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# THE Ecclesiastical and Missionary Record,

FOR THE PRESBYTERIAN CHURCH OF CANADA.

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

VOL. XVII.

TORONTO, FEBRUARY, 1861.

No. 4

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### PRESBYTERY OF HAMILTON.

This Presbytery will meet at Guelph, on Tuesday, 5th day of March next, at 11 o'clock, A. M.

J. MIDDLEMISS, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

This Presbytery will meet at London, on the last Tuesday of March, (26th) at 2 o'clock, P. M.

W. DOAK, *Pres. Clerk.*

### PRESBYTERY OF BROCKVILLE.

This Presbytery will hold its next ordinary meeting at Merrickville, on the first Tuesday of February, at half-past 7 p. m.

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

### PRESBYTERY OF OTTAWA.

This Presbytery will hold its next ordinary meeting at Perth, on first Tuesday of February, at 7 o'clock p. m.

S. C. FRASER, *Pres. Clerk.*

### PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the second Tuesday of February, at 11 o'clock a. m.

J. BOWEN, *Pres. Clerk.*

## JUST PUBLISHED.

Digest of the Minutes of the Synod,  
OF THE  
PRESBYTERIAN CHURCH OF CANADA,

WITH AN

Appendix of Ecclesiastical Forms and  
Processes.

By the Rev. A. F. Kemp, Montreal.

PRICE \$1 75.

It was originally estimated that the matter of this Book would not extend beyond 300 pages, but, from a desire to include in it all that might be interesting or useful, and from the bulk of the last two years' minutes, published since the Digest was projected, the Editor finds that it will now contain 500 pages of matter, and that it cannot be published for less than \$1 75, so as to cover necessary expenses. The editor asks nothing for his own labour, which has been arduous. He therefore trusts that the Ministers and Elders of the Church will sustain him in this effort—which has been undertaken by the advice of the Synod, and for the welfare of the Church at large.

Orders may be sent to John Lovell, Publisher, and B. Dawson & Son, Montreal; D. McLellan, Hamilton; W. Clark, London; the Rev. Mr. Reid, and Presbytery Clerks, will facilitate the circulation of the Digest.

## NEW BOOKS.

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## Notices of Recent Publications.

**THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer of the Church for 1861.** By Joseph M. Wilson, Philadelphia. Joseph M. Wilson. For Sale by D. McLellan, Hamilton.

We have received this the third volume of Wilson's Historical Almanac. We have already called attention to the prospectus of the publisher issued some time ago. The work fully justifies the promises of the compiler, and is a most useful book. It is a goodly volume of considerably upwards of 300 pages, and embraces accounts more or less full of almost all the members of the great Presbyterian family whether in the old or in the new world. The notices of deceased Ministers are exceedingly interesting. We might refer to many important and valuable features of this work, but would just in one word say that the amount of information which it supplies with special reference to the Presbyterian Church is really surprising. The enterprise, which has now reached its third year, is well worthy of the liberal patronage of Ministers and Elders, and of all interested in the progress of Presbyterianism.

### THE KING'S HIGHWAY.

**GIANTS, AND HOW TO KILL THEM,** by Rev Dr. Newton. New York. R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Newton is one of the most interesting and popular authors of sermons and books for young people of the present day. He writes in a clear style and abounds in apt illustrations. We have noticed some previous volumes from his pen, viz: "Rills from the Fountain of Life," and "Best Things." The works mentioned in this notice are equally deserving of commendation. The first is a series of familiar addresses on the ten commandments. We cordially recommend the works to parents, and Sabbath School teachers.

**DAYS OF OLD.** Three Stories from Old English History, by the Author of "Ruth and Her Friends." New York. R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The Stories contained in this volume are Wulgar and the Earl; Caradoc and Deva, and Roland. They are well written, and cannot fail to be both interesting and useful to the young. Such a class of juvenile books we regard as highly commendable.

**THE ROCK OF AGES, or Scriptural Testimony to the one Eternal Godhead of the Father, and of the Son, and of the Holy Ghost, by**

Edward Henry Beckersteth, M. A. A new and Revised Edition. Philadelphia: Presbyterian Board of Publication. For Sale by D. McLellan, Hamilton, and Rev. A. Kennedy, London.

The able and pious author of this work having been led in the providence of God to direct his attention to the subject of the divinity of the Son, and of the Holy Ghost, has produced a very valuable compendium of Scripture testimony on these doctrines. It is worthy of study, and is a most valuable hand-book to be put into the hands of those who have any misgivings on the subject of the supreme Divinity of the Lord Jesus Christ.

WALTER STOCKTON.

ELSIE LEE.

PAUL WINSLOW.

GARNDMAMMA WISE.

THE HOLY CHILD. Philadelphia: Presbyterian Board of Publication.

The above form part of the "Series for Youth" published by the Presbyterian Board at Philadelphia. They are neatly got up, and, like their other works, well adopted to the young, and might appropriately be added to any Sabbath School Library.

TRI-CENTENARY AND THANKSGIVING SERMONS. The memory of God's gracious dealings to be cherished and remembered. By the Rev. D. Inglis, McNab Street Presbyterian Church, Hamilton. D. McLellan, Hamilton.

We have here, in a cheap form, three sermons, two of which were preached on the 16th December, with special reference to the Scottish Reformation, and the other on the thanksgiving day recently observed in this Province. In the first sermon there is a historical sketch of the Reformation, and of the leaders of it, and in the second a sketch of the leading doctrines of the Reformation; the concluding sermon sets forth the abundant grounds of gratitude which we have as individuals and as a community. The subjects are well treated, and the sermons will no doubt be appreciated by all who peruse them.

BIBLICAL REPERTORY, and Princeton Review for January 1861. Philadelphia: P. Walker, 821 Chestnut Street. Rev. A. Kennedy, London, Agent for Canada.

We have noticed elsewhere one of the articles in the January number of the Princeton Review. The other articles are; "The Antiquity of the Book of Genesis;"—"The New Oxford School; or, Broad Church Liberalism;"—"The Fulfillment of Prophecy;"—"The Liverpool Conference of 1860, or Results of Missionary Experience;"—"Alexandrine, and Sinaitic Manuscripts." These are all able and interesting articles.

BOOKS RECEIVED FOR NOTICE.

The Joyful sufferer.  
Work and Conflict.

Pallissy the Potter.  
Blind Lillias, or Fellowship with God.  
Pride and His Prisoners.  
Win and Wear.

The first three are published by the Presbyterian Board of Publication, and the others by Carter & Bros. They may be obtained from D. McLellan, Hamilton.

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# The Record.

FEBRUARY, 1860.

## THE WEEK OF PRAYER.

We observe from the various religious newspapers and from other sources, that the season of prayer specially recommended by the Evangelical Alliance in England, and also by our own Synod, has been almost universally observed. We doubt not good has been already experienced, and we trust that still more blessed results will be realised. It is a stirring and overpowering sight to see, as it were, a nation solemnly and reverently bending at the footstool of Jehovah's throne. It is a blessed and stirring sight to see Christians of various denominations meeting together in the house of prayer to recognise the same God and Saviour, so listen to the blessed truths, and plead together for the gracious presence and blessing of the Spirit. Such a sight may effect, and often does effect even the worldly and the careless. But such meetings have a power beyond that wielded by the moral spectacle which is presented. Prayer, especially united prayer has a mighty power, the power of God himself. This has often been manifested before. It is manifested in every season of revival. We doubt not it has been in a greater or less degree experienced even already.

But let us not lessen the effects of this power. Let us beware of grieving the Spirit of God. We have been spending a week in special prayer. Let us cultivate and carry out the spirit, which the exercises of that season were fitted to produce. Let us not think that our duty is now discharged, but let us be instant in prayer. Let us as ministers and people, feel our need of the gracious presence of the Spirit of God, and plead his promises, and look up for his blessing, and we may humbly hope that we shall not wait in vain. His own glory and the highest good of his Church are involved in the fulfilment of His promises, and the abundant outpouring of His Spirit. Let His people be instant, and give him no rest until he arise and make Jerusalem a praise and a joy in the earth.

### TRI-CENTENARY CELEBRATION.

The Tri-centenary of the Scottish Reformation has been, in a becoming manner, celebrated not only in Scotland, but in Ireland, in England, in America, indeed wherever Presbyterianism has taken root. Many stirring addresses have been delivered, and many solemn and earnest sermons

have been preached. We have before us accounts of the celebration, not only in Canada, but in Edinburgh, Glasgow, Belfast, London, Philadelphia, and various other places. We cannot pretend to give even a sketch of the various services. We rejoice however, to see the heartiness with which the great event was commemorated. It is plain that the spirit of our reforming forefathers still has admirers, and that their achievements have not been in vain. It would have been wonderful and sad had it been otherwise. For which of our privileges, civil or sacred, has not come to us as the result of the faithfulness, the wisdom, and boldness of Knox and his worthy associates? Our civil liberty, our religious freedom, our Bibles, our schools, our sanctuaries are blessings bequeathed to us by them. It is well, and it is becoming then that we should gratefully commemorate the consummation of that Reformation to which we owe so much.

But let us not live merely on the memories of the past. Ours is a poor portion if we can boast only of the reputation of those who have gone before us. We have duties and responsibilities of our own. Let us attend to them. Let us exemplify the principles which have been handed down to us. Let us maintain them faithfully, but, in the spirit of our religious system, let us cultivate christian love to all who hold the truth. Let our ministers in their preaching set forth the truth as it is contained in the Scriptures, and as it was so earnestly contended for by the Reformers. Let our people account it as their peculiar duty to adhere to the truth, as thus set forth, and to support with the means which God has given them the Gospel ministry which it is their privilege to enjoy. Let us not only hold fast but seek to disseminate the truth in its purity, in this land in which our lot is cast, and we may humbly trust that the countenance of God will still shine upon us, that He, who was not forgetful of our fathers, will bless us still, and cause the glorious fruits of the Reformation to be enjoyed still more extensively, both in our own and in other lands.

### THE UNITED STATES—THE STATE OF THE COUNTRY.

We received a short time ago, advanced sheets of the *Princeton Review*, containing an article on the "State of the Country;" we believe from the able pen of Dr. Hodges. We have read the pamphlet with care and attention. It is certainly an able and well written article, and gives indication of thorough earnestness on the part of the writer. We cannot, however, entirely agree with all its positions, or with its con-

clusions; although it perhaps goes as far in the way of condemning slavery as might have been expected.

After adverting to the bonds of the union, both geographical and social, which bind together the confederated States, and the threatened dissolution of these bonds, the writer proceeds to consider the question, "What are the grounds on which the cotton growing States advocate the dissolution of the Union?"

These grounds or reasons are alleged to be two, namely:—1st, The conviction that they would be more prosperous in a separate independent confederacy, and 2nd, the alleged aggressions of the North, which not only justify secession, but render such a measure necessary for the rights and safety of the South.

In reviewing these reasons, the writer, we think, with truth declares, that the bright vision of prosperity, which the Slaveholding States are contemplating as the likely or certain result of disunion, is a work of the imagination. He declares that "the hope of security and protection from the conflicting jealousies of European powers: the anticipation that France and England, having abolished slavery in their own dominions, would strive to uphold it in the cotton-growing States of this confederacy, and rejoice in the humiliation and destruction of the North, are built on the assumption that Satan governs the world."

With reference to the second of the alleged reasons for separation, the alleged aggressions of the north, he admits that there are some grounds of complaint, although he considers the grievances greatly exaggerated, and shows, that in point of fact, the present dissatisfaction and agitation may be traced more to the inflammatory speeches and publications of the South, than to anything on the part of the North. A large part of the article is devoted to an examination of the alleged grievances of which the South complains. These are such as the following: the spirit, language, and conduct of the abolitionists of the North with regard to the slaves of the South—the open disregard in the North of the Fugitive Slave Law—the allegation that the South has lost its equality in the Union, and is denied equal rights.

After a lengthened examination of these grievances, the writer says:

"We have thus endeavoured calmly and fairly to estimate the grievances of our Southern brethren. We have endeavoured to show that the people of the North are not responsible for the defamatory language of the abolitionists; nor for any attempt to create dissatisfaction among the slaves.

