consisting of a mouthful of bread and a sip of wine, is not a supper in the heathen sense. To the Bible alone then we appeal, and enquire do *Baptismus* and *Baptizo*, in Scripture, always mean immersion?

Now in answer to this we notice two points. 1. The circumstances in which Christian baptism was instituted. 2. Instances of baptism mentioned in the New Testament; leaving other matters unnoticed which are fully discussed in the *Review*. 1. When Christian Baptism was introduced, baptism was commonly in use among the Jews, and they were familiar with its observance. This is put beyond question by such passages as Mark vii. 4, Luke xi. 38, and Ecclesiasticus xxxiv. 25., where *baptizo* occurs, translated wash. Further, baptism was imposed by the law of Moses, Hebrews ix. 10, and from the time of Moses baptisms were part of the religious rites of the Jews. Thus then the Jews were familiar with baptism as a ceremonial rite of purification; and so, when John appeared baptizing, no objection was made or surprise expressed; only he was asked, if he were not the Messiah, nor a prophet, why he baptised. With the rite they were familiar, and they understood it, but they questioned his authority to baptise. The only difference between Jewish baptism and John's baptism was that the one was "for ceremonial purification," the other

"or repentance." There was a difference as to their end, but no difference as to their mode.

What, then, was the mode of the baptism practised among the Jews before the time of John's preaching? *Immersion* is not enjoined in the law of Moses, neither among all the "divers baptisms imposed" was there any provision made for *immersion*—startling facts for immersionists, but true! But the mode of purification spoken of as baptism is revealed—Num. viii. 7, and 19th ch. 17th to 19—"Sprinkle water of purifying upon them." This latter passage is particularly in point when compared with Ecclesiasticus xxxiv. 25. In the latter passage, baptism for the dead is spoken of, while in Num. vi. that cleansing or baptism is enjoined to be by sprinkling. Josephus also thus describes the rite of baptism for the dead: When any persons were defiled by a dead body . . . they sprinkled with the water of separation, both on the third and on the seventh day, and after that they were clean." Such sprinkling being, then, baptism before John's time, it would still be baptism unless injunctions to the contrary be given. We do not find any. Again, from the passages referred to above, in Mark and Luke, it appears that washing and baptising are *interchangeable terms*; and that the laving of water on one hand by the other, accompanied by rubbing, is baptism. Besides, the baptism of these passages was a common ceremony, performed every day and often every day, in almost every Jewish dwelling. If this were by immersion, large baths in every house would have been *absolutely necessary*, and must have been in very constant use. There is no record of the existence of such baptisteries; still further, we are told in John ii. 6, that the water-pots used for purifying, i.e. for cleansing by baptism, contained two or three firkins apiece, about fifteen or twenty gallons only, and of course not possibly sufficient for "burial beneath the yielding wave." One other thing we notice in Mark vii. 3, couches or tables are among the things baptised. But what were these? Doubtless they included the *triclina*, on each of which three persons could recline at table, and which were fixtures. These might easily be defiled, and it certainly is more in accordance with Jewish usage that these were cleansed by sprinkling, baptism, than by being taken down and carried a great distance to some river or pool, in which they could be wholly put under the water.

To sum up this point in the language of the *Review*, "The Jews in their frequent baptisms did not immerse, but sprinkled

or poured the element on the person or object—the evidence is (a) That while these baptisms were imposed by the law of Moses, yet no where in that law is immersion enjoined. (b) While immersion is not enjoined, or even hinted at, another mode is definitely described; (c) this described mode, *sprinkling*, is denoted as baptising at least one or two centuries before the Christian era. (d.) Washing and baptising are interchangeable terms. In the former immersion was not practised, nor was it in the latter. (e.) No provision was made in their domestic arrangements for immersion, while there was provision for pouring or sprinkling. (f.) Some of the things baptised could not have been conveniently immersed, but might easily have been sprinkled. (g.) Such mention is made of sprinkling in connection with these divers baptisms, as to shew that they must have been administered after that mode. Heb. iv. 13." From these considerations we infer, that when John's baptism was instituted, baptism meant not immersion, but cleansing by sprinkling. In submitting, then, to baptism, the multitudes in the wilderness of Judea did nothing new or uncommon, did not take up a heavy cross for Christ's sake by going under the water, but underwent a rite symbolic of cleansing with an eye to the Lamb of God that taketh away the sin of the world.

2. Let us look at the instances of baptism recorded in the New Testament. Before doing so, however, we observe that the Old Testament prophecies, when referring to New Testament cleansing, speak of sprinkling, Isa. lli. 15; Ezek. xxxvi. 25. The Apostle also speaks of a baptism of the children of Israel in the Red Sea, when none but the Egyptians were immersed, 1 Cor. x. 2. And in Acts i. 5, the Baptism of the Holy Ghost is spoken of as, not immersion into God's spirit, but the pouring of the Spirit upon, Acts ii. 18; and the falling of the Spirit upon, Acts x. 44.

The Baptist argument is generally rested on three distinct propositions, besides Rom. vi. 4, and its parallel in Colossians. 1. Baptize means *always and only immerse*. 2. The Scripture speaks of "going down into," and "coming up out of" the water. 3. John went to Enon, because there was much water there. On the passage in Romans, as it is not an instance of baptism, we make no comment, further than to say that the passage does not speak of baptism as being the likeness of Christ's burial at all. It teaches us that the baptised Christian is in Christ; dead with him to sin, risen with him to newness of life, and all by faith—with him in the likeness of his death, i.e.

crucified to the world, and in the likeness of his resurrection, i.e. living to God. The first proposition we also pass by, as we think it has been already disproved in speaking of Jewish baptisms. The word does not *always* mean dip. "Nebuchadnezzar was baptised (*chaphe*) with the dew of heaven."

We come next to the prepositions *eis* and *ek*, as proving immersion. These prepositions do not mean necessarily *into* and *out of*. They would be as correctly used to denote *to* and *from*. In John xx. 4, the other apostle came first *to* the sepulchre, *eis*, but did not go in. John ix. 7, Jesus sent the blind man to wash his eyes in two pool of Siloam, —*eis*. He did not necessarily dip his body under it. And so it were easy to shew that *ek* means *from* as well as out of. "From the marriage" Unless, therefore, immersion can be proved in some other way, the eunuch's history in Acts viii. will not prove it.

The third proposition refers to the "much water" at Enon. But if John only wanted much water, why did he leave Bethabara? Surely Jordan had water enough for one man to immerse. The words, however, are "many waters," or streams. Enon, a small village near Salem, being well provided with water, was a suitable place for the crowds who attended on John's ministry, and therefore he went there with them.

Let us, however, now notice particularly the recorded instances of baptism. We may notice the multitudes baptised by John and the thousands on the day of Pentecost together, as presenting a like insuperable difficulty to the theory of immersion, unless, indeed, we allow a miracle. Let any one make a calculation for himself on the following basis, and he will be satisfied. If 1,000,000 were baptised by John, at what rate must he have immersed them? His ministry lasted about eighteen months; allowing, then, that he baptised every day for ten hours per day, during the whole time—he must have baptised at the rate of 185 per hour. Is it possible for a man to stand ten hours per day in the water, dipping men at the rate of three per minute, for eighteen months, without intermission? Truly this is aside from nature's course, it is a miracle. John, as a mere man, had neither time nor strength to do it. Again, in Acts ii., Peter began to preach at nine o'clock a.m., "With many words he testified," verse 40. Doubtless, therefore, the forenoon was well gone before the three thousand were ready for baptism. But the same day, that is, before sun-set, the whole had been baptised, verse 41. This gives us, say eight hours, to baptise 3000; or

375 per hour. If the twelve apostles alone baptised, which is probable, it gave them thirty-one per hour each, or one in every two minutes. But where were the twelve baptisteries? In the one place? verse 2: "or did they go to Jordan? or where were they immersed? Give us a "Thus saith the Lord," in reply. Not to mention other difficulties, neither the time nor the place of the baptisms, on the day of Pentecost, makes immersion probable.

The case of the Philippian jailer is as unfavorable, Acts xvi. 33. At midnight, "that same hour of the night he was baptised, he and all his," before leaving the place of confinement. Was there any provision there for immersion? Did they go out to a stream of water in the dead of the night? Did they erect a large bath in the prison? Give us a "Thus saith the Lord," in reply. Thus, take Saul of Tarsus, Acts ix. 9, 18; Ananias found him blind, having fasted for three days. He was healed, arose, was baptised, received meat, all in the house of Judas. Was he immersed? If so, where? Did he go out to some pool or river near Damascus? Give us a "Thus saith the Lord," in reply. Next look at Cornelius and his household, Acts ix. Peter came and found the whole family, kinsmen and near friends, waiting for him. Peter preached. The Holy Ghost fell on them, they spake with tongues. "Can any man forbid water," says the apostle, "that these should not be baptised?" Does that mean, who would prevent us from going out to some pool or river near Cesarea? going to some water? or who would forbid water to be brought? Did they go out? Yet they were baptised. If any assert that they went out for baptism, let them show us a "Thus saith the Lord." We might further remind our readers, in reference to the Ethiopian Eunuch, that his baptism occurred in summer; in a desert place, where the probability is against the existence of a water large enough for immersion, and that the *Scripture does not say* that either one or the other of the parties went under the water, that is an inference of our Baptist brethren, it is not a "Thus saith the Lord."

In condensing so much we cannot do justice to the article which we have noticed. We recommend, however, a careful perusal of it to all who have the opportunity. A full examination of the subject will convince all, that it is the Immersion Theory which rests on assumptions and inferences, while the Affusion Theory is favored by the language of Scripture, by Old Testament usage, by the circumstances connected with the baptisms recorded, by a regard to convenience, decency, and safety; as well as by the

practice of nine tenths of the Christian Church.

STATE OF RELIGION—REVIVAL MOVEMENTS.

From month to month we feel it to be a privilege to have an opportunity of recording the progress of revival in various quarters of the world. We believe that there has perhaps never been a time when greater earnestness has been manifested; and although there is at present nothing to attract very special attention, we believe the progress of religion is very marked. We earnestly trust that the apparent spiritual deadness in our own land may soon give place to greater earnestness and life, and that the Jews which have been refreshing other portions of the vineyard may ere long descend upon ourselves.

ENGLAND.—In London the efforts for the spiritual good of the masses are continued with unabated zeal. Open-air preaching is being carried on during the summer as a sequence of the services in theatres and balls. Many saving impressions have been traced to these services. The Bishop of London lately addressed a large meeting behind Covent Garden Market, and in front of the Parish Church. His discourse was plain and pointed, and well fitted to be useful to the class addressed.

The various Bible and Domestic Female Missions are very successful. The expenditure in connexion with these services is £1000 per month. The "four years' fruits" of this work are very remarkable. During the year 1860, it is stated that 10,533 copies of the Scriptures have been sold by the Bible women. During the four years of the mission's existence, the outcast poor have paid £1706 12s. 6d. for the Bible. No agency does more for the elevation of the lower classes, and for their temporal as well as spiritual improvement.

