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# 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. XIII.

TORONTO, AUGUST, 1857.

No. 10.

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## PRESBYTERY OF KINGSTON.

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

J. A. THOMSON, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

The ordinary Quarterly Meeting of this court is appointed to be held at Cornwall, on the 1st Wednesday of August, at 10 o'clock, a. m.

Session Clerks are reminded to send up their Records for examination.

There will be a Missionary Meeting in the evening.

A. F. KEMP, *Clerk, pro. tem.*

## PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held in Cobourg on the last Tuesday of September, at 11 o'clock, a. m.

JAMES BOWIE, *Pres. Clerk.*

## PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, within Knox's Church there, the second Tuesday of August, at 2 o'clock, p. m.

M. Y. STARR, *Pres. Clerk.*

## PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in the usual place of meeting, in Toronto, on Wednesday, 2nd September, at 11 a. m.

Session Records and Quarterly Returns will be called for.

T. WIGHTMAN, *Pres. Clerk.*

## PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting of this Presbytery will be held in the City of Ottawa, on the first Tuesday in September, at 7 o'clock, p. m.

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

## PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of October, at 10 o'clock, a. m.

J. SCOTT, *Pres. Clerk.*

## KNOX COLLEGE COMMITTEE.

A meeting of the Committee is requested in the Office, 108 Yonge Street, on Thursday, the 20th day of August, at 11 o'clock, a. m.

A full meeting is specially requested.

W. GREGG, *Convener.*

## Proceedings of Presbyteries, &amp;c.

## PRESBYTERY OF KINGSTON.

Last meeting of this Presbytery was held in Kingston, 9th, 10th, 11th, 12th, and 17th of June last.

The subject of a call to Mr. Gregg, of Belleville, from Cooke's Church, Toronto, was taken up.

The Moderator reported that the Belleville Congregation had been duly cited to appear for their interests.

Rev. Messrs. Reid and Lowry appeared as commissioners from the Toronto Presbytery.

Messrs. Relyea, Wilson, and Shanks, appeared as commissioners from the Belleville Congregation.

The commissioners from the Presbytery of Toronto were heard in favour of Mr. Gregg's translation to Cooke's Church, Toronto.

The commissioners from the Belleville Congregation were also heard. They strongly expressed their regret at the prospect of being

deprived of their much respected pastor, but stated that they would throw no obstacle in the way of his removal from among them, having learned that it was his own wish to go to Toronto.

The commissioners from Toronto having been heard in reply, Mr. Gregg was requested to express his own mind as to his acceptance or non-acceptance of the call. He stated that he had made up his mind to accept it, giving as the sum of his reasons, his sincere belief that it was his duty to do so, for the general good of the Church.

Parties were then removed—and the Presbytery proceeded to the consideration of the question. They finally agreed to loose Mr. Gregg from his present charge at Belleville, on the ground that it was his own desire to accept the call from Cooke's Church, Toronto, for the reason he had given,—his release to be dated from the 1st July next. They, at the same time, expressed their deep sympathy with the Belleville Congregation in being deprived of their much respected and beloved pastor; and their own heartfelt sorrow and regret at parting with their very dear and highly esteemed brother, with whom they have so long had much intimate, pleasant, and edifying intercourse;—the loss of whose valuable counsels and services, as their Clerk, and constant, prompt, and ready co-operation in every good work, as a co-presbyter, they felt to be very great. Trusting however, and desiring, that his translation might, through the Divine blessing prove beneficial to himself, and redound to the glory of God in the advancement and extension of the Redeemer's kingdom in the world, they commended him to God and the word of His grace, in earnest prayer, conducted by their venerable father Mr. Smart, who was present.

Mr. Hume was appointed to preach at Belleville on the first Sabbath of July, and declare the church vacant.

Mr. Thomson was unanimously appointed Presbytery Clerk.

Mr. Wilson was appointed Treasurer of the Presbytery's Home Mission Fund.

The Clerk was instructed to apply to the Home-Mission Committee, about to meet, for two missionaries to labour within the bounds of the Presbytery.

Mr. Wilson, Convener of the Presbytery's Committee on Colportage, reported verbally, that the services of Mr. Hugh Jack had been secured as Colporteur; that Mr. Jack had been labouring one month in this work, and had met with very encouraging success. The Presbytery approved the report.

At the last Sederunt, the Clerk report that he had applied to the Home Mission Committee for two missionaries but that only one Rev. Mr. Canning had been obtained.