We have endeavoured to prove that the constitutional compact with regard to the restoration of fugitive slaves has not been violated; because the Federal Government, the only constitutional organ for the performance of that duty, has never refused or failed to perform it to the extent of its ability; and because, even if any State attempted to nullify the Fugitive Slave law, the constitution provides redress, first in the judicial, and then in the military power of the Government. And, finally, we endeavoured to show that the complaint of the want of equality has no rational foundation."

The writer then proceeds to consider the right of secession, which is assumed by the Southern States, but is denied by the writer of the article in question. The following is a summary of the argument on which he founds his conclusion. He shews that the right of secession is untenable:

"1. From the very idea of a nation. It is a body politic, independent of all others, and indissolubly one,—that is indissoluble at the mere option of its constituent parts. As the Abbeville District cannot secede at pleasure from the State of South Carolina, so neither can South Carolina secede from the United States, provided the United States constitute a nation."

"2. A second argument against the right of secession is found in the very words and avowed design of the compact. The contracting parties stipulate that the Union shall be 'perpetual.' A perpetual lease is one that cannot be annulled at pleasure. A perpetual grant is one which cannot at will be recalled. A perpetual union is one that cannot be dissolved except on the consent of all the parties to that union. Secession is a breach of faith. It is morally a crime, as much as the secession of a regiment from the battle-field would be."

"3. A third argument against the right of secession is drawn from the historical fact, that the right was at first desired by some of the States and formally rejected."

"4. This may be said to be *res adjudicata*. All parties are committed against the doctrine of secession. When the New England States, under the pressure of the embargo, and under the evils to them of the war of 1812, sent delegates to the Hartford Convention to consult about the means of redress, the measure was condemned with one voice by the dominant party as tending to secession. The *Richmond Inquirer*, then in the height of its influence, the recognized exponent of the principles of the Jeffersonian party at the South, elaborately proved that no State or number of States, had the right to secede from the Union, unless by the consent of the other States."

"5. The manifold absurdities, abnormalities, and evils flowing from the doctrine of secession, afford a sufficient proof of its unsoundness. These have of late been presented in the public prints. The United States gave fifteen millions of dollars for Louisiana, for the express purpose of securing command of the Mississippi river. According to the doctrine of secession Louisiana may secede, and the whole advantage of the purchase be lost. Ten millions were paid for Texas, thousands of lives and millions of dollars were expended in the Mexican war, for her security and the acquisition of California. Five millions were paid for Florida, one hundred and twenty millions have been offered for Cuba. It is absurd to suppose that our government can be formed on the theory of secession, and yet the people be willing to spend such enormous sums for territories, to which they would acquire no title. If the right exists it belongs to all the States and at all times. The country may be engaged in a perilous war, and one half the States may legally secede, and leave the remainder to bear the consequence. Suppose Louisiana or Texas has seceded in the rear of our army during the Mexican war, and cut off our resources, would that have been a legal procedure? Or if the whole people should join in making the Pacific railroad, may Missouri and California at its termini secede and keep it all to themselves? Such are some of the consequences of this theory. It is refuted by the *argumentum ad absurdum*."

In concluding his article the writer states his remedy for existing evils. It is that the North should pay the full value of every fugitive slave, and that the Missouri compromise, which limited the extension of slavery, should be restored. We acknowledge that this remedy appears to us to be altogether inadequate. It would scarcely be a palliation of the disease. If compensation is spoken of at all, would it not be by far the better way to buy the slaves off at once, as the British did in the case of the West Indies? The truth is as long as slavery exists in the United States it will be the source and occasion of perpetual and unending troubles. It may be that in the providence of God the present difficulties and complications may lead, by a shorter or longer road, to this most desirable end.

We have just been reading a noble sermon on Slavery, preached by Rev. Dr. A. McLeod, in the year 1802, and now again re-published. The object of the sermon is to prove that the practice of buying, selling, or holding our unoffending fellow-creatures as slaves is immoral. After showing that Slavery is inconsistent with the *natural rights of men*, and that it stands opposed to

the general tenor of the sacred scriptures, and that its consequences are most pernicious, he says:

"The toleration of Slavery is a national evil. It is the worst of robberies sanctioned by law. It is treason against heaven—a conspiracy against the liberties of his subjects. If the Judge of all the earth shall do right, He cannot but punish the guilty.

Nations, as such, have no existence in a futuro state: they must expect national judgments in the present. Distributive justice will measure their punishment according to their criminality. O! America, what hast thou to account for on the head of slavery? Thou alone, of all the nations now on the earth, didst commission thy delegates, in peace, and in security from the over-awing menaces of a tyrant, or of factions, to form thy Constitution. Thou didst possess, in a peculiar sense, the light of reason, of science, of revelation, or past argumentation, and of past experience. Thou hast thyself formerly condemned the principle, and, in the most solemn manner, made an appeal to Heaven for the justice of thy cause. Heaven heard, and answered agreeably to thy wishes. Yet thou didst contradict a principle so solemnly asserted. Thou hast made provision for increasing the number and continuing the bondage of thy slaves. Thy judgments may tarry, but they will assuredly come. Individuals are also in danger. Those who live "*without God in the world*" may have temporal judgments inflicted upon them for the part they have acted in the encouragement of slavery; but the time of retribution is in the world to come. Even real Christians, the guilt of whose sins is removed through the atonement of Jesus, but who have learned the way of the heathen so far as to confirm to the wicked practice of buying, selling and retaining slaves, have a right to expect severe corrections. Psalm lxxxix. 30—32. In proportion as they have an opportunity of ascertaining duty, will their danger increase, unless they cheerfully sacrifice interest to it. He who knows his master's will, and doeth it not, shall be beaten with many stripes. Luke xii. 47. I speak to you who parly with this temptation—you who, in defiance of conviction, are determined to go on in the paths of self-interest. In this very path you may meet correction. Your treasures are not secure. There is a God; and while godliness continues to have the promise of the life which now is, as well as that which is to come, those who continue to practise the system of slavery may expect to suffer loss. Watch them close: they may one day elude your vigilance, and escape with your treasure. The enslaved Hebrews were allowed to escape with the jewels of the Egyptians. You may lose, in a similar manner, as much of your property as you have withheld from them of their earnings whom you retain in bondage. If not, God has it in his power to send mildew and blasting upon your crops—murrain and pestilence among your herds—until you sustain a greater loss than you would have suffered by giving liberty to your slaves. I should think it a favorable evidence, though not a conclusive argument, that God has a regard for you, if you are thus chastised for your oppression of your brethren. *But if ye be without chastisement,*

whereof all are partakers, then are ye bastards and not sons."

Well were it, if these solemn words were even yet regarded. How nobly do they contrast with some of the recent sermons of Southern divines, in which it is openly asserted, that the special Mission of the South is to preserve and perpetuate the institution of domestic Slavery. We live in the hope that a just and righteous God will vindicate the cause of righteousness, and in His own good time and way succour the oppressed, and give freedom to those who are in bondage.

The above Sermon entitled "Negro-Slavery Unjustifiable," is for Sale at the shop of Mr. Bain, Bookseller, Toronto.

#### GENERAL PRESBYTERIAN UNION.

We published in our last number the minutes of a meeting held in Toronto, of representatives of the three leading Presbyterian churches. Our space did not allow us to make any remarks on the subject at the time. Nor do we intend to say much at present. We regard the matter, however, as most important and interesting, and one which should be looked at in the light both of Scriptural principle, and of high Christian expediency. When we speak of union among all the Presbyterian Churches in the Province, we do not by any means allow that the disruption was unnecessary. We believe that principle demanded the testimony then borne, and that great good has been the result. But still separation need not be permanent, if union can be obtained on sound principles. Even external union is in itself most desirable, if it can be obtained, or retained without any compromise of principle. Separation, unless principle is at stake, is an evil. It is a source of weakness to those who are kept apart, and it is a stumbling block to others. At the present time, in the providence of God, events are pointing in the direction of growing union among Christians generally. After a season of separation, a time of gathering together seems to have come. The Redeemer's prayer appears to be receiving the first instalment of its fulfilment, for we must remember that He prayed that His people might be one, that there might be not merely a spiritual, but a visible unity among them, a unity which the world might see and feel.

No doubt there may be difficulties in the way. The end may not be gained at once. The feelings of the people on both sides, are more or less interested. There may be in certain quarters a state of feeling prevailing, which some recent proceedings with reference to churches have rather embittered than allayed. There is also the Temporalities Fund, arising from the commutation of the Clergy Reserves. There is no doubt, this would be found to be the most formidable practical difficulty. But even this difficulty might be re-

moved. We do not refer to the independence of the Church, in the event of a general union being contemplated, simply because we take it for granted that no one would dream of a union, unless the Church were to be constituted on a basis of entire independence, as regards churches in other countries.

In writing as we have done, and commending the matter to the calm and prayerful consideration of our readers, we feel that we are acting in the spirit of the resolution of last Synod, when it appointed a Committee to meet with brethren of other branches of the Presbyterian Church, "with a view to the removal of obstacles, and facilitating an approach towards a union, in truth and love, with all the members of the Presbyterian family in the land."

THE AMERICAN HOME AND FOREIGN RECORD.—Ministers are requested to forward the postage for the *American Home and Foreign Record*. If sent now (free of postage,) to the Clerk of the Synod, the amount will only be six cents.

INGERSOLL.—We should have, in an earlier number, noticed the induction of Rev. John Strath, as minister of the congregation at Ingersoll. Good results are anticipated from Mr. Strath's faithful and devoted labours.

THE REV. JOHN ALEXANDER.—We observe that Mr. Alexander has been not only immersed, but called, *ordained*, and inducted as a Pastor of the Baptist Church in Brantford. Mr. Alexander has apparently separated himself by a very broad line from his former brethren. By being re-ordained he seems to deny the validity of his Presbyterian ordination. Hitherto we had supposed that it was Episcopacy alone that denied the validity of Presbyterian ordination. But we were mistaken. The Presbyterian Church admits the ordination of other evangelical churches and does not re-ordain.

BEAVERTON.—The congregation of Beaverton, hitherto associated with that of Eldon, under the pastoral charge of the Rev. John McTavish, has given a call to the Rev. John McLachlan, of Acton. The field is large and Mr. McTavish has long laboured with little assistance.

OSNABRUCK.—The Rev. Alex. Matheson, was settled a few months ago at Osnabrick. His labours have already been productive of good results. He was lately presented with a very serviceable cutter and robes, costing nearly \$70, by a number of the young connected with his congregation.

PORT DALHOUSIE.—At a social meeting of the congregation of Port Dalhousie, lately held, an address was presented to the Rev. R. F. Burns, of St. Catherines, who for several years extended his labours to that congregation. Mr. Burns replied in appropriate terms. The meeting is described as being of an exceedingly interesting character.

SABBATH SCHOOL.—KNOX'S CHURCH, TORONTO.—We publish in another column the Annual Report of the Sabbath School. The anniversary was held on the 10th ult. There were present about 220 scholars and about 300 adults. After partaking of refreshments in the basement, those present adjourned to the Church, where the Report was read, and several addresses delivered to the children, and also to their teachers. The evening was pleasantly spent.

PRESBYTERIAN HISTORICAL ALMANAC.—We give a notice in another column of this most useful volume. We trust it will be extensively circulated. The Publisher has done much to render the work increasingly useful, and deserves every encouragement. We shall be most happy to receive and forward orders. It may be obtained also from D. McLellan, Hamilton.

THE LATE H. FLETCHER.—Our readers will observe among the receipts for Knox College, the sum of forty dollars, being the bequest of the late Hugh Fletcher, son of Mr. Angus Fletcher, of Ekfrid. For some time he had been purposing to study for the ministry, and had looked forward to entering Knox College as a student. But death suddenly came and called him away from the land of the living. As indicating his deep interest in the cause of the Saviour, we may mention, that of the means which he had acquired for the prosecution of his own education, he bequeathed \$40 to Knox College; \$20 to the Presbytery of London's Home Mission Fund, and \$20 to Knox College Students' Missionary Society.

#### ITEMS OF INTELLIGENCE.

DEATH OF EARL OF ABERDEEN.—Lord Aberdeen, who was for many years connected with public affairs, and was for some time premier, lately died. As a statesman he was not, especially towards the latter part of his public course, very successful or popular. His interference rather hastened the disruption of the Church of Scotland. In private he was an estimable man, and, we believe maintained a consistent walk as a member and an Elder of the Church of Scotland. His son and successor is said to be decidedly evangelical. He too is a member of the Presbyterian Church.