The "midnight mission" has also resumed its activity, and is productive of happy results. The writer of an article on "Religious Intelligence" in the *British Messenger* mentions a meeting at which he was present, and states in regard to it:—"The results of this meeting were as remarkable as any yet held. The Divine Spirit, it is believed, was indeed present. A considerable number were taken away in cabs to "Homes," and others who received pointed invitations on going out of the room, have since applied for admission. Before leaving Shaftesbury Hall, the chaplain of the Lock Hospital informed the writer that out of sixty inmates there were only three in a hardened state of mind, the rest being under strong convictions of sin, or truly brought to Christ."

SCOTLAND.—In various parts of Scotland, especially at Edinburgh, Glasgow, Perth, Dundee, Inverness, and Huntly, large open-air meetings have been held with very encouraging results. Preaching deputations have also visited various localities in the rural districts, and have addressed large gatherings of the people. The gentlemen who have taken part in these meetings give it as their opinion that good impressions have been made very generally. In Edinburgh the meetings were very large and interesting, being composed both of church-going people and to a great extent of those who have fallen below such habits and influences. With reference to these meetings the *Edinburgh Witness* says:

"Last week the lowest of our social strata were largely represented in the immense audiences that gathered around the rude pulpit of Weaver and Cunningham. Such hearers do not at present go to our imposing churches, or listen to our gowned and educated clergyman; it is ever doubtful if they will take profit from such congregational and city missionaries as are sent to their very doors. They both need and wish preachers like Richard Weaver—who have been redeemed from their own level, and who address them in their native dialect, with this exception, of course, that all the slang is sanctified. We see no speedy prospect of the regeneration of our lower classes, unless from the vehemently earnest agency of converted men sprung from their midst; and it should ever be remembered that the style of these preachers will be startling and vulgar to the more fastidious taste of persons on the upper platforms of society. The fact, however, that the larger proportion of last week's audience consisted of men and women of all ranks and ages belonging to the church-going population of our city, demonstrates that such earnestly and vigorously rude instrumentality is scarcely less needed amongst the tens of thousands of decent professors. The revival meetings in the Queen's Park tended not only to the 'excavation' of the heathen masses, but also, and very materially, to the improvement of regular church-goers. The latter issue has an interest, and suggests questions which will not soon or easily be exhausted; and protracted and beneficial may be the speculations henceforth to be started among Christian sages. We are too near the apparently anomalous spectacle to think of having any theory; but there are some valuable lessons that will at once commend themselves to the notice of all our readers who are concerned either in personal or in national christianity."

At Huntly, there were ministers of various denominations, and several laymen, including Colonel Davidson, Richard Weaver, Robert Cunningham, and Duncan Mathieson.

FRANCE.—In Paris, the work of God is advancing. There are now forty-five prayer-meetings. There were lately two general meetings. From the success of these meet-

ings, it is evident that the work commenced by means of the English evangelists has taken root in the French soil.

AMERICA.—Notwithstanding the disorganization connected with the civil war in the United States, there are in several places indications that religion is advancing. It has been stated at the Fulton-street prayer meeting in New York that there have been numerous conversions in the camp. Some of the incidents related in connexion with these movements are quite interesting. It is believed that many young men of religious character have gone to the war, and zealous efforts are made by the several churches, by Young Men's Christian Societies, and other agencies, to promote the spiritual interests of the soldiers.

REVIVAL IN OTHER PLACES.—While in Britain itself the work of revival is progressing, other places are not left altogether in spiritual death. In Jamaica the work of revival (which we noticed in our last number) is still advancing. One missionary writes: "I rejoice to say that the revival movement continues among us with its blessed influences. We hear of no one, of whose conversion we entertained sanguine expectation having returned to the world. After having admitted 120 communicants, I have still upwards of 100 candidates. Our Sabbath services are still crowded. Our morning and evening services every week-day continue to be well attended." At some of the stations, the more marked accompaniments of the revival have disappeared in a great measure, but at all the stations the beneficial results are apparent.

In the South Seas the work has been very marked. A missionary says: "In Rarotonga a great revival has taken place; upwards of eight hundred individuals have joined the classes.

In Natal, too, there are evidences of a hopeful revival. The work began in connexion with the exercises of the "week of prayer." What encouragement is thus afforded of the importance of earnest, united prayer for the outpouring of the Spirit. The seasons of prayer observed for the last two or three years have unquestionably been connected with great spiritual improvement. May we soon have reason to thank God for His reviving grace manifested more largely in our own Church and our own land.

THE CARDROSS CASE.

The Judges of the Court of Session gave their decision on July 19th on the Cardross case. The Court decided that the subject

matter of the action is within their jurisdiction; and that the Lord Ordinary should proceed with the case in the usual way. The speeches are able, but appear scarcely to look at the fundamental principle of the case. It is admitted in the speeches of the Judges that the Court cannot make Mr. McMillan a minister of the Free Church; but it is held that the Court may judge and determine how the laws of the Free Church should be interpreted and administered. Two of the judges endeavored to remove the apprehensions of non-established churches by affirming that so long as they acted in accordance with their own constitution, their discipline could not be interfered with. But they claimed that it was for the civil courts to determine what that constitution is, and whether their own rules of procedure have been observed. The case has been appealed to the House of Lords.

A correspondent has sent us a communication on this subject, with the view of setting before the readers of the *Record* the precise points involved. We beg to subjoin it:—

"The important decision of the First Division of the Court of Session in this case has doubtless attracted the attention of the readers of the *Record*. Many, however, do not understand its bearings, and much confusion exists in the minds of many as to the whole matter. The following remarks are intended to cast a little light on the subject.

1. What does Mr. McMillan claim? Ans: Damages for loss of emoluments which he enjoyed as a Free Church Minister.
2. On what is his claim founded? Ans: 1. I have been irregularly and unconstitutionally dealt with. 2. I am therefore not deposed, and am still rightfully minister of Cardross. 3. And am therefore entitled to damages for the emoluments of which I am defrauded.

Now observe the point in dispute is not—Is Mr. McMillan rightfully minister of Cardross; but, Ought Mr. McMillan to base his claim on his being *rightful minister*, or simply to say that as a *private citizen* he has been wronged of his civil rights? The latter the Free Church would admit as a case for the law court, and in it they would defend themselves, shewing that he, as a man, has suffered no wrong; but they maintain that as a minister he can have no claim, for he is not a minister of the Free Church.

3. What does Mr. McM. ask the Court of Session to do for him? Ans: To review the Ecclesiastical Procedure of the Free Church; to declare it null; and restore him as minister, with a view to obtaining redress.

4. Has the Court decided to do this? Not yet. It has merely determined to ascertain from the Constitution and Regulations of the Free Church, regarded as a

voluntary association, whether the Church has the power summarily to depose ministers. If it has that power, it must be by reason of the *consent of parties*, it is not by *law*. "It might be that the Assembly had not violated their rules, and that they were entitled any morning to take six ministers' names from the ballot box and depose them, and, if so, the pursuer could get no redress, unless again, there was something in these rules which the law could not recognise."

5. What may be the result of such enquiry? Either Mr. McM. will be declared informally and unconstitutionally deposed, and therefore still minister, when the case will go to a jury to say what he is entitled to as damages, or it will be decided that the church has acted constitutionally, and that Mr. McM. is not minister of Cardross, and has no claim as a minister.
6. What then is the point on which there is so much confusion of thought? The Free Church declares reponement in the ministry to be a spiritual act, and out of the power of the Civil Courts: the Law Court, on the other hand, admitting that reponement *quoad spiritualia* is not in its power, decides reponement *quoad temporalia* possible. So that a man deposed of the office as to its spiritual functions, may yet in the eye of the law, by virtue of a contract made with the Church, be a minister, as to its civil or patrimonial privileges. "There is no incompetency, but on the other hand, expediency, in accompanying the claim for damages with a conclusion to reduce the sentence. There was no proposal here to reduce the sentence on its merits, or in any proper and technical sense. That demand of the pursuer must be construed with reference to the object of the decision—namely, to have the sentence declared null, so as to open the way to the restoration of his right to temporalities, and it must also be construed with reference to the power of the Court to which it was addressed. The Court might not have power to restore the pursuer to the ministry, but it might deprive the sentence of any validity as an obstacle to the prosecution of his civil rights and interests."

THE STATE OF AFFAIRS IN THE AMERICAN UNION.

Our readers no doubt learn from the secular newspapers the progress and the various successes and disasters connected with the civil war now being carried on in the United States. No very decided victory has been gained on either side, and, as a consequence of the struggle, which apparently promises to be protracted, commercial and financial distress is seriously affecting the country, especially the great centres of business. It is to be regretted that the Federal Government does not openly recognise slavery as being the cause of the present struggle. There is no doubt that it is in reality the great origin of the present

evils, and we trust that in the providence of God, the result of the conflict may be the destruction of this, the sum and source of all evils.

We observe that as the struggle continues and the conflict thickens, individuals are taking their sides. A number of Southern ministers, who had settled in free States, have resigned their charges, and gone to seek in the South more congenial spheres of duty. Dr. Hoge, of New York, is one of these. Dr. Leyburn, one of the editors of the *Presbyterian*, has also resigned his connection with that paper. Hitherto the paper has been looked upon as too much of a pro-slavery publication. Henceforth it may be expected to speak out more plainly.

The division of the church seems to be almost complete, the Southern Presbyteries taking decided and in general unanimous action in the matter.

A convention was to have taken place in the latter part of July. We have not heard whether it took place or not. But most of the Presbyteries in the South have met, and have expressed strong disapprobation of the late action of the Assembly.

The President, on the recommendation of both Houses of Congress, has appointed the last Thursday of September as a day of humiliation, prayer and fasting, with reference to the state of the country. We subjoin the Proclamation, as a specimen of the mode in which such things are done in the United States.

A PROCLAMATION.

Whereas, a joint committee of both Houses of Congress has waited on the President of the United States, and requested him to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnities, and the offering of fervent supplications to Almighty God for the safety and welfare of these States, His blessing on their arms, and a speedy restoration to peace; and whereas, it is fit and becoming in all people, at all times, to acknowledge and revere the supreme government of God, to bow in humble submission to His chastisements, to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom, and to pray with all fervency and contrition for the pardon of their past offences and for a blessing upon their present and prospective actions; and whereas, when our beloved country, once, by the blessing of God, united, prosperous and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this visitation, and, in sorrowful remembrance of our own faults and crimes, as a nation and as individuals, to humble ourselves before Him, and to pray for His mercy; to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed, and made effectual for the re-establishment of law, order, and peace throughout our country, and that the inestimable boon of civil and religious liberty, earned, under His guidance and blessing, by the labours and

sufferings of our fathers, may be restored in all its original excellence: Therefore I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next, as a day of humiliation, prayer, and fasting, for all the people of the nation, and I do earnestly recommend to the people, and especially to all ministers and teachers of religion, of all denominations, and to all heads of families, to observe and keep that day according to their several creeds and modes of worship, in all humility, and with all religious solemnity, to the end that the united prayers of the nation may ascend to the Throne of Grace, and bring down plentiful blessings upon our own country.

In testimony whereof, &c.

ABRAHAM LINCOLN.

By the President,

WILLIAM H. SEWARD, Secretary of State.