Next meeting of this Presbytery was appointed to be held at Pictou, on the first Tuesday of August next, at Eleven o'clock, a. m.

JAS. ALEX. THOMPSON, *Pres. Clerk.*

PRE-BYTERY OF TORONTO.

The Presbytery of Toronto met on the 8th and 9th of July, and transacted a considerable amount of business. Rev. Mr. Cre was appointed Moderator for the ensuing 12 months.

The case of Rev. Mr. McKenzie's resignation of the Barrie portion of his pastoral charge was taken up. The former minute thereon being read, Mr. McKenzie now tendered the resignation of his whole charge. The Presbytery agreed to proceed to take up the matter of Mr. McKenzie's resignation of the whole of his charge, as it appears that the parties concerned have been made aware of the new aspect in which the case now comes before the Court.

Parties being called, there appeared Rev. Mr. McKenzie for himself. Mr. Gavin Allan, Elder, to represent Barrie Congregation.—Parties were heard and removed; whereupon, after deliberation, it was moved by Mr. Holmes, seconded by Mr. McLavish, and unanimously agreed, "that taking into consideration all the circumstances of the case, the resignation of Mr. McKenzie's pastoral charge in Barrie, Innisfil and Essa, be now accepted."

Mr. Lowry introduced to the Presbytery, the Rev. John McMechan, ordained missionary from the Presbyterian Church in Ireland, and read testimonials on his behalf designating him as a missionary to Canada, and commending him to the office-bearers and members of the Presbyterian Church of Canada. These testimonials were found to be satisfactory, and Mr. McMechan was accordingly received as an ordained missionary of this Church.

The subject of Presbyterial visitations was then considered, when it was agreed that a Presbyterial visitation be held at Knox's Church, Scarborough, on Tuesday, the 28th current, and another at York Mills, on the 29th, at eleven o'clock. Notice to be given on the previous Sabbath. Mr. Laing and Mr. Wightman to preach at the opening of these visitations.

An application being made on behalf of the Congregations in West Gwillimbury for moderation of a call. Mr. McLavish and Mr. Gray were appointed to enquire into the state of these congregations, and if substantial harmony exists to go on with the moderation, but if otherwise, to use all proper means to bring about a state of harmony, and report.

A letter was read from Mr. Anderson, missionary in Brock and Reach, relative to the communion formerly asked, also a case of discipline there. It was agreed to delay the communion in the meantime, and appoint Messrs. McLavish and Lowry, Ministers, with Messrs. W. Heron, and John Gunn, Elders, to enquire into the case of discipline.

In the evening of the 8th, the Rev. W. Gregg, who had accepted a call from the Congregation of Cookes' Church, Toronto, the Presbytery of Kingston having agreed to his translation from Belleville, was inducted into the pastoral charge of the Congregation of Cooke's Church.

The sermon was preached by the Rev. R. F. Burns, of St. Catherine's. The prescribed questions were put and the induction prayer offered by Rev. T. Lowry, who presided on the occasion. Mr. Lowry also addressed the minister, and Mr. McLavish the people, on their respective duties.

On Thursday, Mr. James Cameron, student, gave all his trial discourses, and also passed his oral examinations with approbation; and was licensed to preach the Gospel of Christ and exercise his gifts as a probationer for the holy ministry, wherever God in his providence may call him.

He was then addressed in appropriate terms by the Moderator in reference to his duties and responsibilities as a probationer.

Arrangements were made for keeping up the missionary supplies within the bounds.—Several appointments were made for dispens-

ing the Sacrament of the Lord's supper in vacant congregations; and for organizing some of these congregations, also, several of the brethren were appointed to visit the various mission stations within the Presbytery at their earliest convenience and report.

The Presbytery then adjourned to meet at Knox's Church, Scarborough, on the 28th July, at Eleven o'clock, and at York Mills on the 29th.

Next ordinary meeting appointed to be held in Toronto, on the first Wednesday, (the 2nd day) of September, at Eleven o'clock, when Session Records and Quarterly Returns will be called for.

THOS. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF LONDON.

The quarterly meeting of the Presbytery of London was held at London, on the 7th & 8th of July.

An extract minute having been read from the Presbytery of Toronto intimating the decision of that Pre-bytery in favour of the translation of Mr. Meldrum from Vaughan to Storrington, Mr. Meldrum's induction at the latter place was appointed to take place on Wednesday, the 22nd Inst, at 11 o'clock, A. M. Mr. Allen was appointed to preach and preside, and Mr. McKenzie to address the minister and people.