PEACE CONCLUDED WITH CHINA.—Peace is now concluded with China, and ratifications of the treaty exchanged. The severe measures lately adopted by the allies seem to have brought the Chinese to a right appreciation of their position. It is to be hoped that they will be more honest in observing this treaty than they have hitherto been. Let the churches now seek with all their might to evangelize China. The treatment received by those of the English who fell into the hands of the Chinese, was cruel in the extreme.

REV. DR. N. L. RICE.—The Congregation of the late Rev. Dr. J. W. Alexander of New York, have called Rev. Dr. N. L. Rice of Chicago. Dr. Rice is at present connected with the Theological Seminary at Chicago.

REFORMED DUTCH CHURCH.—The Reformed Dutch Church has sustained a serious loss in the removal by death, of the Rev. Dr. Vanvranken, Senior Professor of Theology in New Brunswick College, New Jersey.

**THE CARDROSS CASE.**—This case is engaging the attention of all the non-established denominations. Meetings are being held in various places for conference on the subject.

**DEATH OF THE MARQUIS OF DALHOUSIE.**—This respected nobleman lately died, having never recovered from the effects of his duties and trials as Governor-General of India. The deceased nobleman was a member of the Established Church of Scotland, and was an Elder before the Disruption. Lord Pammuro succeeds to his estates and to his title, as Earl of Dalhousie.

**COMMENDABLE LIBERALITY.**—The late William Matheson, Esq., of Picton, N. S., left the principal portion of his wealth for religious and charitable purposes, viz. £100 stig. for London Foreign Missionary Society; £20 for London Religious Tract Society; £10 for Religious Tract Society in Ireland; £30 for French Canadian Missionary Society; £200 for Foreign Mission of Presbyterian Church of Nova Scotia; £200 for Home Mission of same Church; £100 for assisting Students of said church in preparing for the ministry. The British and Foreign Bible Society, and the Educational Board of the Presbyterian Church of Nova Scotia, are residuary legatees, and it is stated that the sum to each of these institutions will be £6000 or £7000 currency.

**AFFAIRS IN THE UNITED STATES.**—Great confusion prevails in the United States. Five States at least have openly seceded, or have declared that they have done so, and appearances are such that hostilities may break out at any hour. A circular letter has just been issued by a number of eminent ministers in the North, with the view of tranquillizing the South. Whatever be the issue of the present complications, we trust that, in the providence of God, the system of Slavery will, ere long, be brought to an end.

**SABBATH FUNERALS.**—We observe that the directors of the principal incorporated cemetery companies in London, have agreed that no interments shall take place in their respective cemeteries on the Sabbath day. Funerals on the Sabbath can rarely be regarded as works of necessity.

**AN OLD MANUSCRIPT.**—Professor Teschen-dorf, has given to the world a description of the Sinaitic Codex, lately discovered by him in the monastery of St. Catherine. It is regarded as belonging to a period not later than the middle of the 4th century. The discoverer regards it as more ancient than the *Codex Vaticanus*.

### SERMON ON INFANT BAPTISM,

BY REV. WILLIAM GREGG, COOKE'S CHURCH, TORONTO.

*Matthew 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

In previous discourses from this text your attention has been directed to the obligation, and uses of Baptism, and to the questions whether Baptism be absolutely necessary to Salvation; and whether it really regenerates the Soul. We now proceed to consider the interesting and important question of Infant Baptism. Ought the infant children of professing christians to be baptized? Or, is Baptism to be administered only to adults, who make a credible profession of their faith in Christ? The propriety of Infant Baptism is denied by some. In common with the vast majority of professing

christians, we maintain that Baptism is to be administered to the infant children of professing christians.

In maintaining the doctrine of Infant Baptism, we do not of course object to the Baptism of adults. It is entirely in accordance with Scripture, that adults, who make a credible profession of their faith in Christ, should be baptized. Such persons accordingly we do baptize; and the Baptism of such persons we read of with satisfaction in the reports of Missionaries among the heathen. But we do not think that adults are the only persons, who are to be recognized by Baptism as members of the visible Church. We believe that the infant children of professing christians have also a right to be thus recognized.

The Scriptural arguments in favour of infant Baptism appear to me to be conclusive. I will not say that there are no difficulties connected with the Baptism of infants. Apparent objections I frankly admit. Indeed, there are scarcely any doctrines to which plausible objections may not be made. This, however, I can truly say, with respect to Infant Baptism, that the more thoroughly I have studied the question, the difficulties, have in proportion disappeared, and the propriety of Infant Baptism has been more fully commended to my acceptance. I can do little more at present than present a very brief outline of some of the arguments in favour of Infant Baptism, and of the replies which may be made to various objections usually urged against it. I think it better to commence with a reference to objections, and then to proceed to the statement of positive arguments.

#### I. OBJECTIONS TO INFANT BAPTISM.

1. One common objection to infant Baptism is that it is *no-where expressly, or in so many words, enjoined in Scripture*. Surely, it is said, a matter of so much importance as this would not be left to be inferred, or reasoned out, from other declarations, or commands; if proper, it would be distinctly mentioned.

To this we reply, in the first place, that it is no valid or sufficient objections to a doctrine, or practice, that it is not in so many words taught in Scripture. There is, for example, no express command requiring the observance of the first instead of the seventh day of the week, as the weekly Sabbath. Yet those, who differ from us on the subject of Infant Baptism, justify the propriety of observing the first day of the week, by mere inferences and reasonings. So also, there is no express command authorizing females to partake of the Lord's Supper. Yet who doubts the propriety of their partaking of the Communion feast? It should then form no valid objection to infant Baptism that it is not expressly commanded, it is enough if it be a lawful inference from other statements.

But with regard to this objection it may further be remarked that the command with reference to baptism is general. In itself the command is applicable to infants as well as to adults, as we shall afterwards more fully explain. There is nothing in the terms of the commission excluding infants. It does not therefore so much devolve on us to show that infants may be baptized, as on those who deny this doctrine, to show some passage of Scripture excluding them from this ordinance. This, however, they cannot do.

We admit, and contend, that there are limitations to the general rule. Adults for example who make no profession of faith in Christ should not be baptized. We are prepared however to justify such limitations by Scripture proof. But we deny that any Scripture can be adduced, proving that infants should never be baptized.

2. Another objection which is commonly urged against Infant Baptism, is that there are in Scripture no expressly recorded instances of infants being baptized. It is alleged, Infant Baptism were of primitive Divine appointment, it is only reasonable to expect, that we would have some account of the Baptism of infants in Scripture; and the absence of such accounts is a strong presumption that Infant Baptism is unscriptural.

To this objection we reply, in the first place that the absence of recorded examples does not prove a practice unscriptural. There is no recorded example of adult Baptism in the peculiar sense in which it is generally practised by those who deny infant Baptism. What I mean is that the Scriptures do not mention the case of one single person who was born when his parents were Christians, who grew up to mature years without being baptized, and who afterwards had the ordinance administered to him. There was abundant time for such cases to have occurred during the generation which is embraced by the Apostolic records; yet not one case of this kind is recorded. Does it follow from this that no person growing up from infancy to mature years in a christian family, can afterwards be baptized? Assuredly not. Neither does it follow that infants should not be baptized, because the baptism of infants is not expressly recorded.

But to this objection we further reply that there are in Scripture records of Baptisms, in which it is in the highest degree probable that infants were included. We have accounts of the Baptism of Lydia and her household; of the Philippian jailor and his household; and of the household of Stephanas. It is in the highest degree probable that in some of these families there was at least one child. This is the more likely when we find that the word translated household is elsewhere used to include children, as, 1. Tim. 3. 4, where it is said that a Bishop must be one that ruleth well his own house (or household) "having his children in subjection."

It may be added that the absence of detailed accounts of infant Baptisms is not to be wondered at, when it is remembered that the narratives contained in the new Testament, after the institution of Baptism, are chiefly concerned with the planting of the Christian Church in various localities. This being the main design, there was no necessity for giving detailed narratives of the baptism of infants. It was enough to mention that whole households were baptized. In the record of the baptism of individuals, it was natural that adults should be selected, as is customary still, in the narratives of missionaries in heathen lands.

3. A third objection urged against Infant Baptism is that *Infants are incapable of Repentance and Faith*, which are alleged to be indispensable prerequisites to Baptism. Our Lord said, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark 16. 16.)

And Peter says, (Acts 2, 3, 8.) "Repent, and be baptized, every one of you, in the name of Jesus Christ." From these statements it is inferred that none should be baptized who are incapable of faith and repentance.

To this we reply that these sayings of our Lord and of Peter, do not touch upon the question of Infant Baptism, so as to determine from this ordinance. They show merely that a sinner should repent and believe, before they can claim the administration of Baptism. But they show nothing of this kind regarding infants. For if it be otherwise, the most monstrous conclusion will follow. It being necessary in all cases of baptism, it must be necessary on the part of all who are saved. But as a child cannot believe, if it cannot be baptized, so neither can it be saved. This monstrous conclusion all must repudiate. Infants as well as adults are heirs of glory. And as infants dying in infancy may be saved without faith, so faith is not necessary to their being baptized in infancy.

4. One other leading objection to Infant Baptism may be noticed. It is said that there is an absurdity in supposing that an unconscious infant can be brought under covenant engagements, which it can neither understand nor assent to.

If such an objection were made by an infidel we could easily account for it. Yet even to an infidel it might be shewn that God, as Creator, has an absolute right to the service of all His creatures, and may therefore place them, without their consent personally obtained, under covenant engagements to obey and serve Him:

But we are not now dealing with infidels. We are dealing with parties who profess to receive the Scriptures of the Old and New Testaments as the Word of God. It is surprising, that they should object to infants being brought under covenant engagements. For, these are the words of Moses, the inspired servant of God, addressed to the ancient Israelites, (Deut. 29, 9, 22.) "Keep therefore the words of this covenant, and do them that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water: that thou shouldst enter into covenant with the Lord thy God, and unto his oath, which the Lord thy God maketh unto thee this day." Why should "little ones" not be brought now, as well as in the days of Moses, under covenant engagements, along with their parents?

This objection, however, is still more satisfactorily met with by a reference to the covenant of circumcision. By being circumcised the Israelites were brought under covenant engagements. Hence Paul says, (Gal. 5, 3.) "I testify to every man that is circumcised, that he is debtor to do the whole law." Now, by divine appointment, circumcision was to be administered to infants, who were thus brought under covenant engagements. Why should it be thought absurd that the infant children of Christians should be brought under similar engagements, in the corresponding sacrament of Baptism?

## II. PROOFS OF INFANT BAPTISM

Having adverted to the leading objections which have been urged against Infant Baptism, and shown that there is no real force in them, let me now call your attention to some of the arguments which may be advanced in its favour.

1. I would refer in the first place to the terms of our Lord's commission as contained in the text. "Go ye therefore and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this commission there is ample warrant for the Baptism of infants as well as of adults. There is nothing here said to the effect that infants are excluded. We acknowledge that there are limitations confining the sacrament to professing Christians and their children. But we maintain that the terms of the commission warrant, not merely the baptism of professing Christians, but, also, of their children.

But it may be said that teaching and baptizing are here represented as inseparable, and that as infants cannot be taught, so they cannot be baptized. Now supposing, for the present, that the word translated "teach" necessarily implies the actual communication of knowledge, we deny that the terms of the commission bind us to believe that teaching and baptizing are inseparable, that none can be baptized who are not actually instructed. This may be made plain by an illustration. Suppose that in some heathen land, there were several nations of naked savages; and suppose the command were given: "Go and teach all these nations, clothing them with comfortable raiment." How would this command be interpreted? Who would ever imagine, because the infant savages could not be instructed, that, therefore, they must not be clothed? There might indeed be limitations appended to the command, restricting the clothing to particular classes. But, in the absence of any limitations, the parties receiving the commission would feel themselves bound to clothe the children as well as the adults. They would interpret the language of the command to mean, that they were to teach all who could be taught, and to clothe all who were naked. In like manner, we interpret our Lord's commission. That commission, we hold, does not limit Baptism to those who are capable of receiving instruction, it affords ample warrant for the Baptism of infants.