Editorial Items.

THE MINUTES OF SYNOD.—We have forwarded the Minutes of Synod to the various ministers of the church. In consequence of the high rate of Postage we thought it best to send them in parcels by express, to the several Presbytery Clerks, and other parties who could easily forward them to the several congregations. If any have been accidentally overlooked, or additional copies be required, they can still be obtained. Price of extra copies 12½ cents, besides postage, or cost of forwarding.

CORRECTION.—In the report of the Presbytery of Guelph, in last number of the *Record*, an error occurred in regard to the decision of Presbytery with reference to the Presbytery Roll. The Presbytery decided, by a majority, that the order should be in accordance with the date of ordination.

"THE RECORD."—In answer to several inquiries, we may state that the price of the *Record* is 50 cents per annum. The cost of the *Home and Foreign Record of the Canada Presbyterian Church*, the first number of which will be issued 1st November, will not be more than this. The prospectus will be issued, when it is finally determined in what form, and at what periods it shall be issued.

Subscribers are earnestly called upon to pay up all arrears before the close of the present volume.

BRITISH COLUMBIA.—We regret that the Rev. John Scott has finally declined accepting the call of the Synod to proceed to British Columbia in a missionary capacity. We trust the Committee will be successful in soon obtaining the services of some minister or missionary of the church for the important locality referred to.

CALLS.—The Rev. P. Greig has been called by the congregation at Normanby; and the Rev. A. Fraser by that of Port Elgin. The Rev. D. Anderson has received and accepted a call from the congregations at Farnham Centre and Farnham West. The induction is appointed for 18th Sept.

NEW CHURCH AT ALEXANDRIA.

The corner stone of a Presbyterian Church, in connection with the Canada Presbyterian Church, was laid at Alexandria on Tuesday the 23rd July last. A considerable number of persons were present, both from the village and the surrounding country. Addresses were delivered by the Rev. Messrs. D. Cameron of Lochiel and Peter Currie of Vankleek-hill, by Mr. McQuire, student of Divinity, from Knox College, at present labouring as a missionary at Alexandria, and also by Donald Cattnach Esq., of Kenyon, and A. M. Mackenzie, Esq., of Alexandria. Prayer was then offered up by the Rev. Mr. Cameron, after which he placed in the cavity, in the corner stone, prepared for its reception, a bottle, containing the July number of the *Ecclesiastical and Missionary Record*, a copy of the Montreal semi-weekly *Witness*, one of the Toronto daily *Globe*, and a copy of the Cornwall *Economist* and one of the Cornwall *Freeholder*; also a memorandum giving the names of the ministers present and the names of the trustees of the church. The church, which has thus been commenced, is to be of frame, lined with brick, and is to be 38 by 48 feet, and is to be surmounted by a steeple, and it is expected that it will be completed by the early part of next winter. For the site on which this church is to be erected, and for the adjoining lot to be used as a place of interment, the Presbyterians of Alexandria are indebted to the liberality of D. A. Macdonald, Esq., M.P.P. for Glengary, for which the following vote of thanks was passed by the meeting. Moved by the Rev. P. Currie, and seconded by Donald Cattnach, Esq.:

That the thanks of this meeting are due, and are hereby tendered to D. A. Macdonald, Esq., for his generous gift not only of the site on which the church is to be erected, but also for the adjoining lot, to be used as a place of interment, and that the Secretary be directed to communicate the same to Mr. Macdonald.

—Com.

Items of Religious and General Intelligence.

MAYNOOTH.—Maynooth was recently visited by the Prince of Wales, when on a visit to Ireland. The visit to Maynooth, which was made on a Sabbath, has given great dissatisfaction to the Protestants in Ireland.

WESLEYAN CONFERENCE.—The Wesleyan Conference in England recently met at Newcastle-on-Tyne. The Rev. Mr. Rattenbury was elected President, and the Rev. John Farrar, Clerk. The proceedings were interesting and the accounts of the progress of the Gospel were encouraging. The Rev. James Hocar President of the French Conference, mentioned many pleasing facts in connexion with the progress of religion in France.

RELIGIOUS CENSUS OF IRELAND.—By the recent census, it appears that the population of Ireland has fallen off 787,842 since 1861, the population now being 5,784,543. The Roman Catholic population is 4,500,000, while all other persuasions number 1274,960, the Roman Catholics being about 3½ to 1. In Ulster the proportions are, Established Church, 390,130; Presbyterians, 311,371; Roman Catholics, 968,68. It may be stated that some doubts have been expressed as to the accuracy of the returns.

THE MEMORY OF DR. ISAAC WATTS.—A statue has been lately inaugurated in honor of Dr. Watts. The Earl of Shaftesbury, on the occasion of the inauguration, pronounced an eloquent eulogium on Dr. Watts.

MEETING OF EVANGELICAL ALLIANCE IN GENEVA.—There is to be a meeting of the Evangelical Alliance in Geneva in the course of the present month. Preparations have been actively making for the conference.

THE 'ESSAYS AND REVIEWS.'—The Upper House of Convocation has declined to take up the 'Essays and Reviews,' on the ground that legal proceedings have been commenced against one of the writers, in regard to which some of the Bishops might have to sit in judgment.

CAVOUR'S SUCCESSOR.—Baron Ricasoli, the successor of Cavour, is spoken of in the most favourable terms. He is said, in some respects, to be in advance of his illustrious predecessor. Although not a Protestant, he has frequently visited Protestant places of worship, and used the Protestant Bible at family worship. He is even less likely to make concessions to Popery than was Cavour.

SCOTTISH EDUCATION BILL.—The Scottish Education Bill has passed the Legislature, receiving some slight amendments in the House of Lords. It has been proposed by the Presbytery of Edinburgh (Established Church) to memorialize the Queen to refuse her sanction to the Bill.

THE IRISH GENERAL ASSEMBLY AND THE UNION IN CANADA.—At the late meeting of the General Assembly, it was agreed to express their satisfaction with the union of the various branches of the Presbyterian Churches in Australia, and Canada.

SUCCESSOR TO LATE DR. FLETCHER.—Means are being taken to obtain the Rev. A. Wallace of Glasgow as successor to late Dr. Fletcher, in Finsbury Square.

NEW MISSIONARY FOR CAFFRARIA.—The Rev. J. Chalmers has lately left, accompanied by his wife, for Algoa Bay, with the view of proceeding to Caffraria as a missionary in connexion with the United Presbyterian Church.

NEW CHURCH OPENED IN CORK.—A new church, erected for Rev. Mr. McGill, was lately opened in Cork. Dr. Guthrie of Edinburgh and Professor Gibson officiated on the occasion. The sum of £5300 has been raised by the congregation.

GAVAZZI IN EDINBURGH.—Gavazzi has been delivering eloquent addresses in Edinburgh on the present state of Italy, and the need of means of spiritual improvement.

DEATH OF BISHOP OF DURHAM.—The Bishop of Durham, Dr. Villiers, has recently died. He has not long occupied the important position to which he was appointed.

CONTRIBUTION TOWARDS THE EXPOSITION AND ILLUSTRATION OF A DIFFICULT TEXT.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd."—Ecc. xii., 11.

After the first clause, "The words of the wise are as goads," which is plain enough, the rest of the verse, as rendered in our version of the Bible is, in any connected, homogeneous sense, literally unintelligible. The expositor may put any construction he please upon it, if the signification he gives to the principal terms only accords with their meaning in other places, and the interpretation, as a whole, with the general tenor of Scripture; and this has been done very much by commentators in their treatment of the passage.

When figurative language is employed in the Bible to illustrate moral or spiritual truth, the unity of the figure, if there be but one, or the harmony of the figures if there be more than one, is maintained throughout the specific illustration; otherwise perplexing confusion would be unavoidable. Thus—"the words of the wise," the words of the All-wise preeminently, "are as goads" by which men are driven to pursue a God-determined course. The Word of God is "a hammer." It is "the sword of the Spirit." It is also written, "How sweet are thy words to my taste! yea, sweeter than honey to my mouth!" and "thy word is a lamp unto my feet and a light unto my path." These different similes, by which various qualities and characteristics of the Word of God are presented in an impressive light, are all truthful and expressive in the circumstances to which they are severally applicable; but it would never do to blend them all, or any two of them, in one proposition; and this is never done. We do not read, "Thy word is quick and powerful, sharper than a two-edged sword to me"—"It is my delight—sweet to my taste"; for however necessary and good for us the piercing of the Spirit's sword may be, that brings to us the sense of pain and fear, precluding at the moment calm, sweet enjoyment in the truth that has wounded and laid us low in trembling apprehension. And when we think of the Word of the Lord as "pure," "holy," or as "sincere milk," or as "bread of life," we do not at the same instant think of it as "a hammer that breaketh the rock in pieces." Nor does the Bible lead us to such dislocated and discordant conceptions in its presentations of truth: there is no confounding or confused intermixture of imagery in Scripture, or in any accurate writing.

This may be regarded as a safe principle of interpretation in regard to partially obscure figurative language, viz., the unity of the figure, or the harmony and coherence

of the various emblems in one figurative representation—its consistency with the truth it illustrates, and with itself throughout. And this principle furnishes us with a key for opening to our understanding the whole passage under consideration.

"The words of the wise are as goads." As the rods employed by herdsmen in old times to drive their cattle, so wise words—God's word of power above all—drive men in a right course, which, but for this impulsion, they would not have taken.

"As nails fastened." The preposition "by" is not in the original, and is misleading. "God" suggests to us the idea of a herdsman and his herd. This word "nails" seems at first sight to be an entirely different and incongruous emblem, upon which, by itself, might be put a useful construction, (vide Matthew Henry,) but not in harmony with what goes before. But the ancient "goad" had a sharp spike, like a large nail, inserted in the end of it, for pricking the unruly cattle, which may have been in many cases a "nail" taken and adapted for the purpose. Influenced probably by other passages of Scripture—"I will fasten him as a nail in a sure place"—our translators mistakenly thinking of "nails" here, have rendered the attached verb "fastened." Before a nail can be fastened, it must penetrate the substance into which it is driven; and penetrating, not fastening, is the meaning of the word in this place—the spike of the goad piercing, pricking the animal driven.

Take next the word "assemblies." That, in our language now signifies invariably companies of men. But in more primitive times when language had not so many synonymous terms, such a word as is rendered "assemblies" included collections of various kinds—the bringing together, and the being together of materials, or of animals, as well as men. Nay, the primary signification of all words of this kind is, the herding together of the gregarious animals; as our English words, congregation, aggregation, derived from the Latin *grex*, a flock or herd. Here the primary sense of the word "assemblies" should be expressed; and then we have the herds which are driven and controlled by the herdsmen with their goads.

"Masters of assemblies." By "master" we mean a proprietor, a leader, one that has authority and power over his fellows. The "master" of a herd of cattle may be the owner or the herdsman in charge, or the most powerful or courageous animal in the herd, which masters the rest and is followed by them. In every flock and herd of the gregarious animals there is one that masters all the herd, whose superiority once recognized is instinctively submitted to, and it becomes the leader whom the whole drove follows. In the backwoods, where they send out the kine to browse in the forest, they put the bell on this master of the herd, and going out in the evening to bring the cattle to the milking, they know where they are, when the bell is heard, and that they have only to find and start homeward the bell-wearer in order to the gathering of all in the kine-yard. We may be sure that this is the sense in which "masters" is to be taken here, as the herdsman is spoken of in the following clause; and then we

have the herd controlled by the herdsman directing, pricking its leaders with his goad.