A Petition from the Congregation at Bosanquet was read, requesting the moderation of a call in favour of Mr. James Blount, the prayer of which could not be granted, in consequence of Mr. Blount not having yet received license.

Quarterly Missionary Reports were read from Messrs. McLean, McRobie, Blount, and McKay.

At the request of the Presbyterians at Thamesville, that place was entered on the list of the Presbytery's mission stations, and Mr. McColl appointed to preach there one Sabbath in July, Mr. Forrest one Sabbath in August, and Mr. Sutherland one Sabbath in September.

Mr. Doak, of Port Stanley, was appointed to give four weeks to Clinton and neighbouring stations, and to dispense to ordinance of the Lord's Supper at Clinton during his stay there, assisted on the week days by Messrs. Ross and Graham.

In answer to a petition from Hullot requesting missionary supply, Mr. Doak was appointed to visit that township during his stay at Clinton.

Mr. McMillan, of Fingal, and Mr. Beattie of St. Mary's, were appointed to spend four weeks in visiting Kincardine, Culross, Carrick, and several other townships in the Counties of Bruce and Huron.

Mr. Ross was appointed to preach at Grey on the first Sabbath of September, and he and Mr. Graham appointed to dispense the ordinance of the Lord's supper at Wallacetown, on the first Sabbath of Oct., assisted in the preparatory services by Mr. Young, and Mr. McMillan of Fingal.

A special meeting of Presbytery was appointed to be held at Kincardine, on the 29th of July, for the purpose of hearing the trial discourses of Mr. James Blount.

The next ordinary meeting of the Presbytery of London was appointed to be held at London, on the first Tuesday of October, at 10 o'clock, A. M. JONAS SCOTT, Pres. Clerk.

REPORT ON STATISTICS FOR 1857.

In presenting this Annual Report, the Committee are called on to explain the reason why it has not been laid on the table of the Synod in a printed form. They have simply to state that the Returns came in so tardily, that it was impossible to draw up and present any thing like a satisfactory Report at the opening of the Synod; and they have preferred to crave the indulgence of the Synod for a little delay, to laying before it an imperfect Report. The Committee believe that the result has justified the course which they have pursued.

There are now on the Synod Roll 124 ministers, of whom four are connected with the Col-

lege and Agency, and two are without charge. There are thus 118 settled in pastoral charges. Reports have been received from 99 of these charges, and also from a few vacant congregations and mission stations. It thus appears that there is a more full representation this year than on any former occasion. It is hoped that next year's Returns will be still more satisfactory, so that a full synopsis of the Church's affairs may be presented to the Synod and the Church at large.

No reports have been received from the following settled congregations, viz:—

Presbytery of Montreal, 5.—English River, Osnabrock, Winslow, Vankleekhull, Indian Lands. Presbytery of Brockville and Ottawa, 1.—Pembroke.

Presbytery of Kingston, 1.—Madoc. Presbytery of Toronto, 4.—Chinguacousy, Acton, Markham Ashburn.

Presbytery of Hamilton, 4.—Galt, Guelph, W. Puslinch, Berlin.

Presbytery of London, 6.—North Easthope, Woodstock, (Knox's Church), Blandford, St Mary's, Beaulieu, Mitchell.

In all 21 congregations. Of this number, eight, marked in italics, have been recently settled; and there remain, therefore, only 13 that have not given in Returns. There were last year 16 unrepresented; and the Committee believe that, considering the increase in the number of settled charges, there has been a most encouraging improvement.

STATISTICAL TABLE.

There is herewith presented, in a Tabular form, a view of the most important items brought under the notice of the Committee under the first heading in the printed schedule. There is not so great an increase in the membership as might be anticipated from the large increase in the number of settled congregations. This, apparently unsatisfactory, result may be accounted for, probably, on the ground that some large congregations that gave in returns last year have failed to do so this year. The additions to the various Communion Rolls are considerable, and in some instances of a most encouraging nature. A glance at the table will give every information on this interesting point:—

Presbyteries.	Total		Last year		Difference
	1857	1856	1857	1856	
Montreal	17	1914	17	1914	
Hockley and Ottawa	14	2146	14	2146	
Kingston	9	661	9	661	
Cobourg	7	1988	7	1988	
Toronto	32	2908	32	2908	
Hamilton	52	3658	52	3658	
London	30	2522	30	2522	
	124	14901	124	14901	
	110	13722	110	13722	
	14	1179	14	1179	
		1247		1247	
		30		30	
		5776		5776	
		6733		6733	
		31		31	
		16373		16373	
		11007		11007	
		77312		77312	
		80908		80908	
		19716		19716	
		8150		8150	
		6800		6800	
		2900		2900	
		100		100	
		1987		1987	
		1144		1144	
		430		430	
		33		33	
		5316		5316	
		3534		3534	

It will be observed from the above table that there has been an increase of fourteen ministers;

the greatest increase having been in the Presbytery of London where ten have been added to the roll during the past year. There are present at this meeting of Synod 85 ministers and 44 elders, making a *Sederunt* of 129.