But the word translated "teach," in the commission, literally means "make disciples of," and is applicable to infants as well as adults. Infants may be brought into the school of Christ,—within the sphere of Christian influence, even from earliest years, and may thus be made disciples of Christ, previous to the actual communication of knowledge. A person who is formally enrolled as a pupil may, even before any actual instruction is imparted, be called a disciple. That the word "disciples" may include infants, may be illustrated by what is recorded in the 15th Chapter of the Acts of the Apostles. Certain men from Judea had urged that it was necessary that Gentile converts should be circumcised after the manner of Moses, whose laws required the rite to be administered to the infant children of proselytes. But Peter says, "why tempt ye God to put a yoke upon the neck

of the disciples which neither our fathers nor we were able to bear!" The word "disciples" here includes all who were to be affected by the yoke of circumcision—and therefore includes infants. In further illustration of the meaning of the word, it may be added, that Justin Martyr, one of the early Christian Fathers, uses the following words—"Numbers of men and women, sixty and seventy years old, who from childhood were made disciples to Christ." Discipleship may be predicated of infants. Hence, on the supposition that discipleship and Baptism are rendered inseparable by the terms of the commission, we are still at liberty to believe that infants may be baptized.

With reference to the terms of our Lord's commission, it is still further deserving of notice, that the interpretation we have given, is that which would naturally have been adopted by the apostles, to whom the commission was addressed. They were all Jews. Their habits and modes of thinking on religious matters were formed according to the doctrines and practices of the ancient Jewish economy. Among other things, they were familiar with the command given to the Jews, to teach and to circumcise their children. They knew also that infants up till the moment when their Lord instituted Christian Baptism, were regarded as members of the visible church, and recognised as such by circumcision. They knew still further that when Gentiles were converted to the Jewish faith, both adults and infants were circumcised, and, as is generally supposed, baptized also. When therefore they were commanded to go and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost, they could not but conclude that infants as well as adults were to be baptized. If the command had been "go and teach all nations, circumcising them in the name of the Father, and of the Son, and of the Holy Ghost," they would unquestionably have understood that infants were included. The command to teach or make disciples, would never have induced them to change the ancient practice of circumcising children. Why then should they doubt that infants were included when this command was to teach or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?

2. The propriety of Infant Baptism, which is thus warranted by the terms of our Lord's commission, may be confirmed and established by the relation in which Baptism stands to circumcision, taken in connection with the fact that the Church of God is the same in Jewish and Christian times, and that the covenant of grace is the same under both economies.

The two sacraments of circumcision and baptism, correspond with one another in their general nature, and uses, as sacraments of initiation, of recognition, and as signs and seals of the covenant of grace. Hence, Baptism is spoken of as the circumcision of Christ in Col. 2, 11 and 12. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from



the dead." In these verses you perceive that the sign is put for the thing signified in the words, "putting off, &c., by the circumcision of Christ," and the same sentiment is conveyed in the parallel clause, "Buried with him in Baptism, &c." The construction of the whole renders it necessary to regard Baptism as the same thing with the circumcision of Christ. From this it is natural to infer that Baptism is to be administered to infants, as circumcision formerly was administered to them.

This becomes more evident when we remember that the church is the same in Jewish and Christian times. There are not in reality two churches—the Old and the New Testament—distinct from each other. It is the same church which existed in the days of Abraham which exists now. The church is accordingly compared to a tree which still retains its identity, although some branches are cut off, and others engrafted into it. (Rom. 11. 17.) Now in the church in Jewish times, infants were regarded as members as well as their parents, and were therefore circumcised. Why then should not infants be similarly recognised by Baptism? There is no reason for concluding that the children of christians should be excluded from privileges corresponding with those to which the children of Jews were admitted. The Saviour said of the little children who were brought to him, that of such was the kingdom of heaven. This proves at the least that the infants were to be regarded as members of the visible church. To the same effect we may refer to the remarkable words of Paul, (1 Cor. 6. 16.) "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, also were your children unclean, but now they are holy." As the children of even one believing parent, they were not counted among the heathen, but as part and parcel of the visible church, and entitled to be recognised as such by the initiatory sacrament of Baptism. Therefore we refuse their recognition in this way we must shew that the Church is not the same, or that the laws respecting infant membership have been repealed. Neither of these things can be shown. The contrary is the case, and therefore Infant Baptism stands on the same footing with the circumcision of infants. There is indeed this difference that while the initiatory sacrament was dispensed to males only in ancient times, we are taught that in Christ there is no distinction between male and female.

The argument drawn from the parallelism between circumcision and baptism, will become still more evident when we bear in mind that it is the same covenant of grace which was revealed to the Jews, which is revealed to Christians. There are not two covenants of grace, but one covenant under different forms, or dispensations. The parties, the conditions, the promises under both dispensations are essentially the same. This is evident from (Gal. 3. 17 and 18.) "And this I say that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of God of none effect;" and from v. 29, of the same chapter, "If ye be Christ's then are ye Abraham's seed,

and heirs according to the promise," that is, the promise of the very same covenant revealed to Abraham. With respect to this covenant it is further to be borne in mind that its promises had reference to infants as well as to adults in Jewish times, as is evident from numerous statements of scripture, and from the admitted fact that infants were saved. Nor can there be any ground for doubting that infants are similarly interested in the promises of the covenant now. It follows, that as circumcision was administered to infants as a sign and seal of the covenant, so the corresponding sacrament of baptism ought now to be administered to infants.

3. In confirmation of the propriety of Infant Baptism, we may still further refer to the general doctrine and practice of Christians in all ages. We rest one proof on the arguments already advanced. These we think sufficiently satisfactory. Still we should not regret the confirmatory evidence which may be drawn from the general belief of the Church of Christ. The propriety of our observance of the first instead of the seventh day of the week, as the weekly Sabbath, is greatly confirmed by the general practices of christians. Why should we reject a similar confirmation in the case of Infant Baptism? We do not indeed think that the judgment of the whole Christian Church, would be of the slightest weight in opposition to a distinct statement of Scripture. But surely in the interpretation of disputed statements, the almost universal opinion and practice of christians are not to be despised.

What then has been the general practice of christians? What their almost uniform doctrine respecting infant Baptism? During the earlier ages of the Christian Church the propriety of Infant Baptism may be said to have been universally admitted, and the practice to have been almost universally adopted. Tertullian, indeed, who lived in the second century advised that infants should not be baptized—that their baptism should be delayed. This advice however he gave on the ground, that this sacrament took away all previous sin. Hence he advised, that not only should the baptism of infants, but also of unmarried persons, be delayed. But he by no means denied that the baptism of infants, or of unmarried persons was lawful.

As illustrative of the sentiments and practices of christians in earlier times, I may refer to the celebrated controversy between Augustine and Pelagius respecting original sin, which the former maintained and the latter denied. In support of his views, Augustine asked Pelagius, "Why are infants baptized for the remission of sins, if they have no sin?" Pelagius was in consequence charged with rejecting infant baptism. This charge he indignantly repelled, "Men (said he) slander me as if I denied the Sacrament of Baptism to infants. I never heard of any, not even the most impious heretic, who denied baptism to infants." These are most important testimonies; for both Pelagius and Augustine were intimately acquainted with the doctrine, and practices, of the Church in all parts of the world, and in preceding times.

During the long centuries which elapsed from the days of Augustine to the time of the Reformation, we find that Infant Baptism was not only practised in those church-

es which apostatized from the true faith, but also, by those which remained faithful witnesses for the truth. The Waldenses for example practised infant baptism. Infant baptism was generally retained by the Reformers, and is still retained by the vast majority of professing and Evangelical Christians.

Now it is not very likely that almost the whole body of christians of every age should be mistaken in the matter. If they have been mistaken, the consequences are truly serious. Let it be remembered that those who deny Infant Baptism generally maintain, that those who are baptized in infancy have no right of admission to the Lord's table, unless they are re-baptized in mature years. They accordingly re-baptize, baptized infants before admitting them to the Lord's table. It follows, therefore, that the Lord's table has been, and still is almost uniformly desecrated by the general body of professing and Evangelical Christians. Those ancient Fathers, whose memories are held in reverence by the universal Church, these noble martyrs who sealed their testimony with their blood, and who are now before the throne, those faithful Reformers who withstood the errors of Rome, were generally speaking, baptized in infancy, and were never re-baptized. Never therefore did any one of these sit down at the communion table without desecrating the sacred feast, and intruding himself into a position he had no right to occupy. According to this theory, never did Augustine, or Calvin, or Knox, or Luther, or Wesley, or Edwards, or Bickersteth, or Chalmers, or McCheyne, partake of the hallowed feast without profaning it. According to this theory, the vast majority of Evangelical Christians are constantly in the habit of profaning the sacred feast. We entertain no such views regarding those who deny infant baptism. We admit their baptism to be valid, and do not ask them to be re-baptized before admitting them to a seat at the Lord's table. But we cannot but think it strange that not a minister, a member of our own Church, or of the great majority of Protestant Churches generally, would be admitted to the communion feast by those who deny infant baptism, without submitting to be re-baptized.

The length to which this discussion has reached, prevents my doing more in conclusion than briefly indicating some practical lessons suggested by the doctrine of Infant Baptism. Thus in the first place, we have an illustration of the kindness and condescension of Christ in admitting infants into his visible Church, and recognizing them as his disciples by the ordinance of Baptism. In the second place, christian parents are furnished with strong motives to bring up their children in the fear of God, to whose service they have been dedicated in baptism. Finally, both young and old who have been baptized in infancy, should ever remember that they are under covenant engagements to give themselves wholly to God, whether or not they renew these engagements at the table of the Lord.

#### RELIGIOUS MOVEMENTS IN LONDON.

Strenuous efforts are being made for the spiritual improvement of the fallen and de-

praved of both sexes. The midnight meetings for females have been resumed, and are attended with the happiest results. At each meeting many are led to go to the homes provided for them, with the determination to abandon their evil courses.

Mr. Radcliffe and Mr. Weaver are preaching daily to the masses in London. The London correspondent of the *Presbyterian Banner*, gives the following account of Mr. Weaver.

"Two nights ago I had the opportunity of hearing him in Southwark. When I arrived at the appointed place, although it wanted about half an hour of eight o'clock, the church (Presbyterian) was fast filling. Repairing to the vestry, I found about six or seven persons uniting in special supplication for a blessing on what was about to be spoken. All were on their knees. One voice was loud and impassioned, and a special petition was offered that the speakers might be emptied of *self*. This was the voice of Richard Weaver. When each person present had prayed briefly, all stood up. Then I recognised Mr. Radcliffe, pale and worn, but saying he was in better health than when last I saw him. Two ministers were present, beside myself. I was introduced to Richard Weaver, a man under the medium height, about thirty years of age, of comparatively spare frame, but litho and quick in his movements, his voice in conversation unusually quiet, his manner calm, his face frank and kindly. He was dressed in a kind of weed frock coat, and had on a cravat, not white, but colored.

The service was begun by Mr. Weaver, by giving out a hymn, which he led himself, with a voice both powerful and sweet. "Weaver's Hymn Book" (price one penny) was in universal use; the tunes are not so grave as is usual, but I confess that I had reason ere long, to admit, in spite of associations to the contrary, that there are some song tunes which are admirably adapted to sacred words and themes, especially to the passionate and jubilant utterances of earnest souls amongst the sons and daughters of toil and trouble. Next came a prayer, begun in a low voice, but soon swelling to loud and beseeching importunity. This over, Mr. Radcliffe gave out a second hymn, and addressed the congregation very solemnly on the words, "Except a man be born again," &c.; exposing the false and common idea that people who, like Nicodemus, are observers of public worship, are quite safe, and concluding with a vivid exposition and application of the words, in the same discourse, "As Moses lifted up the serpent," &c.

He was followed by Richard Weaver, who led another hymn, and who then, for three quarters of an hour, continued to pour forth, with vehement earnestness, a series of illustrations, anecdotes, awful and open denunciations of open sinners, both male and female, united with the closing appeals to come to Christ without delay. His action is something like that of John B. Gough. He wants his refinement and imagination; but he is a true orator, and a God-made messenger to the masses. On that night, as well as previously, a number of persons remained to be conversed with.

Four such persons I came personally in contact with."