"Which are given from one Shepherd." That is, the blows and threats are given by the one man—the herdsman in charge. He belabors and pricks the leader when stubborn or unruly, and forcing them in the right direction, he guides easily the entire drove of cattle, however large.

Such is an explanation of the text, by which we see at once the unity, the harmony, the simplicity, and the expressive meaning of its figurative language; its accordance with the design of the Book in which it is found; and its proper position at the close of that Book. As the goad in the hands of the herdsman is an instrument of power by which he leads a large herd as he likes, so "the preacher's words of truth and wisdom"—the words of the living God—words of power, creators of moral force, by which the course of mankind, the events that befall them, and their destiny, are directed and shaped. As the herdsman by goading one or two animals in the herd, can control the action of the whole, so the counsels and dealings of the Most High, brought to bear on the understanding and conscience of gifted men—goading them at times to agony—compelling them against their predilections to a course they had not intended to pursue—will make great men of them, leaders in eventful crises, and bring about by them revolution and deliverance for the people of a whole country or age; as in the case of Moses, constrained reluctantly to undertake his mission on behalf of oppressed Israel.

All human history confirms and illustrates the truth of this doctrine. To all great events of the past we attach the names of leading actors, on whom we bestow the curse or the blessing, as the event in the solution of which they were active or principal agents is deemed disastrous or beneficial, and generally we give a kind of credit to those men as individuals to which they are not entitled. The great leaders of opinion and action have not been always the very best and greatest of their age. The best and greatest have never been wholly the authors, or even the mainspring of the illustrious transactions in which they bore the most conspicuous part. The circumstances and tendencies of an eventful epoch have more, far more to do in producing great leaders than the leaders have to do in forming the circumstances and guiding the tendencies of the age, so as to accomplish the memorable achievement. That is, transposed into the language of religion and reason,—God, the Ruler of men, so disposes and arranges all events that in the proper time the proper man is found, and assumes his place, sometimes goaded to it under the pressure of circumstances which neither he nor anybody else can control, and the issue of which he cannot foresee. Not the less on this account, rather all the more honour, so it be of the proper kind, is due unto the men who, like Abraham of old, listening to the voice of Heaven, have bravely, amid uncertainties and fears, cast their sword into the right scale, and hazarded all for God and truth and their country's weal. Not that God employs unreasoning, incapable men—mere hammer-heads of a resistless fate—in bringing about great and beneficial changes; rather, He takes the

men that think, that dare, that intrepidly look and venture when others shudder to approach; these He counsels, urges, constrains, does not permit to turn back, till their appointed work is done, and a whole nation, and generations succeeding, are impelled to praise the Lord for mercies and benefits He imparts through the instrumentality of the good and great men whom He called and qualified for the work.

Thus, in the Scottish Reformation, if the most noted actor in it, the man that might be called the father of it—if any man may be so called—if John Knox had resisted the leading of the Spirit of Truth, if he had remained what he was at first, a priest of Rome, and if he had bent the whole might of his strong will and dauntless heart to the strengthening of the crumbling structure of Popery—leaving his mark, for a mark he would leave, on his country for evil, and not for good—if the man called John Knox had never existed, God would have found a Knox—a man of might, or a dozen of them if necessary, to do His work there and then and in that way; and this man or dozen of men would just have arisen, as we say, seeing only the outward aspect and the easily-discovered surface causes of events, out of the condition of things in that age and land. We reach a deeper truth, and the originating cause, when we say God did it, by the men whom He quickened and led by His Word.

Take another illustration from the same field. It is susceptible of proof that the views generally entertained of the condition of Scotland at the period preceding the Reformation are not so truthful as they might be. Our popular religious historians have colored their picture of the age and its manners too darkly, and in this have made a great mistake, not to use a harsher word, the country was not hopelessly sunk in ignorance and superstition. This is the impression, however, we have received from them. So far as this impression is inaccurate, so far historic truth is disfigured, which will remain truth forever for all that. And more than that, by relying on such overcharged representations, we deprive the reformers of the praise that is their due, and we preclude ourselves from appreciating the reality and the might of the Divine impulse—the goad in the hand of God by which they were directed and constrained. For plain it is, if the religious and social condition of our forefathers was only rank, reeking rotteness, and nothing else, the abolition of that was no great achievement for anybody. The kick of an ass can shiver to atoms a mushroom on a muckheap. We fail to perceive, on this ground, the magnitude and importance of that work of God carried on, and over obstacles which sheer corruption could never present, to the glory of His name and to the welfare of mankind.

No; irreligious and barbarous as was the age; deformed by error and oppressed by hierarchical tyranny, and deluded by vain tradition, as was the suffering church, still there was a remnant according to the election of grace, and still there were some elements of Christian life in the religion of our forefathers, and in the hearts of some who called upon the name of the Lord. Men knew that the mass of the ministers of religion were wicked, ungodly hirelings, rob-

bers and wolves, as they designated them; but they also knew that, here and there at any rate, was a friar or a priest that bewailed and denounced the evil, while he strove to lead the poor to patience, and trust in the Lord, and well-doing.

Nearly all the reformers were churchmen. There were some earnest and holy and true-hearted men among the clergy then. Like to those we have heard of, were others of whom no memorial remains, but who, like Luther's fellow-monks, were searching for God and truth, and helping distressed souls in the best manner they could. God had not forsaken His world; He was leaving the apostate church, but he stood yet upon its threshold, looking back on its altar, as Christ looked on Jerusalem and wept. This explains how a state of things so bad could be tolerated so long, and how great a struggle must at the same time have taken place in the minds of those who cut the ties that bound them to the past, and to all that they had cherished as sacred and holy.

Do not deride the religious beliefs and feelings, nor stand amazed at the credulity of the people of the olden time. They leaned upon that which had been taught them from their infancy. They had worshipped God in these old churches, with their fathers before them, whose dust lay mouldering in the consecrated ground around and beneath their pavements. When the doctrines of the reformation were preached for the first time to the men of that age, the preaching must have given a shock enough to shatter every conviction within them. It must have startled them, as Gospel truth did Paul while he yet lay in the fetters of cruel Judaism—as unblushing Atheism advanced with astounding show of reasoning would startle us now.

The early confessors of the disinterred Gospel had to pass "through fire and water" before they reached "a wealthy place"—a state of repose for the soul. But it was not the flames of persecution, trying though these be to flesh and blood; conscientious men could die, and did die, for the old error, as well as for the new truth; it was the putting off their old man and putting on the new in a sense we cannot know; it was the reversal of the current of every stream in their being that tried their souls; that needed the impulse given by God's Word, setting their conscience on fire, and goading them from stage to stage—leaving with them an awakened people, and giving us the heritage of the reformation.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND—While the number of missionaries is less than it might and should be, less, too we believe, than before the mutiny, the real progress of religion appears to be encouraging. The missionaries in the field are diligently plying both agencies or modes, the educational, and the evangelistic, and as the result of both, they have the satisfaction from time to time of seeing hopeful additions made to the Christian church. Dr. Duff, lately mentions the baptism of a youth, in trying circumstances, the fruit of the teaching in one of the higher school classes at Calcutta. Dr. Murray Mitchell tells of the bap-

tion of a youth from Indapore, the fruit of it: liberating preaching there. At Nagpore, two of the converts will soon be licensed to preach the gospel. In every way God's work is advancing, and as new labourers are sent out new fruit will no doubt be gathered in.

UNITED PRESBYTERIAN CHURCH.—In Jamaica, the revival, in several of the stations still goes on, and in them all its results are apparent. As one of the fruits of the revival, there is mentioned a spirit of liberality. Some congregations have contributed considerable sums for the sufferers from famine in India. Some of the fruits of the revival have died in peace. At Duketown, Old Calabar, the missionaries have had considerable encouragement. The week of prayer in January was a pleasant and profitable time. Dr. Hewan, medical missionary, had been attending a native princess, and had opportunities for imparting Christian instruction. The Rev. W. Shoobred, at Beawr in India, reports favourably both in regard to the schools and the itinerating work.

AMERICAN MISSIONS.—The civil war at present being carried on in the United States, and the commercial and financial disorganization consequent on such a state of things, have had the effect of crippling the missionary resources of the churches. We observe that efforts have been made in Britain to aid the Lodianna mission, whence issued the proposal for the week of prayer in January two years ago. Among the Nestorians there has been lately a remarkable revival movement, manifesting itself especially in very liberal giving for the cause of God. Among the Choctaw Indians, the missionary work has been completely suspended, the mission school embracing 400 children broken up, and most of the missionaries have been compelled to leave the country. We sympathize with the missionaries thus ruthlessly expelled. This is another of the sad results of the present confusion prevailing in the Union.

MISSIONS IN AFRICA.—The last report of the London Missionary Society gives an account of the failure, for the present, to establish a missionary among the Makololo, in the interior of Africa. The missionaries, after many difficulties, reached the residence of Sokeletu at Linyanti. The chief insisted on the missionaries living with him, and would not allow them to remove to more salubrious quarters. Soon the whole party were laid low with fever, which proved fatal to many of them, including the Rev. H. Helmore, his wife, and two children, besides others of the missionary party. It is doubtful whether an attempt will be made at present to repeat the attempt to establish a mission to the Makololo. The narrative which is given of the mission shows the hardships to which missionaries are sometimes exposed, and the high Christian principle which often animates them.

CHINA—THE INSURGENTS.