The number of libraries has not increased, although several sums have been expended in adding to the volumes previously reported. It were well, both for the people and their pastors, that each congregation had a well-filled library. It is to be hoped that this subject will engage the serious consideration of Presbyteries and Sessions.

The material property of the Church in Manse Glebes and Churches has been largely augmented during the past year. The committee believe that our Church will not be completely organized until each charge shall have been provided with a comfortable Manse and its concomitant Glebe.

Large sums have been laid out in building, adding to, and improving churches. There is every indication of life in this department. Debts to a considerable amount have also been liquidated, although too much yet remains to be done in this matter. The property of the Church in Buildings and Glebes, was last year reported as about *ninety thousand pounds*—this year it exceeds *one hundred thousand*. This estimate does not include Knox College and its dependencies.

NOTES ON THE STATISTICS.

The following items of interest have been gathered from the returns:—All the ministers preach twice on each Lord's Day, except *four*, and the great majority have also week-day services, with the exception of *two or three*, all the ministers visit their people pastorally once a year, and some oftener; there are Sabbath Schools connected with almost all the congregations with a large attendance of children, and Libraries containing several thousand volumes; the management of congregational affairs is chiefly in the hands of Managers or Trustees, not deacons;—the average attendance on Public Worship is far greater in the forenoon than in the afternoon in all the congregations, save three or four.

FINANCIAL STATEMENT.

The first Column in the schedule is that devoted to stipends or ministers' salaries. The Synod has repeatedly recommended to the various congregations the suggestions of the Brethren in the Eldership submitted during the Sessions of Synod, and it is hoped that these recommendations and suggestions will, in due time, produce good results. The rise in the price of all the necessaries of life, within the last few years, has entailed on ministers a large additional expenditure; and it is expected that these parties who have gained by the advance in prices will not overlook those who have suffered. The Committee regret that it is still their duty to Report a few congregations that give their pastors less than £100 per annum, viz:—

- Presbytery of Montreal*, 2.—Metis, £80; Leeds, £80.
- Presbytery of Brockville and Ottawa*, 2.—Dalhousie, £89; Aylmer, &c., £90.
- Presbytery of Hamilton*, 1.—Owen Sound, £82.

*Presbytery of London*, 1.—Lobo, £65.

There are thus, in all, *six* having less than £100! There were *eight* last year in this low position, three of which are reported above, and other three have been substituted for five withdrawn. The total amount reported as having been paid for stipend is £14,160, which sum divided among the contributing congregations, would yield to each minister an average of, at least, £148,—a sum more than equal to the dividend of the Sustentation Fund of the Free Church of Scotland!

THE COLLEGE.

Two columns are this year devoted to Knox College, one for Ordinary Expenses, and one for the Building Fund. The amount collected for both, reaches nearly £2,500. There has been some falling off in the contributions to the Ordinary Fund, as reported, although an additional Professor had been appointed at an expense of £100 per annum. However, a large sum has been supplied by the Churches to the Building Fund, on the whole realizing an amount which does credit to the liberality of the people. When the necessary buildings shall have been completed, and the debt for the purchase paid off, this sum will be amply sufficient to meet expenses even when the machinery of our Educational Institute shall have been perfected by additional professorships, under the Act of Incorporation.

The following congregations are reported as not having taken up collections for the Ordinary expenses of our College, viz:—

- Presbytery of Montreal*, 5.—Metis, St. Sylvester, Leeds, Cornwall, Durham.
- Presbytery of Brockville and Ottawa*, 3.—Brockville, Dalhousie, Edwardsburg.
- Presbytery of Cobourg*, 1.—S. Cavan.
- Presbytery of Toronto*, 4.—York Mills, Oakville, King, Barrie.
- Presbytery of Hamilton*, 5.—Wellington Square, Simcoe, Paris, Wellesly Dunville.