## Communications, &c.

### MISSIONARY OPERATIONS IN SAMOA.

OAKVILLE, Jan. 10th, 1861.

MR. EDITOR,

It is a long time since I troubled you with extracts from letters from the South Sea Islands. The following, however, I think may be interesting to many of your readers; particularly may the remarks on Home Missions be considered of some importance at the time when we are making new arrangements for carrying forward that work.

I may observe in explanation of one of the following paragraphs,—that a revision of the entire scriptures in the Samoan language has just been completed, and an edition thereof is at present being published through the liberality of the British and Foreign Bible Society, and under the direction of the Rev. George Turner, who sent the articles for Knox College Museum acknowledged in the "Record" for December.

J. N.

As regards the Home Mission.—It is well to keep a good look out after the sheep in the wilderness. It is a sad thing for a country when the settlers in the new places are allowed to get for any length of time out of the influence of gospel ordinances. It makes hard, uphill work for the Ministers of religion afterwards. In connexion with this, I am glad to hear of the prosperity of your Branch Bible Society. Go on and prosper. Give the people *the Book*. Fill the land with Bibles. Let the glorious light from heaven shine into every corner of the land, and by the blessing of God that will dispel the darkness. O, it is a glorious thing for the people to have the whole word of God, that they "may read, mark, learn, and inwardly digest" it, and thus be made wise unto salvation. Perhaps you can imagine what a weight seemed to roll off my mind, and the feeling of satisfaction which filled it—when we reached the last verse of our great work on the revision of our Samoan Scriptures. It was the point to which month after month, while engaged in it, we steadily looked forward. Of course we are now waiting for their return to us multiplied by thousands. True, we may be told that our population is only some forty thousand.—Well, that number of souls is not to be despised; and especially when we multiply that by the coming generations who, we hope, will continue to drink from that fountain full draughts of the pure water of life. Then, this reminds us too that this precious volume is the grand instrument in the hand of the Spirit for effecting those glorious revivals to which you allude, with which America and our native country are at present favoured; they are now being reminded gloriously that it is still "the power of God unto salvation."

There was another thought which occurred to me when reading your remarks upon your Mission Stations throughout the country:—and that is,—that our Presbyterianism seems to have hitherto failed in not making the most (in a wise way) of what is called, *lay-agency*. In such circumstances,

properly directed—that element of usefulness in the Church might (by the blessing of God) be made to effect great things. It is pretty plain from the Bible that the Lord does not mean that any of His people should remain idle, and the world going to ruin, and the devil still going about as a roaring lion seeking whom he may devour.

I suppose I have already told you that our subjects for study here (the Institution for training native teachers and preachers,) take in all sorts from the most elementary upwards. In the department which more particularly looks to theology, I am at present engaged on the exposition of the epistle to the Romans, of which I give them notes as we proceed, and these they copy out. I am also giving the students a course of lectures on Popery. We have prelections also on Pastoral Theology, and Scripture History.

The more advanced of the young men I appoint to preach occasionally in the neighbouring Villages, and thus they have opportunities of exercising their gifts.

We have got most of the "May Meetings" (Missionary Meetings) over for this year. Some of the districts did not do quite so well in the way of contributions as last year, and others did much better, so that I expect the gross amount will be much in advance of last year. The district lately under my care contributed fully six hundred and forty dollars; but those under Mr. Pratt (that is on the other side of Savaii) went far a-head, having contributed nearly eleven hundred and fifty dollars. Some other districts have done equally well in proportion. This is our *Missionary* contribution. Each Village likewise contributes an amount of property yearly towards the support of its own teacher. Some of the larger villages will contribute one hundred dollars and upwards each for their own teachers—that is property to that value, and a good deal of it in hard cash. Now, I don't think we have any thing to boast of among our people, and yet I think that older and richer christian communities might not be injured by taking a leaf out of our Samoa book. What would some of your grand people think of seeing man going about his work during the week in a girdle of leaves, and at the Missionary contribution giving his *gold coin*?

In regard to the work generally, I have not much to say at present. We are going on much as usual; and yet why should we not in the isles of the sea enjoy a share of the gracious influences so liberally enjoyed by many other parts of the world at present? The promise is on record that the fulness of the sea shall be converted to God, and why should not we see it even in our day? What can it be but our want of faith and earnest desire? How much need we have to cry, "O Lord, revive thy work in the midst of the years."

I have just been examining the schools of this district. I find a pretty large number of boys and girls who can read well, a good many write a very good hand, and others do something at arithmetic. I should think that we may conclude that the Samoans are now becoming something of a reading people.

We are at present printing a translation of Barth's Church History, also a Dictionary of the Samoan language. Other works for the use of the Students will soon be put to press.

H.N.

## THE SUPPORT OF THE MINISTRY.

It might not be amiss to call attention to the relation and position in which a minister stands to the congregation he ministers to, in regard to the support he receives from it.

There is generally a stated salary or stipend that is given to the minister of a congregation, by the Church or congregation in which he ministers or serves; and it comes to be regarded that this salary or stipend is his pay or his hire; that it is value given for services that are rendered. The business of the world is conducted on the principle of giving the market value of any services that men may render. The services of the surveyor, of the carpenter, and of the farm labourer, are thus valued and paid. So also the services of the School-master, and the Opera singer are valued and paid in a similar manner, and it need not cause great surprise, if by reason of comparison and constant application of this thought, the ministers of Jesus Christ come to be ranked in the same category.

It need not, and does not, excite great wonder if ministers are considered as hired, and paid, or to be paid at a market value. Indeed, to state the opposite is more likely to occasion surprise, and to excite an inquiry for an explanation; and to state the opposite is to state this: that no market value can be put, or should be put upon the services of a minister of the Gospel. But, whether it create surprise or not, this statement is the truth, and deserves consideration, and should it meet with denial, it is capable of receiving proof. As matters stand, a minister conducts certain services, is engaged in certain duties, and he receives a certain emolument, and it comes to be regarded that this emolument is the wages, the hire of the minister, the market value, or an approximation to the market value of the services rendered. It comes to be regarded that the minister exchanges his services for so much; or that he sells his time and labor for so much, just as any other man does who is employed in the service of others. Now this is a wrong view of the proper state of matters; an error to be guarded against, and an error which if adopted, both is the beginning of, and will be productive of degeneracy both in minister and people. For the true, and Scriptural exhibition of this matter is, that the minister may not sell his services, and the people may not buy the services of a minister. "Thy rascals perish with thee," says the Apostle, "because thou hast thought that the gift of God may be purchased with money;" and any sale or purchase of this kind has been regarded by the church as a crime, and branded with the name of *Simony*. The right and proper, and scriptural view to be taken of this matter is this, that the minister labours for the love of God—that he is the servant of Jesus Christ, and expect his wages from him, or that he is the servant for, and on behalf of Christ, that Christ Jesus is his master, and his paymaster also, and that he serves Christ: his master, by labouring to teach and build up his Church here on earth. This is the sphere of his labours, and the hope of his reward,—his, and nothing meaner than this. It may—it does happen—that ministers are not always actuated by such high motives, and that often the meaner motives had a greater influence over them. But this

does not effect what should be. Though meaner motives have influence, as a matter of fact it does not alter the position, that it is the higher motive that ought to prevail. But then a minister must have the means of living, or he must obtain the necessities of life, and such conveniences as a person performing such labours as he performs, cannot do well without. And these should be supplied by the people, among whom he labours. But this supply ought never be considered as a payment, or as the price of labours rendered. It should never be regarded in this light, but should be regarded simply as the support, the manner of living, without which the minister would suffer, and perchance starve.

The question for a people to put in relation to the minister labouring among them, is not, and never should be, "What are his services worth?" or what price are we to pay for such services? or what wages or hire should the minister receive? or any such question. But, the question for them is, what is necessary for the proper support of the minister. And this support not considered as wages or hire, but simply as support. We do not purpose here, at present, to discuss the question as to what is necessary or adequate as a general rule, for the support of a minister. We merely wish to call attention to the proper view that should be taken of the nature of the relation that exists between the labour of a minister, and the support he may receive.

And we do not consider it superfluous to iterate and reiterate the position, that he cannot, in any proper view of the matter, receive from among whom he labours, or from any other party, or person, except his master, Jesus Christ, any wages, or price or pay, or hire for his labours. And what he does receive is not value received for service done, but simply such means of support as may be deemed necessary or adequate by parties able to judge.

The consideration of this matter, and the setting of it in its proper light, will not alter the existing relations of the minister and the people he labours for. And that because the present relations have been based on the view of matters we have been setting forth. But it will be useful, notwithstanding that this matter, should be looked at in its proper light; for if it comes to be considered that the support the minister receives, is value given for value received, and the preaching of the Gospel comes to be regarded as a marketable commodity, as a matter of merchandise, changes will creep in, corruption will advance, and the House of prayer may become a den of thieves. J.

## PETITIONS FOR THE YOUNG.

SIX,

The accompanying petitions were copied with a little alteration from a valuable work, the Rev. Dr. Fletcher's Family Devotion, by one who valued highly the privilege of listening many times to the teaching of that reverend minister, justly called the *Prince of Sabbath School Teachers*. They were intended for publication in the form of a small book, but we respectfully offered first to the *Record*, to be used, a few sentences at a time, if accepted.

They are not offered as forms to be adhered to, but simply as helps or guides to the instructors of the young. As there are few even of the truly pious who are apt to teach, so not

all even of them seem to have an idea of the petitions are suitable to be used in Sabbath Schools.

Yours respectfully, &amp;c.,

"Let the dear children be impressed with a preached gospel! O that they may resemble all their days, the tree planted by the river of the waters, that bringeth forth his fruit in his season.

May they be the followers of the lowly Jesus. Take the dear children and make them new creatures. Then hast given them the liveliness of youth. Blow upon them the loveliness of grace! O may they be clothed with the righteousness of Christ, and breathing his spirit. For ever may they shine in all the glory of a new creation. O Jesus open the eyes of the children to see their need of salvation. Early acquaint them with thyself. We bring them Lord to thee. Have mercy upon them and save them, Let thy grace subdue and destroy their corruptions. O give them a spirit of prayer and let thy hosannas flow from their lips.

Divine Redeemer incline the hearts of the children to seek the heavenly habitation.

Holy Spirit take them by the hand and persuade and enable them to begin the journey to those blessed abodes of life and joy, where thou art for ever adored in the midst of angels and of saints. Mercifully bless the dear children. Preserve them from the designs of Satan, who more earnestly longs and strives for their destruction, than Herod did to murder the infant Jesus. Compassionate Jesus, who wast once a little child, have mercy on the children, may we have no reason to weep over their spiritual death, and like Rachel refuse to be comforted!

Make the dear children soldiers in the army of Christ. May they resist the devil, and then he will flee far from them. O! suffer them not to be carried away by that crafty and cruel foe, who brought sin and ruin into our world. Divine Captain, give them the whole armour of God, then they shall be able to stand in the evil day. Merciful Father, give true repentance to the dear children. In the early period of their days, when their minds are most susceptible of instruction, may they sit down at the feet of Jesus, and there learn the lesson of sorrow for sin. May they be baptized with the Holy Ghost and adorned with the beauties of holiness. Have mercy on the dear children, give them a tender conscience and soften their hearts with energy, may they resemble holy Abel, and may they be preserved from the hateful vices and crimes of cruel Cain. May their hearts be full of love to thee, may they live in that holy harmony on earth, which so much resembles the bliss of heaven.

Merciful Saviour, extend thy pity to the dear children. Little are they aware of the temptations that are before them. O look upon them with pity! Little are they now aware of the strong propensity of their corrupted nature to fall into the snares which the crafty tempter shall place before their eyes. O Jesus look upon them with pity! give thine angels charge over them, to hold them up in their hands.

O let the dear children begin soon, begin now to walk with God. May they be among the blessed number of those who early seek the Lord; then they shall assuredly find thee, and walk with Christ on earth, O fulfil in them that promise; I will hour out my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. Make the children meek and lowly in heart. Give them a relish for divine things. Would to God, they were hungering and thirsting after righteousness. Then shall they be filled with joy unspeakable and eternal. Suffer them not to seek after sinful and forbidden pleasures, which lead to the abodes of perdition. O Lord affect

the minds of the dear children with the accounts contained in thy word of thy hatred of sin, and determination to punish the ally inpenitent O teach them by thy Spirit to hate sin with a perfect hatred, and to be afraid of thy judgment.