In our last number we inserted a letter from the Rev. C. Burns, in which he expressed his views as to the insurgents and the effects of their movements. We subjoin some interesting statements from the Rev. J. Mr. Muirhead of the London Missionary Society, who lately succeeded in visiting Nankin, the head-quarters of the rebels. Mr. Muirhead had opportunities of conversation with some of the leading Chinese officers, from whom he learned many particulars with reference to the commencement and progress of the movement. He had also opportunities of preaching to the insurgent soldiers, in their own dialect. He was encouraged by the number that attended, and the attention with which they listened. Mr. Muirhead makes the following observations on the CHARACTER AND PROSPECTS OF THE INSURGENTS:

And now a word or two, with regard to the character and prospects of the movement. Those engaged in it speak not boastfully, but calmly and confidently of its success. They acknowledge the difficulties in the way, yet believe in the Lord God that they shall be established. They do not apprehend it will be an easy thing to overcome their enemies; but fighting, as they think, under the banners of the heavenly Father and heavenly Brother, they contemplate a happy issue as a matter of course. As Kan-wang's followers were assembling in front of his palace, a young man came up stairs. I asked him if he was going out to join the army. He said, Yes. "Was he not afraid of being wounded or killed?" "Oh no," he replied, "The heavenly Father will befriend me." "Well, but suppose you should be killed, what then?" "Why, my soul will go to heaven." "How can you expect to go to heaven? What merit have you to get there?" "None, none in myself. It is entirely through the merits of the heavenly Brother that this is to be done." "Who is the heavenly Brother?" "I am not very learned," he said, "and request instruction." I then began to tell him that He was the Son of the heavenly Father; but before I had finished the sentence, he replied correctly. "What great work did Christ do?" I asked. The young man gave an explicit statement of the Saviour's work for sinners, of his coming into the world, suffering and dying in the room of sinful man, in order to redeem us from sin and misery. I enquired if he believed all this. "Assuredly," was his reply. "When did you join the dynasty?" "Last year." "Can you read?" "No." "Who instructed you in these things?" The "Tsan-wang." "What does he in the way of instructing his people?" "He has daily service in his palace and often preaches to them alike at home and when engaged in the field." "What book does he use?" "He has a number belonging to the dynasty." "Do you know the New Testament?" "Yes but cannot read it." "Can you repeat the doxology of the heavenly Father?" He went over it correctly. It contains in simple language the fundamental tenets of Christianity. "Are there any special laws or commands connected with the dynasty?" "There are the ten commandments." "Repeat them." He went over a number of them, till he came to the sixth. "Now," I said, "how is this command observed by you seeing that so much cruelty and wickedness are practised by your brethren all around?" "Oh!" he replied, "in so far as fighting in the open field is concerned, that is all fair play and cannot be helped. It is not intended in the command." "No," I remarked, "that is not my meaning; but look at your brethren going privately into the country and robbing

and killing the innocent people; what of that?" "It is very bad, and such will only go to hell." "What, notwithstanding their adherence to the dynasty, and fighting under the same banner as yourself?" "Yes, that is no matter; when the laws of Christ and the heavenly Father are not attended to, these guilty individuals ought to die and go to hell." "But is not this the case with a great number of your adherents?" "Alas! it is especially among our new recruits, whose hearts are not impressed with the true doctrine. "In all the public offices is care taken to instruct the soldiers and civilians connected with them?" "Yes, every man, woman and child of reasonable age in the capital, can repeat the doxology of the heavenly Father." "And what about those in the country?" "Those who have short hair are not yet sufficiently taught, but are being distributed among them, in order that they may learn those things."

Such in brief, is a faithful transcript of what I have seen and heard in the course of my ten days' visit to this place. When I began to write, it seemed impossible to record a tithe of all that had transpired. Incidents without number appeared to crowd upon my mind so as to debar all idea of entering into details.

The whole may be regarded by you as rather prolix, but you have it such as it is.

Mr. Muirhead closes his deeply interesting paper by stating the following general conclusion:—

1. We cannot but acknowledge that by means of the Tae Ping clubs, a gratifying amount of Bible truth has been diffused among their numerous adherents. True, it is limited and mingled with much that is erroneous and blasphemous; still the continued and extensive employment of the same means would tend much to spread a knowledge of the cardinal truths of Christianity.

2. We cannot but believe that the rebellion, even if ultimately unsuccessful, has inflicted a death-blow on idolatry and superstition in many parts of the country, which will be of service when other means are employed, in the providence of God, for the overthrow of "Satan's seat" in this land. Such indignation has been shown to the idols that the reverence of fear once entertained in regard to them can never be revived in the minds of their former worshippers.

3. But notwithstanding this favourable aspect of things, I cannot but regard this city and its neighbourhood, and the rebel territory generally, as an *unsuitable* sphere for the establishment of a mission at present. It is not desired by such as are at the head of affairs, and their unwillingness is different from that of more heathen rulers in respect to the same thing. The grounds of their dissent I have already alluded to.

3. I would, however, recommend that in the meanwhile Nankin be occasionally visited by our missionaries. This will be especially useful as being best acquainted with the Mandarin dialect spoken here, and will serve to show Kan-wang and others the lively interest we have in the place. When peace is restored, or when war has been removed from the immediate vicinity, and when a settled population is being gathered, arrangements may be made for a permanent stay. At that time, too, an international treaty will be formed, on the basis of which open and public labour will be carried on.

5. There is every prospect of the new dynasty making great progress in the course of this year. The insurgents are resolved a) preparing to do so while the imperial forces are greatly reduced. The conquest of these in a few more instances will utterly rout their strength in several surrounding provinces. Altogether, in the present aspect of affairs, it

would be well for your missionaries, in so far as the banks of the Yang tze Kiang are concerned, to settle down where they can most usefully labour, and without incurring a heavy expense, until matters assume a more definite shape, and the balance of power on either side, points the way.

THE MISSIONARY WORK OF THE IRISH PRESBYTERIAN CHURCH.

The Missions of the Irish Presbyterian Church may be classed under the five following heads, viz., 1. Home Missions; 2. Missions to Roman Catholics; 3. Foreign Missions; 4. Jewish Missions; 5. Colonial and Continental Missions. From the last Reports of the various Mission Boards, as presented to the Assembly at its late meeting, we give the following brief view of their several operations.

1. THE HOME MISSION.—The main object of this mission is to foster mission stations, to give temporary aid to weak congregations, and to new congregations that have no assistance *ab extra*, and to enable ministers to visit distant outposts, and keep up occasional preaching in stations removed from the reach of the ordinary Sabbath ordinances. From the Report it appears that aid has been extended to upwards of forty congregations, while upwards of sixty outlying stations have been supplied with the means of grace at a comparatively small outlay, the ministers cheerfully giving their services, and the people welcoming their visits from time to time. Nearly one-half of the congregations aided are in the South, and from year to year not a few thus assume the position of self-sustaining congregations. This domestic mission, backed as it has been with church and manse building schemes, has done much for the cause of religion in Ireland.

2. MISSION TO THE ROMAN CATHOLICS.—In connexion with this department of the mission work there are at present 18 missionaries employed. The average attendance on these services each Sabbath is in the aggregate about 900, but as many of the missionaries have outlying stations, the total number of persons receiving spiritual instruction from these missionaries may be estimated at about 1800. About one-sixth of the whole may be regarded as having been delivered from the ignorance and superstition of P-pery. There are also day and Sabbath-schools, viz., 31 day-schools, with 1131 pupils, and 26 sabbath-schools, with 600 pupils. One-half of the pupils attending the day-schools are the children of Roman Catholic parents. Colporteurs are employed distributing the Scriptures and religious tracts, and the missionaries visit the people and converse with them as they

have opportunity. Of late their access to the people has been easier than formerly. In Dublin there is a distinct mission. The attendance at the principal preaching station is about 100. There are day-schools with 200 children in the roll, about 80 of them being children of Roman Catholic parents. There are two Sabbath-schools, with an average of upwards of 100 in attendance. Other agencies are employed, such as the visits of Scripture-readers, visiting by members of the church, a mission library, tract distribution &c

3. FOREIGN MISSIONS.—The Foreign Mission has been in operation for about 21 years, and has now reached a position of great importance and magnitude. The earliest occupied station is Rajkote, where there is a small native church. The Rev. Mr. Pestonji, a native minister, is employed here along with Rev. Mr. McKee. Gogo is supplied by Rev. Mr. Wallace, and Surat by Rev. Dr. Glasgow, and Rev. Mr. Montgomery. Here there is a large and important church, composed both of Europeans and natives. The schools are large, and the press is largely used. Borshd, a very strong and promising station, is occupied by Mr. Taylor, and several native assistants. The baptized at the several stations are about 200 in number. It is considered most desirable to occupy Ahmedabad. The mission in India has been eminently successful. The Bible has been translated and published, as also the Shorter Catechism. The Psalms of David have been published in a metrical version for the use of the people. Tracts have been written, printed and circulated, and schools have been maintained. At an early period of the mission, a Mussulman of high rank was converted, Abdur Rahman, and he has since proved eminently useful. The Mission Board earnestly appeals for increased countenance and support.

4. JEWISH MISSION.—The Jewish mission has been 19 years in operation. The stations occupied are three, viz., Hamburg, Bonn, and Damascus. At Hamburg the work has been going on prosperously under the care of Dr. Craig. There are each week 5 services in summer, and 4 in winter—all conducted in the German language. There is a Sabbath school with 41 teachers, and 449 scholars, with various societies and other agencies. During last year 2000 Bibles have been sold and 300,000 tracts distributed. Since the mission was begun 40,000 copies of the Scriptures have been distributed. During the last year 40 new communicants have been added to the church. Some of the fruits of this mission are preaching the gospel in other regions. At Bonn

the work is superintended by Dr. Graham. Mr. McNaughton, the present Moderator of the General Assembly, visited Bonn during the year, and reports on the whole favourably of the mission. Dr. Graham is doing a good work, but feels his relationship to the Lutheran church to be somewhat delicate, and hindering.

At Damascus the troubles during the past year, involving the sad and violent death of Mr. Graham, one of the missionaries, have led to the breaking up of the mission at Damascus. The two surviving missionaries, the Rev. S. Robson and Mr. Ferrette, after leaving Damascus took up their residence in Beyrout, where they have been eminently useful in ministering to the temporal and spiritual wants of the little colony of Protestants in Beyrout. Their services have been highly appreciated, and have been acknowledged by the British authorities. Notwithstanding the troubles in which the mission has been involved, several baptisms have taken place, and at Nebk twelve communicants sat down at the Lord's table. May these troubles soon cease, so that the mission may be resumed in peace and tranquility.

5. THE COLONIAL AND CONTINENTAL MISSION.—In connexion with the colonial mission report, reference is made to the union in Canada now happily consummated. No ministers have been received from Ireland during the past year. But the Assembly has continued their grant of £100 per annum for home missions, and a liberal grant of £150 for the Buxton mission. During the year a minister, the Rev. Mr. Hall, has been sent to British Columbia, where he has now arrived and is diligently employed in preaching to the Presbyterians and others who wait on his ministry. Aid has been given to the church in New Zealand and Australia, to both of which colonies several ministers had been sent out in previous years. Numerous applications are made for preachers required in numerous localities—applications which receive from time to time due attention from the Board and from its respected Convener, the Rev. Mr. McClellan of Londonderry.

The continental department of the work is more immediately under the care of Prof. Gibson, who takes a deep interest in this matter. In connection with this object very effectual aid has been given to the Belgian missionary church,—the central Society of Evangelization (of France,) the Evangelical Society of France,—the Union of Evangelical Churches and the Evangelical Society of Geneva, and the Waldensian Colony in South America. For these vari-

ous objects the sum of £800 has been granted. For Italy a special appeal was made to the church in September, and the response was very satisfactory, enabling the Board to make the following liberal grants, viz.: For the Waldensian College, now removed from La Tour to Florence, £500, and for Printing, Schools, and Colportage, under the superintendence of the ministers of Leghorn and Florence, £500. The objects thus aided have done much for the spiritual good of Italy.

We thus see that the Church in Ireland is actively engaged in missionary efforts, both at home and abroad. During the past year the following sums have been raised for the various schemes of the Church:—

Assistant Minister's Fund, ..	£504	9	6
Evangelization of Italy,	1,354	0	9
R. Catholic Mission,	2,435	6	5
Home Mission, (for supplementing the resources of weak, or planting new congregations,)	2,603	5	3
Jewish Mission,	2,336	12	2
Colonial and Continental Mission,	1,637	12	2
Church and Manse Fund,	226	14	9

Total,

In addition to the above sums, the amount of £155 was contributed for the relief of suffering Christians in Syria, and £288 for the Dublin Mission Church, while the sum of upwards of £5,000 was in the course of last year expended from funds previously collected for the Church and Manse Fund.

It is stated that "less than forty years ago, when the present Dr. Cooke began, with others, to denounce Arianism, and to lift the old blue banner on the Uster Hills, the whole of the Irish Presbyterian Church did not contribute more than £200 per annum, and that for Home Missions alone". For the mighty contrast, and for the great moral and spiritual change thus indicated, there should be experienced and manifested the deepest gratitude to God, whose grace hath wrought such great things for His people.

Synodical Reports.

REPORT OF COMMITTEE ON THE STATE OF RELIGION.

The Committee on the State of Religion regret that the indisposition of their respected Convener has deprived them of his valuable assistance in drawing up their Report, and in consequence, it had to be more hurriedly prepared, and is of less value and interest than it would be otherwise.

Reports on the State of Religion have been furnished by most Presbyteries; from Kingston one has been received. It appears from these, that at least one conference on this momentous subject has been held in five Presbyteries, little more than

one half of the whole Presbyteries of the Church; these are, Toronto, London, Montreal, Cobourg, and Brockville, which last stands far in advance of all the others in this matter, having had frequent meetings on this subject. It may be proper to state, that the corresponding members from Hamilton and Ottawa say, that the reason for their neglect is that other unexpected and most pressing business came up in each of these Presbyteries at the time at which it should have held this conference.

Missionary Meetings seem to be held in all the Presbyteries, from which reports have been received, except Hamilton, in which these have been neglected for some years.

The day of Thanksgiving was generally observed. The call to united prayer in January was generally responded to, and led in various instances to union meetings, some of which were held daily, some weekly, and others occasionally.

There seem to be at least one Sabbath School and one Bible Class in connection with nearly all, if not with every congregation in the Church; a few have several accessions to their membership. All the reports express the opinion that these are tokens for good; they generally speak of increased attendance on the means of grace, both of young and old, or of a growing seriousness and attention to divine things; and in one instance, viz., that of Brockville, to an increase of liberality. One or two reports speak of increased desire to make a profession of religion. But these only speak directly of apparent conversions to the Lord, and these seem few; but occurring, as they appear to do, at points widely separate, the Committee feel more confidence in hoping they may prove the first drops of an early and great outpouring of the Holy Ghost.

The reports indicate that all the ordinary agencies for promoting the conversion of sinners to God, and the upbuilding of his people, are earnestly wrought, and the gospel fully and faithfully preached; and yet all deplore that they are so much like a wilderness—a broken vessel. And while your Committee cannot but feel sorry that so little real solid and direct good is ascertained to be done, yet they think there is ground for some hope in that there appears to be a growing desire among both office-bearers and members for the outpouring of the Spirit and the reviving of God's work in the land.

But while expressing such a hope, the Committee cannot conceal their fears, that the tokens that are apparent may pass away without the salvation of souls. The cloud which the anxious husbandman thinks is to water his parched fields may pass, and the tokens of awakening may, yea must do so also, unless an awakening, an outpouring of the Holy Spirit is early felt; and the Committee are anxious that the Synod should direct its most serious and prayerful attention to the question—how may we avoid the danger we are in?—that the present hopeful appearances may have no satisfactory issue.

There are hindrances to the progress of the work; those specially mentioned in the returns from Presbyteries are, intemperance and worldliness; but were there no outward hindrance of a positive kind, there

are others which lie more at our own doors, arising from the neglect of duty both by ministers and elders, and members of the church. The Committee feel that we have cause to deplore that our religion is far from being of that full soul-elevating character which it ought to be, and that consequently we are not so markedly living epistles of Christ so known and read of all men, as we should aim at being, that others may be led to glorify our Father who is in heaven; and they would respectfully, yet seriously, call the attention of the Synod to this, convinced, as they are, that if a revival is granted to us, it must begin in the hearts of God's people, and will shew itself in a more fervent and self-sacrificing love to God, and more earnest effort to do everything with a direct aim for advancing his glory and the good of our fellow men.

The returns contain various suggestions for promoting this object. Several urge that the duty of prayer should be pressed alike on ministers and people: that there should be much and earnest prayer, both in private and in all our meetings. One recommends, in addition, that a sermon be preached at each stated meeting of Presbytery, and that the remaining portion of the first diet, at each of such meetings, should be spent in conference on this subject and in prayer. Another recommends conference on this subject, and prayer at each stated meeting.

But the Presbytery of Brockville has the honor of setting an example in attending to these matters. Others speak of these things. They do them. The Committee, deeply impressed with the importance of doing so, strongly recommend that each presbytery be enjoined to hold a conference on this subject at each quarterly meeting and that this have the precedence of all other business. One corresponding member urges that Presbyterial visitation be practised, both to the remedying of what may be amiss in the outward business of the house of God, and the ascertaining and improving the spiritual condition of each congregation. This is so the Presbytery of Brockville do, and the committee would gladly see practised. Another suggestion which the committee would recommend also, is, that each member of the Church be held bound to work for the Lord, and that office-bearers endeavor to assign work to each, and to set them to do it.

The Committee feel also that great care be taken in the admission of members into the fellowship of the Church, and that every effort should be made to have conversation really profitable to one another. We have all cause to lament that we have failed more in this duty than perhaps in any other, and our neglect is both a token of a want of deep spirituality, and a means of hindering its growth.

All which is respectfully submitted.
JOHN McTAVISH, Convener.

TENTH ANNUAL REPORT OF THE BUXTON MISSION, 13th JUNE, 1861.

In presenting the Tenth Annual Report of the Buxton Mission to the Synod, I do it with a deeper conviction than ever of the growing importance of the work, and I humbly believe that the favour of God which has hitherto attended this effort to improve the social and moral condition of the colored race is a sure pledge that there are greater

blessings in store for that oppressed people. The present is confessedly a momentous era in the condition of the African race, and is a signal occasion for the continued prayers and efforts of all who are really solicitous for their welfare, and, above all, for those who seek the extension of Christ's kingdom.

Four millions are now held in bondage in the neighboring States, deprived of their civil rights and robbed of their religious privileges. Their chains are now about to be broken, and those who have long upheld the system of oppression, will probably, very soon, at a vast expense of blood and treasure, have to "undo the heavy burdens and let the oppressed go free." The troubles in the United States will occasion a greater immigration of fugitives into Canada this year than at any former period. The ease with which they can now escape from the border States of the Union, and the facility given to their flight through the Free States, will lead many to seek this country as a home. Hitherto it has been an asylum for thirty thousand who have found their way to the Province, many of whom have landed upon our shores stripped of everything but life. At the West the prejudice against them was strong; when the Mission was established there was a great deal of opposition offered to their settling in that part of the Province. That has now nearly ceased, and although there is still some prejudice, that is also disappearing, and we have good reason to thank God for the measure of success that has already attended our efforts. Our course, in the midst of difficulties, has been onward; there has been a gradual increase both in the Church and Schools, and although there has been no outpouring of God's Holy Spirit, there has been a growing desire for the Word and Ordinances, and there have been several additions to the communion roll; the Church is regularly organized with a staff of office-bearers, three Elders and three Deacons. There are sixty-six communicants on the roll. The attendance on Sabbath varies from 150 to 250, according to the weather and the state of the roads. Some of the members come six miles through the bush. The Lord's Supper has been dispensed thrice during the past year; three have been removed by death and five dismissed by certificate.

Mr. George Thomson, the Teacher sent out by the Colonial Committee, was laid aside from active duty by sickness in April, 1860; I regret to say that he is still in feeble health. Since that time, with the exception of three months in winter, the male department of the school has been under the charge of Mr. Henry Gracey, one of the students of Knox College, and formerly a pupil of the Buxton Mission School. The female department is conducted by Miss Anna Maria Harris, a young lady from Bristol, England, of a truly missionary spirit. The number of pupils enrolled in both Schools is 103—forty girls and sixty-three boys—the average attendance sixty. The number enrolled in the Sabbath School is eighty—average attendance fifty. In connection with the Sabbath School, there is a Missionary Society, the proceeds of which have been sent by the scholars to the Calabar Mission on the coast of Africa. Besides the Schools at the Mission Station, another has been opened during the summer months to the benefit of the families that live at a

distance from the Mission. The number of pupils enrolled at that school is forty, and in the Sabbath School in connection with it there are thirty. A number of children who can attend neither of these, have been received into the District Schools, near the Settlement, one of which is taught by a young man trained at the Mission School. The whole number of children receiving instruction during the past year is 220, and the number attending Sabbath Schools 118. Four of the pupils attending the Mission School are studying with the view of entering College. One of them is expected to be prepared to enter in October next, and will be supported by the Henderson Bursary, given by John Henderson, of Park, a warm friend of the slave, and a contributor to every good cause.

A Branch of the Upper Canada Bible Society has been established at Buxton during the past year. Previous to that time, 300 Bibles and 500 Testaments have been distributed: all who can read the Word of God have been supplied with a copy of the Scriptures. In addition to the circulation of the Scriptures, eight Tract distributors have been employed during the past year, who have visited all the families in the Settlement every two weeks and distributed among them five hundred covered tracts. These have been carefully read, and from some of the districts, the tract distributors give encouraging reports. The Synod, at its Annual Meeting, held in Hamilton, June, 1858, appointed the Rev. Dr. Burns and Mr. King a Committee to consider the best means of obtaining funds for the erection of new buildings in connection with the Mission at Buxton. The Committee opened a correspondence with several parties both in the United States and Great Britain, from whom they received assurances that a visit to either or both of these countries on behalf of the Mission would in all probability raise the sum required. Immediately after the meeting of Synod in the same year, a Delegation from the General Assembly of the Irish Presbyterian Church visited Canada, and spent some days at Buxton. They held a public meeting with the settlers, and felt such an interest in the Mission that they requested the Committee to visit Ireland the following summer.

The Synod at its next meeting, in June, 1859, appointed Mr. King to visit the Mother Country, Dr. Burns being unable at that time to accompany him, and in the words of the Minute authorized him "to proceed forthwith to Great Britain and Ireland, with a view of diffusing information in regard to an experiment in behalf of the Colonial population of Canada, the success of which has been so gratifying, and empower him to raise subscriptions for re-building the Church and School-House, and for the general purpose of the Mission."

In the discharge of that duty Mr. King proceeded to Ireland, and arrived at Dublin in July, while the General Assembly was sitting, and received from the Brethren a hearty welcome. He visited during the summer months the principal cities in Ireland, and as many of the congregations as possible, holding public meetings and giving information concerning the Colonial refugees in Canada. The result of the visit was satisfactory. Besides subscriptions for the Building Fund, the Directors of the

Board of Missions, at their meeting in December, voted unanimously an annual grant to the Buxton Mission, of £150—this grant to be devoted to the spiritual objects of the Mission.