### KNOX'S CHURCH, TORONTO.

#### ANNUAL REPORT OF SABBATH SCHOOL.

After the lapse of another year, we are permitted in the goodness of God to meet together as a Sabbath School, to mark His constant and watchful care of us since we last met together, and to submit a report of our operations during that period, as well as what has been done on behalf of the Missionary cause.

At such a season as the present, we are led to contemplate the changes which may have taken place since our last anniversary, whether by death or removal, and to acknowledge the care and protection of Him who guides and controls all events for His own glory, and the best interests of His children. In former reports allusion has generally been made to changes by death, among either teachers or scholars. Under this head, the school has been comparatively exempt; one young lad in the early part of the year was called from time into eternity, in consequence of the upsetting of a boat in our bay, and, with two young persons, was called to give in his account to Him, before whom we must one day stand. He had been connected with the Sabbath School for some years, and we may venture to hope, that the seed sown from time to time may have found a lodgement in the heart, by the blessing of Him who sees the end from the beginning, and that thus a preparation may have been going on for that change which alone fits for the kingdom of God. Since then, a little girl of some five years, one of the lambs of the flock, has been taken away. She, we believe, is now before the throne, and although whilst on earth, she could but whisper the Saviour's name, yet we rejoice to know that there are as the subject of redeeming love, of such in the kingdom of God. During the past year the School has suffered by the withdrawal of five of our teachers. In three cases the assuming of new obligations necessitated the change, and the removal of Mr. Scarth to Yorkville; and the absence in Britain from time to time, compelled the teachers, however reluctantly, to accept the resignation of Mr. William Thomson, one of our oldest and most efficient teachers. The vacancies thus created, the teachers are happy to report, have been filled up. In the report of last year the attendance was stated at 140 children, 20 teachers, with a Superintendent, and Librarian, this year the average attendance is 150 children, with 18 teachers, (not including Superintendent and Librarian.) Since our last anniversary the Brock Street Station has ceased to be connected with Knox's Church, and as it has been organized into a separate charge, the Sabbath School has ceased to be a branch. It is pleasing to be able to report, that the West End School is in a most efficient state under the management of Mr. McMurrich, and is increasing in numbers and usefulness.

The branch School in Gloucester Street, still continues in successful operation under the management of Mr. James Brown, it is attended by between 50 to 60 children, with a staff of teachers. The School on Lumley Street reported last year as connected with this School, has ceased to be a branch of this Sabbath School, it is conducted again on the union principle, and until lately was under the care of Mr. D. Fraser, who resigned his charge in consequence of his return to Britain. It is still assisted by members of Knox Church, and its last anniversary was attended by the Rev. Mr. Topp. In last year's report, a hope was expressed that a branch might be established in the neighborhood of the New Iron Works, at the east end of the City. This has been obviated to some extent, by the establishing a school on the union principle, in the vicinity of the New Hospital. This School is increasing in numbers, and it is pleasing to note, that within the last three years, three Schools on the union principle have been established, principally through the exertions of Mr. D. Fraser, at one time connected with this Sabbath School, and that the members of Knox's Church in the different parts of the City, are lending their aid in the prosecution of this important work. The harvest in this branch of Christ's vineyard is a most plentiful one, and there is abundance of work for all who may wish to instruct the ignorant, and such as are out of the way.

During the last year, two services were held in the Church, with special reference to the young, when sermons suited to the occasion were delivered by the Pastor of the congregation. It was pleasing to note the deep interest taken by the members of the Church on both occasions, by their attendance, and the collections in aid of the funds of the Sabbath School gave pleasing indications of the interest taken in the moral and religious training of the young, and at this moment, instead of reporting a deficit, a small sum remains in the hands of the Treasurer. As books have to be added from time to time, and other expenses incidental to the efficient working of the sabbath schools incurred, the teachers look to the congregation for increased liberality during the present year, so that increased efforts may be put forth.

The Children's paper, published by Nelson & Sons, continues to be taken, and 150 copies are distributed between the Schools. This little work is received with much pleasure by the young, and from its beautiful illustrations and valuable matter is fitted to exert a favourable influence on their minds.

The course of lessons taught is prepared by the Pastor of the congregation, a copy of which is placed in the hands of the children, as it alternately brings under the notice of the young the leading truths contained in the Old and New Testament, it is well fitted to lead them to the contemplation of those themes which unfold God's creating power, His providential dealings with men, and the marvellous love of Him who offered His life for the salvation of a ruined world.

In regard to Missionary effort, we can report no increase in the amount of the contributions during the past year. (the sum of \$80 39 was reported in the course of the evening.)

If each of the scholars would lend their

assistance in this good work, by the members of each family aiding by means of missionary boxes, a large amount would be annually realized, and whilst the cause of Christ was being advanced, the spirit of liberality would be fostered, and as a consequence, the spirit of selfishness would give place to christian sympathy, and a missionary spirit would be diffused through the congregation. Last year the missionary fund was divided between the Buxton Mission, under the care of the Rev. W. King, and the Home Mission fund within the bounds of the Toronto Presbytery. This year the amount will be applied as formerly.

In drawing this report to a close, the question naturally presents itself, what has been accomplished during the past year. Seed, we believe, has been sown in faith, the reaping may be distant, but the teachers believe that in many cases much good has arisen from their labours. In the Sabbath school, as in the Church, there may be a faithful and earnest discharge of duty without much apparent benefit; but it is cause for rejoicing, that in thousands of instances it has been made a blessing to those who received religious instruction through its instrumentality. God is still blessing the efforts put forth on behalf of the young, and in due season we shall reap if we faint not. In conclusion, the teachers have much to encourage them in the high and holy work in which they are engaged. The work is not free from difficulty and much anxiety, owing to the waywardness of many committed to their care, but as in the natural world, so in the spiritual, the soil must be broken up and brought under successful tillage, before it is capable of yielding a return to the husbandman, and it is only when the golden grain is ready for the sickle, that the toil and labours of the past receive an abundant recompense.

GEORGE A. PYPER,  
Superintendent.

Toronto, January 11, 1860.

### Missionary Intelligence.

#### FREE CHURCH OF SCOTLAND—INDIA.—

Recent intelligence from India is not specially interesting. Dr. Duff writes that several of the converts had been thinking, more especially since the death of Dr. Ewart, of the call to the Ministry. At Nagpore the Missionaries have been encouraged with tokens of the Lord's blessing and presence. One or two have been added to the little flock, and there were two or three others in a state of hopeful inquiry. A convert who had apostatized about eighteen months ago had returned, and asked to be taken back. Interesting mention is made of a sepoy Evangelist,—a pay-master in a native regiment, who had been called to suffer to some extent for his Christian consistency. The Missionary says: "It is most interesting to see a neat little house which he has built in the lines, where he is in the habit of reading the Bible to any who wish to hear it. Does not this heathen show more zeal than many Christians who seem

to grudge even the trouble of attendance at the worship of God."

At Poonah there is a steady increase at the Institution. Dr. M. Mitchell expects soon to see 500 or more in attendance. About two-thirds of the pupils are Brahmins.

We observe that several Missionaries have recently returned to their respective fields. The Rev. S. Hislop has returned to Nagpore, and the Rev. J. Laing of the Caffraria Mission has returned to Caffreland. We regret to see that the Rev. Mr. Blythe, Missionary at Madras has received medical orders to give up thoughts of longer work in India.

**Jewish Mission.**—We quote, from the Statement lately issued by the Committee, the following particulars with reference to the Jewish Mission at its various stations.

Breslau with its neighbourhood has begun to be the scene of a remarkable work of the Lord, through the instrumentality of Mr. Edwards, who has seen it his duty and privilege to remain there. It is a work among the Gentiles; brought about, in the grace and providence of God, through our seeking the salvation of the Jews. We can only direct attention to the interesting accounts given in the *Record*, and to the important testimonies of Mr. Herschell and Dr. Graham, the latter of whom writes:—"I have not, for a long time, seen any meeting so like the revival people in Ireland. They are in earnest; and both Mr. Herschell and I came to the conclusion that we had met more love, zeal, earnest longing after Christ, &c., in that little meeting than in the whole province of Silesia." Such has been the progress of the work that they now require two pastors for the infant Free Church in Silesia, one for Breslau, and another for the village of Lehmwasser, from which, although forty miles distant, many of the people came to the Jewish communion at Breslau. This Church, in its testimony, asserts the right of the Christian Church to exercise its own unfettered government under Christ; and confesses its obligation to seek the ingrafting of the broken-off branch of Israel. "Already," Mr. Edwards adds, "we are in hopes that the blessing is beginning to spread to the Jews. There are hopeful tokens."

In Pesth, the mission continues to flourish and to grow under Mr. Van Andel. The number of children in the school is between three and four hundred, of whom the large majority are Jews; and numerous applications for admission are refused for want of room.

In Amsterdam, Mr. Schwartz continues indefatigable in his manifold labours—in his large congregation, in the seminary, in the weekly publication of his *Herald*, in meeting with inquirers, and in baptizing converts. His last letter, gives an encouraging account of the progress of the work.

In Constantinople, the Galatz station has its church ministered to by Mr. Koenig, its German school with eighty-five boys and girls, and its Italian school with forty-eight girls. Mr. Koenig has also an interesting little boarding establishment of Jewish

children under his own roof, for which he has lately been obliged to enlarge his premises. The prospects at Haskoy, to which Mr. Tomory has been transferred, are most encouraging. In a letter just received, he writes urgently for more help on account of the growing inquiry:—

"The Lord seems indeed to be very gracious. During the Jewish festivals, from this New Year down to the last day of the feast of Tabernacles, we had between sixty and eighty Jews in our house. On two occasions I had to spend two entire days in giving instruction, or conversing with people. It reminded me of blessed days in Pesth. On Saturday we have always a number of Jews attending, yea, often two or three different parties are waiting in different parts of the house till their turn comes. Our evening classes are well attended, and among these are five Spanish Jews, four of whom are now our own people. If the Lord should delight in us, and grant us His presence, these may be a nucleus of a congregation. Our Spanish service on Sabbath is going on; we have a regular attendance of eight, and two or three more. Among these are several very interesting inquirers. One especially, Abraham by name, is a very ardent spirit, and is now far advanced in Christian truth. He is very near the kingdom. This night there are two Jews from a neighbouring village on the Bosphorus with us. And this is now often the case. Lately, another spent the night along with Abraham in our house; and the one was so affected and interested that he sat up all night. This is quite Oriental. These visits are now so frequent that I had to prepare a little room for them. And a sanctuary it is. We have many friends here who take the deepest interest in this unexpected movement, and assist us with their prayers."

**MISSIONS OF IRISH CHURCH—NEW ZEALAND.**—The Board of Missions has sent out several Missionaries and Ministers to New Zealand. We quote from the *Missionary Herald* the following extracts from a letter written by one of these Missionaries—the Rev. R. McKinney, with reference to the war now being carried on in that distant colony.

"You will probably, ere this reaches you, have learned that peaceful relations between us and the Maories no longer exist. The reason of this you will probably have learned also. Lest you may not, however, I had better tell you.

The *casus belli* between us and the New Zealanders is this. The Government of this country, acting as I suppose, our European Government did with barbarians before, buys the land from the New Zealand chiefs, has it surveyed, and sells it to the settlers. In accordance with the usual custom, the Government lately bought a tract of land at Taranaki (New Plymouth,) from a chief named Seira or Taylor. Another chief called Kingi, or King, interfered with a view to prevent Taylor's land from being sold. The Government did not heed his interference, but sent its surveyors to cut up the land into farms. The surveyors, however, were driven off the land by King, and hence the war. Soldiers were despatched to take possession of the Government pro-

perty, and King opposed them with an armed force.

Thus the Government have the right side of the matter from the commencement is the opinion usually entertained. From this opinion, however, there are dissenters; and for dissent, for anything the public know to the contrary, there may be grounds. That Taylor owned the land he sold to the Government, even King admits; but then King is the head chief of Taranaki. Whether, while Taylor had a right to possess the land for his own use, he had no right to, without the consent of his superior chief, to alienate it to foreigners is, at the least, possible.