In May, 1860, I visited with Dr. Burns, and spent two months in advocating the claims of the Mission, receiving contributions for the Building Fund and books for the Library. In the latter part of the summer we visited England, but as the season was far advanced, we visited only a few places and returned to Canada in September. The result of the visit to Great Britain and Ireland has been given in the Financial Statement of the Synod's Committee, an abstract of which I now give:

There was collected for the Building Fund \$4183 33, which is now in the hands of the Treasurer, to be applied to that purpose. An annual grant from the Irish Presbyterian Church, of £150 sterling. A Bursary Fund from John Henderson, Esq., of £36; and from the Ladies of Edinburgh a Library for the Mission, of 500 volumes.

Wm. King.

Proceedings of Presbyteries, &c.

PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton, and within Knox's Church, on the second day of July, and after devotional services, appointed the Rev. Mr. Stark to be Moderator for the current twelve months, and the Rev. Mr. Porteous to be Clerk.

There are at present 18 ministers on its roll, of whom 14 were present. There were, besides, 11 Elders.

Its regular meetings are appointed to be held on the 2nd Tuesday in October, January, April, and July, and the respective sittings of each meeting shall continue from 11 o'clock A.M., to 1 P.M.; from 3 to 6, and from 7 to 10. The Presbytery's Home Visitation Committee consists of Messrs. Stark, Inglis, and Porteous, with Mr. Stark convenor.

Messrs. Burns, W. M. Christie, and McCuaig, were appointed a committee to attend to the interests of the Presbyterian people scattered through the township of Pelham. Mr. Wm. M. Christie was also appointed to moderate in the Sessions of Thorold and Drummondville; Mr. Lees in those of Caledonia, India and Oneida; Dr. Ormiston in that of Dundas.

The Presbytery agreed to adopt the following minute:

"The Hamilton Presbytery of the Canada Presbyterian Church, convened by authority of the Synod, cannot refrain, on the occasion of their first meeting, from recording, and do hereby record an expression of their profound feelings of devout and lively gratitude to Almighty God, who has been pleased to vouchsafe such abundant grace to both the late Churches, now so happily one; and who has graciously permitted us to meet together, not only as brethren in the Lord, but as members of the same Court in the house of our God; and while we cordially and affectionately greet each other in the Lord, we earnestly and unitedly invoke the presence of our Master to constitute and consecrate our first meeting, and believingly entreat the guidance of the Holy

Spirit in all our future intercourse, so that our deliberations and discussions may tend to the glory of our enthroned Redeemer, and to the peace, the prosperity, and the extension of His Church."

The Presbytery also resolved to notify the Kirk Sessions under their care to the following effect: that

"At Montreal, on the 6th day of June, one thousand eight hundred and sixty-one, the United Presbyterian Church in Canada and the Presbyterian Church of Canada, were united into one body, under the designation of the Canada Presbyterian Church, and further, that in accordance with the appointment of Synod, this Presbytery having been duly constituted, and having devoutly recognized the hand of God in the accomplishment of this most desirable result, do now seek to impress upon the Kirk Sessions of the congregations under their care, the solemn responsibilities growing out of this epoch of their history, and recommend that at their earliest convenience a meeting be held, and this minute be inserted in their records, as a brief historical statement of the change in their ecclesiastical relations."

The Rev. A. McLean laid upon the table of the Presbytery his resignation of the charge of the Knairde congregation. A petition from the Nairn congregation, the other portion of Mr. McLean's charge, praying that it may be separated from Kilbride and erected into a distinct charge, under its present pastor, was also laid upon the table. After Presbytery had heard commissioners from the latter congregation in support of the prayer of their petition, it appointed Mr. Stark to preach in Kilbride, intimate the above to the congregation and summon them to appear for their interests at its next meeting.

Presbytery now adjourned, to meet here on the last Tuesday of the current month.

According to adjournment, the Hamilton Presbytery met as above on the 30th July, and was constituted by Mr. Stark, Moderator. There were present eleven Ministers and five Elders.

From a paper laid upon the table, it appeared that the Kilbride congregation desired to throw no obstacles in the way of the Nairn petition, but asked Presbytery to give them, when separated from their former connection, as regular supply of gospel ordinances as possible. The Court, after looking at all the aspects of the case, agreed to grant the prayers of both congregations, and accordingly declared them to be distinct charges, with Mr. McLean as the Pastor of the Nairn Church. Mr. Porteous was also appointed to preach in Kilbride on Sabbath first, and declare the congregation vacant.

The next meeting of Presbytery is to be held in Hamilton on the 2nd Tuesday of October.

Closed with prayer.

JOHN PORTZEUS, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal in Core Street Church on the 7th August, 1861. There was a good attendance. In the absence of Dr. Taylor, Mr. Clark acted as Moderator. A preamble to the minutes was prepared and adopted.

On account of continued ill-health, the Rev. Mr. Henry of Lachute intimated his desire that the Presbytery would take steps for the appointment of a colleague and successor to him. A resolution of the congregation was read, expressing regret at the necessity of this step, and attachment to Mr. Henry as their Pastor, offering to contribute \$160 per annum, and to provide a suitable stipend for a colleague, in the hope that an equal amount may be obtained from the Aged and Infirm Ministers' Fund. Mr. Meikle being present, was heard in explanation. The Presbytery, after deliberation, expressed deep sympathy with Mr. Henry in his severe affliction, commended his long, arduous, and faithful services, agreed to sanction the appointment of a colleague and successor, and to apply to Committee of the Aged and Infirm Ministers' Fund for a grant of £40 per annum—appointed a committee to visit the congregations at Lachute, and the Clerk to obtain supplies for "Henry's Church."

Mr. Mackie and Mr. Peterson reported favourably regarding Mill Isle, at which station there appeared to be about 60 families attached to the Presbyterian Church, contributing at present \$200 per annum for the support of ordinances. The Presbytery agreed to sustain this charge to the utmost of their power—appointed Mr. Bennie to visit it at an early day, to preside at the election and ordination or induction of Elders, and otherwise to organize the people into a church.

On petition of the congregations, the Presbytery appointed a moderation in a call at Farnham Centre on the 21st August—Mr. Young to preach and preside.

Mr. Watson was appointed interim Moderator of the church at Laquerre.

It was agreed to ask supplies from the Home Mission Committee, for Mill Isle, Lachute, Laquerre, Kennebec, and Frampton, Quebec, and Alexandria.

A committee was appointed to examine Mr. Burton, student, for entrance to the classes for theology in Knox College, and if satisfied, to certify accordingly.

Mr. Clark was appointed to examine Mr. Davidson, and if satisfied, the Clerk was appointed to certify accordingly.

Other items of business of importance were considered, but as they are not yet matured, it is unnecessary to report them.

The next meeting of Presbytery was appointed to be held at Montreal in Dr. Taylor's Church on the third Wednesday of October (16th,) at 11 o'clock forenoon—a special meeting to be held on the 11th Sep. in Cote Street Church.

ALEX. F. KEMP,
Pres. Clerk.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met at Toronto on the first Tuesday of August, at 11 o'clock A. M. There was a smaller attendance of Ministers and Elders than at the preceding meeting.

The Rev. A. Topp having resigned the Moderatorship, the Rev. W. Fraser was chosen to occupy the chair as Moderator for the year.

The Rev. Messrs. Milligan and McKerracher, delivered their trial discourses and other exercises, which were all sustained.

Mr. Milligan's ordination was appointed to take on the 27th, and Mr. McKerracher's on the 22nd.

A committee was appointed to examine students, of which committee Dr. Jennings is Convener. The next ordinary meeting takes place on the 1st Tuesday of November.

W. GARCO, Pres. Clk.

PRESBYTERY OF GREY.

A meeting of this Presbytery was held at Sullivan on the 13th and 14th days of August, attended by 9 Ministers and 10 Elders. Mr. Patrick Greig was also present, and was invited to sit with the Presbytery.

Mr. Stevenson was appointed Moderator for the ensuing year. Mr. Dewar having resigned the office of Clerk, which he had held *pro tem.*, Mr. Park was appointed thereunto.

It was resolved, that in the meantime the Presbytery hold its ordinary meetings at Durham and Owen Sound alternately, that these meetings be quarterly, and that they be held on 2nd Tuesday of October, of January, of April, and of July.

The Presbytery took into consideration the call on its table from the congregation in Normanby to Mr. Patrick Greig. It was resolved by a large majority that the call lie on the table till next ordinary meeting of Presbytery, and that in the meantime a deputation of the Presbytery be appointed to visit Normanby in order to see if the congregation cannot be induced to increase the stipend promised to Mr. Greig. Mr. Greig was appointed to preach in Normanby meanwhile.

A call, on the table, from the congregation at Port Elgin to Mr. Alex. Fraser, was sustained.

A committee was appointed to examine Students, consisting of Mr. Dewar, Mr. James Cameron, and the Clerk—the Clerk convener.*

The Presbytery took into consideration the subject of its Home Mission field. It was found that there are within the bounds of the Presbytery 14 congregations or stations without settled ministers. Arrangements having been made in the way of supplying these stations as far as possible with ordinances, a Home Mission committee was appointed, consisting of Messrs. Dewar, James Cameron, Waters, Moffat, and McLean—Mr. Cameron, Convener.

The thanks of the Presbytery were given to Mr. Cameron's congregation, and especially to Mrs. Cameron, for their hospitality on the occasion.

WM. PARK, Pres. Clerk.

*This committee meets at Sullivan on Tuesday, 17th Sep. next, at 12 o'clock. The Home Mission committee afterwards mentioned meets at the same place, the same day, at 3 o'clock.

ONTARIO PRESBYTERY.

This Presbytery, after having held two special meetings for the disposal of cases transferred from the late Presbyteries of Toronto and Cobourg, of the Presbyterian Church of Canada, met at Prince Albert on the 6th of August for general business. There was a full attendance, and a large amount of business transacted. The Presbytery entered into a lengthened conference in regard to the nature, wants, and best methods of supplying, to some extent, the wide and destitute mission-field stretching out in the north of the county, and new townships contiguous in the north-east. In addition to the missionary labour given in it, several members of Presbytery were appointed to visit and labour some time. A large Home Mission

Committee was appointed of which Rev. J. McTavish is Convener.

At a previous meeting, a committee had been appointed to visit Ashburn, to meet with and counsel the dissentients there, to join with them in supplication at a throne of grace, and see if peace and harmony could be restored, the Presbytery having disposed of the long pending case by deciding "that they did not feel warranted in dissolving the pastoral relation." The efforts of this committee were abortive, and the dissentient party again petitioned for supply of sermon. This placed the Presbytery in great difficulty; it was felt by all that supply could not be given to the parties in their present position; and whether to constitute them into a congregation, or refuse their application, was felt most difficult to decide. At length a motion having been made to refuse, it was moved in amendment, and carried by a large majority, not to decide that at present, but to meet as a Presbytery at an early day at Ashburn, and try to get, by the fullest and most careful inquiry, further light as to the course of duty; whereon Mr. Sharp protested and appealed to next meeting of Synod. In the altered circumstances, supply was granted to the dissentients in the interim.

In connection with this case and an application from parties in the town of Whitby, lately connected with the Toronto Presbytery, much was said, and well, by members, respecting the great importance of now practically carrying out the union. A large committee was appointed to visit Whitby, to use every proper effort to induce the parties to connect themselves with Dr. Thornton's congregation, which, it was ascertained, a number are quite disposed to do, while others are not.