Meantime, King is a rebel in open arms against her Majesty's forces and authority in this country, and the war proceeds. One battle—that of Waitara—has been fought, and one pa, or fortified village, has been taken from the natives, with the loss on our part of, I believe, four men, and on the part of the New Zealanders of about one hundred and fifty. This pa was taken by the sailors of the war-ship *Tiger*, who appear to be much better fitted than soldiers for the guerrilla warfare, that is required with New Zealanders.

Besides the loss of life, however, that we have sustained in regular warfare, there have been murdered by the natives five Europeans, who were not engaged in hostilities; two of them, in fact, being only children. People contrast with this the conduct of the Maories on the occasion of the war they had with us in the time of Sir George Grey. Now they murder unoffending settlers, and helpless children; then they behaved, as is usually reported, with great chivalry. A hundred stories are ready in the mouths of old settlers, to testify to the honorable manner in which the Maories used to conduct war. It is right, however, to state, that the murders which have been committed at Taranaki were committed, not by King, who is said to be an honorable foe, but by allies of his, the Agatiruanni, who are regarded as being the most uncivilized of all New Zealand tribes.

The settlers all through New Zealand are considerably alarmed. I do not believe that, except at Taranaki, there is much cause for alarm. But I may be wrong. The Maories everywhere are in great commotion, and the settlers everywhere are preparing for the worst. Almost every colonist throughout the land belongs either to some volunteer rifle corps or some body of militia. What may be the end of it all God alone can tell."

**MISSIONS OF ENGLISH PRESBYTERIAN CHURCH—CHINA.**—The last number of the *Messenger* contains letters from Messrs. Douglas and McKenzie. At Pechuia the work is proceeding amidst mingled encouragements and discouragements. A severe trial had been experienced in the death of the only surviving Deacon. The letters referred to contain an interesting account of a visit to Formosa, an island near the coast of China, which has not hitherto been visited by Christian Missionaries. We give the following extract from Mr. McKenzie's letter which was addressed to the Rev. Dr. Ham-

Amoy, 25th Oct., 1860.

MY DEAR DR. HAMILTON.—As you may imagine, it was with feelings full of deep interest and longing that we gazed on the hills and plains of Formosa, as we sailed along its coast on the third day after leaving Amoy. So far as we know we were the first Protestant missionaries to visit it; and as we beheld the beauty of its scenery—justly entitling it to its name—and saw signs of busy life in its rich plains and terraced hill-sides, and on its waters, and then thought of the sad state of its heathen people, our hearts were moved to long and pray for the rising of the Sun of Righteousness upon it, that of the Formosans, too, it might soon be said, “The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.”

On the fourth day after leaving Amoy, we anchored off Tam-sui harbour. This, the port to which we were bound, is within a few miles of the north-west corner of the island, and is the only harbour to be found on its western coast, save one or two near the southern end. Hence, though not a very suitable harbour, it is yet much frequented, both by Chinese junks and foreign ships, and is the outlet for the greater part of a very considerable trade between the northern part of Formosa and the mainland. The Chinese town of Haw-be is close by the anchorage; one part of it at the water's edge, the other on the brow of a table-land that stretches inland. It is a place of inconsiderable size, its population not being above five thousand, but from its position it becomes important, and will probably be the basis of missionary operations for the northern part of the island.

While at anchor off it on the Sabbath, we had service on board, both in Chinese and English, Mr D—— conducted the former with the few Chinese on board, and I the latter with the ship's company. On the day following, we got safely into harbour, and were glad of the prospect of landing on the morrow on the soil of this heathen land. To go in and possess it, and, in virtue of the promises to Zion and Zion's King, to claim it in the name of the Lord Jesus, was the impulse of our hearts. We rejoiced to think of it as his promise; of its being as yet under the power of the prince of this world, we very soon had proof. For, both before landing, and after doing so on Tuesday, the 25th of September, we heard of a feud then impending between the men of the two great districts on the main land from which Formosa is colonised, the Chang-chow and Chiuchew men. We found the people in a very unsettled state, and in daily expectation of this feud breaking out into open war and pillage. Because of this we were prevented from visiting one or two places which we had expected to see. Happily, however, there was no actual fighting during our brief stay in the island; so that there was some opportunity of making known the Gospel of peace and love, the only means of deliverance from the evil passions and strifes of men.

During our ten days' stay, Mr. D. and the two preachers were busy, day by day, in preaching the Gospel, in distributing Testaments and tracts, of which we had a large supply. Their labours were confined to Haw-be, and a largo towa, Bang-kah, and

a village, Toa-chioh-tia, at some distance inland.

Our home was in the Asia, the ship that brought us over, while we were at Haw-be; to visit the other places we hired a Chinese boat, and had it for our only place of abode during the three days spent at them. This, my first experience of “roughing it,” I enjoyed.

As we sailed up the broad estuary of the Tam-sui river, our eyes, accustomed to the rugged and barren hill of Amoy and its neighbourhood, rest with delight on the rich and picturesque scenery that surrounds us. High hills, green to their summits, well-wooded glens, and sunny uplands, are to be seen on each side of the stream; and everywhere around the Chinese busy in their boats or fields. About five or six miles inland from Haw-be, or Tam-sui harbour, there opened to our view a magnificent plain, surrounded, seemingly, on every side by ranges of hills, rising at some parts ridge on ridge, and presenting at every point most beautiful and varied views. We were much struck by the resemblance of one of these ridges to the Salisbury Crags, and named it accordingly. In the centre of this plain, rich with field produce, and abounding in trees, lies Bang-kah, the largest and most flourishing town in the north of Formosa. It is built by the river side, and there is constant traffic between it and Lam-sui. Its population is probably about 40,000 or 50,000, and it seems to be increasing. It is doubtful whether a mission could be planted in it, so far inland, and among a people so zealous of intrusion as the Chinese; but it could certainly be “worked” by a mission that fixed on Haw-be as its headquarters. Doubtless, when the time to favour it is come—and may that be very soon—the way will be opened.

Toa-chioh-tia is a large village, very near Bang-kah, also built on the river side, and increasing in size. We were quite struck with the difference between the Amoy streets and those of these two places; the former are narrow, irregular, and very dirty; the latter regular and well-planted, having on each side of the roadway covered arcades, supported on equi-distant columns of brick, and the shops opening from these arcades. You will be interested to hear that in several of the shops I saw foreign goods, bales of cotton from Manchester, watches from Geneva, &c. Where mercantile enterprise finds a way for its perishable wares, will not the Missionary Church send those who shall offer to men the unsearchable riches?

At both these places, as well as at Haw-be, the people received us kindly, and readily listened to the Word; and not only readily, but quite eagerly, took the tracts offered. Generally the places chosen for preaching the truth of the One Living and True God were the temples of the idols; and there, with the symbols and appliances of idolatry before us, was the Gospel of Him, who is yet to abolish utterly the idols, proclaimed. The people listened quite good-naturedly while the folly and sin of their worship of idols was being spoken of; and on every occasion of our going to preach, they proved their civility and their self-complacent indifference to the utter opposition of the truth we preached to the lie they practised, by kindly providing us with seats, and giving us tea to drink, and admitting that all

that we said was very good for foreigners, but of no concern to them. We saw no immediate fruit in the way of special interest or inquiry after the truth. But God's word shall accomplish that whereunto he hath sent it; and it is our part to pray, in faith and hope, that the seed sown may yield fruit to the praise of God's grace.

May the churches soon direct their faith and love to Formosa; yea, rather may the Lord, whose gracious work it is, so direct them, that dark, destitute Formosa, may soon be found rejoicing in the light and riches of his grace. It has been left long uncared for, is a most inviting field, just because of its sore need; and of all the missionary societies or churches, those that have missions established in Amoy seem to be best adapted for entering on the work. The dialect is the same in both places, and access from one to the other is comparatively easy now.

JAPAN.—Mr. Brown, missionary of the Dutch Reformed Church in Japan, writes to the *New York Evangelist* as follows: “We find the language very difficult, but a much pleasanter one to study than the Chinese, and yet the Chinese is much infused into the language and literature of Japan. The Japanese are all taught to read Chinese, and the classics of Confucius and Mencius, and the classics of this country. There is one obvious inference viz: that all the books written in China by the missionaries, for that people, will be available here. So a christian literature has been growing up in the neighboring continent, which will be of great use to the people of Japan, when they are permitted to read it. I regard this fact respecting the literature of China, as one favourable to the progress of our work in Japan.

A singular fact has been related to me. It is said by Mr. Harris, interpreter, that there are at Jello 100 families, living in a quarter of the city by themselves, receiving each five ratons of rice per day, who are the descendants of Roman Catholics, who recanted at the persecution 200 years ago, and who were required to keep up a knowledge of Romanism, so that from generation to generation they might act as detectives of Romanists in the country.—*News of the Churches.*

MISSIONS IN AFRICA.—In various parts of Africa the missionary cause is advancing. At Morley, in Caffraria, there has been a revival in religion. Among the Zulus, near Port Natal, where American missionaries are labouring, the truth is, gradually working its way, and considerable additions have been made to the churches. A new mission is to be established in Eastern Africa, under the auspices of Dr. Krapf. Recent intelligence has been received from the veteran missionary, the Rev. R. Moffat. He had returned to Kuruman after the absence of a year.

## THE LODIANA MISSIONS.

The Lodiana Mission will be henceforth remembered with interest and affection, as being the centre whence issued the invitation to united prayers in January, 1860. The following letter, addressed to the Hon. A. Kinnaird, M. P., gives some interesting particulars with reference to the Mission:

"My Dear Mr. Kinnaird—I have great pleasure in giving you the following general account of the Lodiana Mission from my personal recollection:

The Mission has been established at least thirty years. Lodiana itself is a considerable town on the left bank of the Sutlej river. It is situated in what are now called the Cis-Sutlej States, but which previous to the first Sikh war in 1845, were known as the "Protected Sikh States." In their independent days these States were very turbulent, being governed by military Sikh Chiefs on feudal principles; and the American Presbyterian missionaries, in choosing to encamp on this extreme frontier, showed great courage, faith and foresight. They no doubt looked forward to the time when British power would advance to them and pass beyond them, and they devoted themselves as some pioneers, to clearing the way of civilization, (not in the interest of England or America, but of Christianity.) Their chief efforts were accordingly to master the languages of the Panjab, to cast types of the sacred character used by the Sikhs, to set up a press and print tracts and gospels, and distribute them broadcast in the villages. But they also opened a school and itinerated through the country.

One of the first sent to them is believed to have been a little girl, the daughter of a Thug, who had been brought to justice by Sir John Lawrence, then Magistrate of Delhi. Another of its earliest scholars was a little Cashmeree girl, who was being sold in the bazaar. Sir Claude Wade, then British representative on that frontier, bought her to save her from slavery, and made her a present to the Lodiana Missionaries. She was a most wayward child, and for a long time they despaired almost of ever doing any good with her, till it pleased God to convert her, and she became a sweet humble Christian, and is now the wife of an exemplary and valued native Christian pastor, who is at the head of a large school at Jolundhur, and to whose influence may, I believe, be traced the conversion of the Rajah of Kupporthulla. When the Panjab fell to the British in the second Sikh war, missionaries were introduced there by the Church Missionary Society. Their labours were greatly lightened by finding Christian books ready prepared for them, in the language of the country, and the Panjab missionaries of Umritsir and Peshawar have been always ready to acknowledge this.

The Lodiana Mission has gradually become the centre of several branch stations, at Saharanpoor, in the north west Provinces, Jolundhur in the Trans-Sutlej States, and Lahore and Rawul Pindie in the Panjab, all of which are in active operation, and conducted like the Lodiana Mission itself, by thorough devoted men. One anecdote may be adduced of the influence such Christian missionaries obtain. A short time ago a small-pox broke out very virulently at Lahore, and the civil officers were endeavouring to get

the natives to bring their children to be vaccinated. Vaccination had fallen into disrepute with the people, in consequence of inferior vaccine, and the parents would not bring their children to the surgeons. In this juncture the American missionary at Lahore addressed his flock, expounded the benefits of vaccination, and set the example by vaccinating his own children. The whole school of four hundred children immediately submitted to be vaccinated.

During the mutiny of 1858, the Mission houses and property at Lodiana, were destroyed by the bad characters of the City; but Sir John Lawrence imposed upon the culprits a fine of \$12,500, to make good the loss. Nothing, however, could compensate for the destruction of presses and printed works, and it is to be feared that the operations of the Missions are crippled for some time. It was while suffering under these misfortunes that the Lodiana Missionaries conceived and carried out the idea of inviting the protestant world to unite in prayer during the second week of January, 1860, for the special blessings of the Holy Spirit; and it must assuredly have been cheering news to those good men on the five rivers, when they heard how heartily their call had been answered in England, and other countries.

Believe me, yours very sincerely,  
HERBERT B. EDWARDS.  
November, 20, 1860.

## Miscellaneous Articles.

## ARISE.

Arise! ye lingering saints, arise!  
Remember that the light of grace,  
When guilty slumbers sealed your eyes,  
Awakened you to run the race:  
And let not darkness round you fall,  
But hearken to the Saviour's call.

Arise!

Arise! because the night of sin  
Must flee before the light of day:  
God's glorious gospel shining in,  
Must chase the midnight gloom away,  
You cannot good disciples be  
If you still walk in vanity,

Arise!

Arise! although the flesh be weak,  
The spirit willing is and true,  
And servants of the master seek  
To follow where it guideth to,  
Beloved! oh be wise indeed,  
And ever let the Spirit lead,

Arise!

Arise! before that hour unknown,  
The hour of death that comes ere long,  
And comes n't to the weak alone,  
But to the mighty and the strong,  
Beloved! oft in spirit dwell,  
Upon the hour that none can tell,

Arise!

Arise! that you prepared may stand,  
Before the coming of the Lord:  
The day of wrath draws nigh at hand,  
According to the eternal word,  
Oh! think this very day may see  
The dawning of eternity!

Arise!

Arise! it is the master's will,  
No more his heavenly voice despise,  
Why linger with the dying still:  
He calls—Arouse you and arise!  
No longer slight the Saviour's call,  
It sounds to you, to me, to all

Arise!

Ludwig A. Gotter, 1735.

## PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton, on the fifteenth day of January, and the following day, twenty-five ministers, and eight elders being present.

The Commission appointed to visit Glen-Allan, having reported that they have fulfilled the instructions of the Presbytery, it was agreed that the petition from the congregation there, for a moderation should be considered as withdrawn; and Mr. Boyd, of Wellesley, was appointed interim Moderator of the Glenallan Kirk Session.

Mr. Andrew Hudson, appeared as a deputy from the Brantford congregation, whose pastor, the Rev. John Alexander, declared to be no longer a minister of the Church. Mr. Hudson made a statement of the financial embarrassments of the congregation, and requested the Presbytery to commend their case to the liberality of other sections of the Church. The Presbytery appointed a Committee to draw up a suitable recommendation.

A letter from Mr. C. Cameron, was read, informing the Presbytery that he declined accepting the call from the Minto congregation.

Applications for a moderation, were severally presented from the congregations of Paris, Waterdown and Wellington Square, Doon and Hespeler, and Rocky Saugeen. Deputations were appointed to moderate in calls from these congregations.

The deputation appointed to moderate in a call from the Galt Congregation, reported that the congregation had unanimously elected Dr. John Thomson, of New York, to be their pastor. The call to Dr. Thomson was sustained, and Mr. Gillespie, of Blenheim, was appointed to prosecute the same before the First Presbytery of New York.

A Committee was appointed to confer with Mr. Alexander McGlashan, a minister of the Presbyterian Church, O. S., of the United States, on the subject of slavery; and their reports being satisfactory, it was resolved that the usual steps be taken with a view to his being admitted as a minister of this church.

An application for admission as a minister of the Church, on behalf of Mr. Bennett, a minister of the Presbyterian Church of New Brunswick, adhering to the Westminster standards, was read, and ordered to be laid on the table, till next ordinary meeting.

Mr. McMechan, of Berlin, was appointed to visit Maryborough and Arthur, with authority to organize congregations in those places.

Mr. Macaulay, of Nassagaweya, was appointed to organize the congregations of Eden and Everton.

A Committee was appointed to examine into the position of certain congregations in Pelham and Gainsborough, and to advise with them in reference to their connecting themselves with the Presbyterian Church of Canada, and also, if they should see fit, to organize a congregation in Louth.

A Committee was appointed to inquire into the condition of Chalmers' Church, Owen Sound, and to report at a meeting to be held at Guelph, in March.

Mr. Rennie, of Dunnville, was authorized to organize a congregation in North Cayuga.

The Presbytery agreed that the consideration of all matters referred to the Presbyteries by the Synod, should be taken up at the next ordinary meeting in April.

Session-Records are appointed to be laid on the table for examination at the April meeting.

JAMES MIDDLEMISS,  
Pres. Clerk.

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held at London on the 15th and 16th January, the Rev. Wm. Thomas McMullen, Moderator.

There were twenty-five ministers, and nine elders present. A call from North Bruce to Mr. Charles Cameron, probationer, was laid upon the table and sustained.

Mr. Neil McKinnon's ordination trials were heard, and the Presbytery on taking a conjunct view of the whole of said trials argued to sustain the same, and thereafter appointed his ordination and induction to take place at Wardville on Thursday, 21st February, at 11 o'clock, A. M., Mr. John McMillan to preach and preside, Mr. Duncan McMillan to address the minister, and Mr. Archibald McDiarmid the people.

A Petition was laid on the table from the congregation of Beachville, praying that the Presbytery would consent to an arrangement whereby the said congregation might be supplied by the Rev. A. Cross of the U. P. Church.

Mr. Charles Mason and Mr. R. McBean appeared in support of the Petition and were heard.

After deliberation the Presbytery agreed to the petition in so far as Mr. Cross might supply the Beachville congregation along with the supply that may be given by the Presbytery.

The subject of arrears of stipend due the late pastor of the Beachville congregation was taken up, and the deputation from the congregation engaged to use their influence to collect the said arrears without delay.

A conference was held on the state of religion, when several interesting reports were received indicating a growing desire for the services of the sanctuary, and an increasing attendance on the ordinances of religion.

A petition was laid on the table from Burns' Church, East Zorra, praying for organization and Missionary supply. The prayer of the petition was granted and Messrs. McMullen, Tolmie and D. McDiarmid were appointed to organize the said congregation and to give occasional supply of preaching.

Mr. John McLean appeared as a deputy from the united congregations of St. Thomas and Port Stanley, praying for missionary supply. The Presbytery agreed to grant a supply of preaching to these congregations.

The Rev. James Blount tendered the demission of his pastoral charges on account of impaired health. The Presbytery agreed to cite the congregation of Bosanquet to appear for their interests at the next meeting, and granted Mr. Blount leave of absence should he find it necessary in order to the restoration of his health.

On the application of the Rev. W. R.

Sutherland the Presbytery agreed to hold a visitation of the united congregations of Ekfrid and Mosa, and resolved to meet for the visitation of the Ekfrid branch of the congregation at Ekfrid on the 19th Feb., at 11 o'clock, A. M., and at Mosa on the 20th Feb., at 11 o'clock, A. M., for the visitation of the Mosa branch of the congregation.

The Rev. Thos. McPherson was appointed Moderator of the Kirk Session of St. Mary's and the Rev. John McMillan of the Kirk Session of the united congregations of St. Thomas and Port Stanley.

The subject of the division of Presbyterians in the event of a union with the U. P. church was taken up and a committee appointed to consider the scheme submitted by the conveners of the joint committee appointed by the two Synods and to report at the next meeting.

In connection with the proposal to unite Gamble Station and West's Corners, the Presbytery agreed that reserving for future consideration whether these two stations should be united, no objection should in the meantime be made to Gamble Station sharing the Missionary supply that may be given West's Corners by the U. P. Presbytery of Brant.

The report of the Home Mission operations to the Presbytery during the past year was given in and read. The Presbytery agreed to receive the report, and that the Convener, Mr. Scott, be requested to send a copy of it to the Record for publication.

Petitions for Missionary supply were received and read from Belmont and Yarmouth, Chalmers' Church, Dunwich, Vienna and Port Burwell, Port Elgin and Turnberry.

The following appointments for the supply of vacant congregations and mission stations were made, namely:

*St. Thomas and Port Stanley*:—Mr. John McMillan 20th Jan.; Mr. A. McDiarmid, 27th Jan.; Mr. Alexander Fraser, month of February.

*St. Mary's*:—Mr. Blount, 27th January; Mr. Doak, 3rd February; Mr. Allan, 17th February; Mr. Alexander Fraser, 3rd and 10th March; Mr. Scott, 24th March; Mr. Strath, 31st March.

*Moore*:—Mr. John Fraser, 10th and 17th February; Mr. Alexander Fraser, 17th, 24th and 31st March; Mr. John Fraser's pulpit to be supplied by Mr. Meldrum on the 17th February.

*Tilbury*:—Mr. Angus McColl, 3rd February; Mr. King, 17th February; Mr. Forrest, 3rd March, and Mr. King the afternoon of two Sabbaths in March in Tilbury East.

*Belmont and Yarmouth*:—Mr. James Ferguson, 10th February, and that application be made to the Presbytery of Toronto for Mr. Cameron to labour at these stations during the month of March.

*Elma, Walloce, Molesworth and Gamble Station, Mornington*:—Mr. Beattie to give what supply he can on week days.

*Elma Centre*:—Mr. Thomas McPherson to dispense the Lord's supper on the 17th February, assisted by Mr. Findlay on week days.

Mr. Tolmie was appointed as a deputy to the Northern part of the Presbytery, to join the brethren there in holding Missionary meetings and to dispense the ordinance of the Lord's supper to the united congregations of Southampton and Port Elgin, his pulpit to be supplied on one of the days that he is absent by Mr. D. McDiarmid.

*Culross and Carrick*:—Mr. John Stewart to preach at Culross, and Mr. Alexander McKay at Carrick, on the Sabbath immediately before the Missionary meetings there.

*Tara and Port Elgin*:—Mr. Fenwick, after

the second Sabbath of February, to come from Tara to Port Elgin.

Arrangements were then made for holding Missionary meetings in the different sections of the Presbytery.

The next quarterly meeting of Presbytery was appointed to be held at London on the last Tuesday, 26th March, at two o'clock, P.M.

WILLIAM DOAK,  
Pres. Clerk.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 23rd January, Mr. Allan Moderator. There was a good attendance of ministers.

Mr. Thom's resignation was accepted for North Williamsburgh, but withdrawn for Morrisburgh and Colquhoun's Settlement, and the Presbytery appointed him to confine his labours to those places for the future.

Mr. Scott of St. Sylvester, sent in his resignation of that charge, on account of his health rendering him unable to discharge the duties of his wide field of labour.

Various appointments were made for the supply of Laguerre, Winchester, Farnham, Alexandria, Harrington, and Finch.

The Committee of Presbyteries appointed by the two Synods to make arrangements for the next meeting of the Synod in June next, met at Cote Street Church; Dr. Taylor, was called to the chair, and Mr. Kemp appointed clerk. The Committee agreed to recommend to all the congregations throughout the Church, that a collection should be made to defray the expenses connected with the Union, together with the travelling expenses of members of Synod. The Chairman and Clerk were appointed to issue a circular to this effect, and to request that Presbyteries would interest themselves in this matter; the collection to be made not later than the first Sabbath of May next. D. Davidson, Esq., Bank of Montreal, was appointed Treasurer to whom remittances may be made. A Committee was appointed on the place of meeting and accommodating for members of Synod, Mr. Court Convener. Another Committee was appointed to arrange for the services at the Synod, and to communicate with parties,—Dr. Taylor, Convener.

It was the general feeling of the Presbyteries that no division of their district should be made at present.

A. F. KEMP,  
Pres. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Babylon, Jer. 50. 23.
2. John 6. 14; Psalm 110. 4; Mat. 21. 5 In his estate of humiliation and exaltation.
3. Nehemiah.
4. Dew. Ps. 110. 3; Doves. Cant. 2. 14; Eagles. Is. 103. 5; Fig trees. Cant. 2. 14; Fold, John 10. 16.

QUESTIONS FOR NEXT MONTH.

1. To what five objects, beginning with the letter G. are the saints compared?
2. How were two ministers punished for irreverent performance of their duties?
3. What are Christ's duties as a prophet?
4. What person's years amounted to the same number as the days of the year?



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