A committee was appointed for the examination of students now labouring as missionaries within the bounds of Presbytery, to meet previous to the opening of Knox College.

Next meeting was appointed to be held at Colantus on Tuesday, 5th Nov at 11 o'clock, and to be opened by a sermon by the Rev. A. Kennedy, the Moderator.—*Com.*

THE PRESBYTERIAN CHURCH OF VICTORIA.

The General Assembly of the Presbyterian Church in Victoria held its annual meeting at Melbourne in April last. The Moderator, Rev. James Ballantyne, delivered an and dress referring to the Union consummated two years ago, which was the precursor of Unions in Nova Scotia, and in Canada, and observing that it would in the last Union heard of. He also remarked that the good effects of the Union were becoming increasingly apparent. Prior to the Union, Presbyterianism was well nigh at a stand still, but as the result of the Union, it was receiving a fresh stimulus, and although only two years have elapsed since the consummation of the Union, numerous Churches have been formed, and a considerable number of Ministers have been settled.

The Assembly, on the motion of Dr. Cairns, commissioned the Rev. Mr. Divorty, who was obliged by the state of his health to visit Scotland, to appear as a representative of the Church of Victoria before any of the Church Courts in Scotland. This was with the view of counteracting the efforts of the Rev. Mr. Miller, one of the dissentient party.

The next meeting of the Assembly was appointed to take place on the first Tuesday of October.

We observe that the Rev. J. Z. Huie, late of Perth, who has been occupying a position as a Presbyterian Minister, uncon-

ected with any Body, has returned to Victoria, in which colony he formerly laboured. He has gone out in connexion with the dissentient party, from whom he has received a very cordial welcome.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

The Synod of the Presbyterian Church of New Brunswick, met at St. John on 19th July. The retiring Moderator, the Rev. Mr. Turnbull, preached an eloquent and impressive sermon from I. Cor. 15: 53. The Rev. W. Alves was elected Moderator.

Reports were presented from various committees. The subject of Union engaged the attention of the Synod, and it was agreed to send down for the consideration of Presbyteries the Basis of Union lately adopted by the Synod of the Presbyteria Churches of the Lower Provinces, with a view to union with that body.

The question of instrumental music in public worship was taken up on a motion by the Rev. Mr. Turnbull. Two motions were submitted, one to the effect that the Synod disapprove of instrumental music in the worship of God, and the other to the effect that it is not expedient to agitate the question. The first motion was carried by a vote of 11 to 7.

The next ordinary meeting of Synod was appointed to be held at Woodstock.

Corner for the Young.

LITTLE MARY.

Away in the West lived a Roman Catholic family, in which was a little girl seven years old. She was induced to go to a Protestant Sabbath school. The father became very anxious about his soul. His distress increased daily; and one night, at the midnight hour he arose from his bed in agony. He begged his wife to pray for him as he said he did not know how to pray for himself. She told him she could not pray any better than he could.

'What shall I do then?'
'Perhaps,' said she, 'our little Mary can pray?'

So the father went up to her chamber where she was fast asleep, and took her up from her bed in his arms and bore her down stairs, and putting her down gently, he said to her with great earnestness—

'Mary, can you pray?'
'O yes, father, I can pray.'
'Will you kneel down and pray for your poor father?'

'Yes, I will pray for you.'
So she knelt, put up her little hands and said—

'Our Father, who art in heaven,'—going through with the Lord's prayer. Then she prayed for her father in her own language, asking God to love him and have mercy upon him, and to pardon all his sins, for Jesus Christ's sake.

When she had finished her prayer, her father said to her:

'Mary, can you read in your Bible?'
'O, yes, father, I can read. Shall I read to you in my Bible?'

'Yes, read to me.'
So she began at the third chapter of the Gospel according to John. She read along until she came to that verse, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.'

'O Mary,' said he, 'that I cry?'
'Yes, father, it is he. Jesus Christ said so.'
'Well, that is just what I need—what your poor father needs.'

'Yes, father; and hear the rest of it: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."
'O that is for me—for just such as me!

"Whosoever believeth in Him," I can believe in Him, I do believe in Him.'

And from that hour the father went on his way rejoicing in Christ Jesus with great joy.

So gather in the children—all children—into the Sabbath school, of all classes, from all conditions.—*Anon.*

OUR REST.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed to us."

My feet are worn and weary with the march
Over rough roads and up the steep hill-side;
O city of our God, I fain would see
Thy pastures green, where peaceful waters glide

My hands are weary labouring, toiling on,
Day after day for perishable meat;
O city of our God, I fain would rest;
I sigh to gain Thy glorious mercy seat.

My garments, travel worn and stained with dust,
Oft rent by briars and thorns that crowd my way,

Would fain be made, O Lord, my righteousness
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
O city of our God, within thy walls
All shine in glory of the heavenly birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still away;
When shall my soul Thy glorious presence feel,
And find its guilt, dear Saviour, washed away?

Patience, poor soul! the Saviour's feet were worn;
The Saviour's heart and hands were weary too;

His garments stained, and travel worn and old,
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that He trod;
Toil on, and wait in patience for thy rest;

O city of God, we soon shall see
Thy glorious walls, home of the loved and blest.
Anon.

RECEIPTS FOR RECORD UP TO 24th AUGUST.

For Vol. 17th—G Gillespie, R Broomfield, Vernonville; Jas Haggart, Brampton; Rev J C Moffatt, Walkertown; Rev J Cameron, Sulivan; R Brown, Bradford; W McIntosh, J Breadner, Athelstane; Rev D Waters, Sauguen; A McIntosh, Colborne; J Alexander, Esq, Barrie; Rev J Fotheringham, Cromarty; Mr J Fotheringham, St Mary's; Mrs Johnston, W Glover, D Ross, J Fisher, Grafton; Mrs Young, Mrs Weller, T Pratt, H Rose, J Clazy, Mrs R Purvis, J Pratt, Colourg; H F Cummings, Chatham; Rev Dr Jennings, Toronto; Rev W Fraser, Bond Head; Mrs McKay, Bradford; Rev J Dick, Richmond Hill; J McIlveen, York Mills; J Barclay, R McNeil, G Ewan, Oakville; J Sutherland, Holland Landing; J Beaton, Nobleton; Dr. Agnew, Toronto.

For previous volumes—Jas Haggart, Brampton; R Brown, Bradford; J Breadner, Athelstane; J Fisher, R Johnston, W Glover, Grafton; H F Cummings, Chatham, Mrs McKay, Bradford; J McIlveen, York Mills; J Askin, R Wilson, Oakville; J Beaton, Nobleton.

NEW BOOKS JUST RECEIVED.

FOR SALE by D. McLELLAN, Hamilton C. W.

- Kennedy's Days of the Fathers in Rosshire, net \$1 00
 - Hugh Miller's Headship of Christ 2 00
 - Bonar's Life of Rev D Sandeman 0 75
 - The True Manhood, by Landells 0 75
 - Evenings with Bunyan, by Large 1 00
 - The Gold Thread, by Dr N. McLeod. . . . 0 30
 - Stewart's Roughing it with Alick Baillie 0 75
 - Mr Duff's Grapes of Eshool 0 60
 - " The Cities of Refuge 0 30
 - Dr Candlish on the Atonement 1 75
 - " The Two Great Commandments 1 75
 - Marshman's Life of Havelock, British, net 3 00
 - Muller's Life of Trust 1 25
 - Guinness' Sermons, new ed., with portrait 1 00
 - Workmen and their Difficulties 0 60
 - Annals of the Rescued, by author of Haste to Rescue 0 75
 - Winslow : Help Heavenward 0 50
 - Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.
- Also, a choice assortment of Populr Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.
- Hamilton, Aug. 1861.

NEW BOOKS.

- Silas Marner, by George Eliot. 0 75
 - Maeaulay's England, vol. 5, cloth. 45
 - Personal History of Lord Bacon, by Hepworth Dixon 1 25
 - Staunton's Shakespeare, 3 vols., half bound, calf, extra 18 50
 - Ranke's History of the Popes, 1 vol. Svo 1 50
 - White's History of England 1 50
 - College Atlas 3 00
 - Eadie's Analytical Concordance 3 00
 - Angus' Bible Hand-Book 1 25
 - Harbaugh's Heavenly Home, &c. 3 vols 2 55
 - Conybeare and Howson's Life and Epistles of St. Paul, 2 vols 6 00
 - Stanley's Sinai and Palestine 2 50
 - Robinson's Condensed Greek Lexicon, \$3 00, for 2 50
 - Edwards on the Will 1 25
 - Newcomb's Cyclopaedia of Missions 3 00
 - Huntingdon's Sermons for the People. . 1 25
 - Brown's Robertson's Sacred Music 75
 - Brief Biographies, by Samuel Smiles. . 1 25
 - Self Help, by do 75
 - Grote's History of Greece, 12 vols. . . . 10 00
- W. Brown & Co.,
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Subjects for examination of Students :

- I. For Entrants in Literary Course.
Latin, Cæsar de Bell. Gal. 1st Book.
Greek, John's Gospel.
- II. For Students entering second year.
Latin, Æneid ; Book VI.
Greek, Epistle to Ephesians ; 1st and 2nd Timothy ; Iliad, Book I, 200 lines.
Euclid, Books I, II, III, IV.
Algebra, to Quadratic Equations, (inclusive.)
- III. For Students entering third year.
Latin, Horace, Book of Odes.
Greek, Acts of the Apostles, and the three Epistles of John.
Whately's Logic.
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.
- IV. For Students entering Theological Course.
Latin, Horace, — Ars Poetica.
Greek, Epistle to Romans.
Hebrew, Grammar.
Genesis, Chap. I. to X.
Psalms, I. to X.
- Wayland's Moral Philosophy.
- V. For second year Theological Students.
Latin, Cicero de Amicitia.
Greek, Galatians, Hebrews.
Hebrew, Psalms, 1 to 30.
- Exegetical Theology, Eadie on the Philippians; Evidences, Butler's Analogy, Paley's Evidences, Natulal Theology, Paley.
- VI. For third year Theological Students.
Latin, Calvin Institut, Lib. III., Chap. 5 (Collect, Lat)
Greek, New Testament ad aperturam.
Hebrew, Psalms 30 to 50.
Isaiah 40 to 50.

Exegetical Theology, same as preceding year.
Ecclesiastical History, First 3 centuries with the 16th.
Systematic Theology, Calvin ; III.

KNOX COLLEGE—BURSARIES.

The following are the Bursaries to be competed for, at the beginning of Session 1861-62, and the subjects for trial :—

I. Prince of Wales Prize. \$60, tenable for 2 years, open to students entering 1st and 2nd Theological years. Subject :—"The National Characteristics of Greece and Rome, and their influence on Modern Times," also examination in Acts of the Apostles (Greek Test.); a written translation of passage from 1st Book of Homer (Iliad) ; and a written translation from English into Latin.

II. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.) Subject :—"Digest of the argument of Calvinists on the Five Points, as against the Remonstrants or Arminians.

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