*Presbytery of London*, 3.—Stratford, Saugeen, Plympton, and the newly settled charges.

In all 21;—an increase of *four* over the non-contributors of last year. Some of the above failed to collect last year also,—their names are in italics.

Although the sum raised for the Building Fund be the greater, (£1,300), yet the contributing congregations are fewer than those that have aided the Ordinary Fund. Nearly 40 congregations have failed to give any thing, of which number there are 12 in the Presbytery of Hamilton, 9 in the Presbytery of Montreal, including the cities of Montreal and Quebec; 8 in the Presbytery of Brockville and Ottawa; 3 in the Presbytery of Kingston; 3 in the Presbytery of Cobourg, and 3 in the Presbytery of Toronto.

FRENCH CANADIAN MISSIONARY SOCIETY.

This scheme appears to be a favorite with the congregations of our Church, judging from the fewness of non-contributors. All the congregations in the Presbyteries of Toronto, Cobourg, Kingston, and Brockville and Ottawa have taken up collections for it. Those in the other Presbyteries that have omitted to do so are the following:—

- Presbytery of Montreal*, 1.—Leeds.
- Presbytery of London*, 2.—Stratford, Plympton.

*Presbytery of Hamilton*, 4.—Simcoe, Paris, Dunnville, W. Puslinch.

In all 7 congregations.

The contributions reported amount to less than those of last year, being £421 to £452,—a decrease of about £30.

BUXTON MISSION AND SYNOD FUND.

This Fund furnishes the means for the Religious and Educational training of the colored population at Buxton, under the superintendence of one of the ministers of our Church,—the Rev. W. King; and also for defraying the expenses connected with the meetings of the Synod. It likewise contributes a share to the payment of the Agent's salary.

All the congregations in the Church from which reports have been received, have contributed to the Fund, except *four*, and a few of the recently settled charges. These four are—

Cumminsville, East Puslinch, Doon, and Perth. The amount reported this year is £349,—a trifle more than last year.

FOREIGN MISSIONS.

The action taken by the Synod last year in appointing a Missionary of its own to labor among the heathens of India, would, it was anticipated, lead to the display of increased liberality on the part of the people. The Committee regret to find that the hopes entertained have not been realized to the extent that they expected. The sum reported is only £620—not much greater than that received last year, and scarcely sufficient to meet the liabilities of the mission.

All the congregations in the Presbyteries of Brockville and Ottawa, Cobourg, and Kingston, have given in contributions. Those in the other Presbyteries that have failed are the following, viz:—

- Presbytery of Hamilton*, 4.—Owen Sound, McNab Street Church, Paris, Doon.
- Presbytery of Toronto*, 2.—Whitby, Barrie.
- Presbytery of London*, 1.—Port Stanley.
- Presbytery of Montreal*, 1.—St. Sylvester.

In all 8 congregations, to 7 last year.

WIDOWS' FUND.

This scheme, in which ministers are so deeply interested, has not received the support that its importance deserves. As may be seen below, some of the largest congregations have failed to contribute; but it is pleasant to know that some generous individuals have given handsome donations.

The following congregations have reported no contributions to this Fund, viz:—

- Presbytery of Montreal*, 2.—Quebec, Leeds.
- Presbytery of Brockville and Ottawa*, 1.—Beckwith.
- Presbytery of Toronto*, 2.—York Mills, Whitby.
- Presbytery of London*, 5.—Aldborough, Saugeen.

*Presbytery of Hamilton*, 4.—Dundas, McNab Street Church, Owen Sound, Blenheim.

There are thus *eleven* congregations to *ten* last year, that are reported in default. It is painful to note that there is a considerable falling off in the congregational contributions,—the sum this year being only £309, whereas the sum reported last year amounted to £354—a decrease of nearly £50.

PRESBYTERIES' HOME MISSION FUND.

As in former years considerable sums have been raised by the several Presbyteries for missionary labour within their respective bounds. The total amount thus raised reaches very nearly £700. This sum does not include the contributions of the Mission Stations in payment of their own Missionaries; but is confined to the collections taken up expressly for this object. It is somewhat less than last year, owing in part, no doubt, to the default of the following congregations, viz:—

*Presbytery of Montreal*, 6.—Quebec, Metis, Lachute, St. Sylvester, Leeds, Durham.

*Presbytery of Brockville and Ottawa*, 5.—Ottawa, Dalhousie, Perth, Wakefield, Bristol.

*Presbytery of Hamilton*, 6.—Owen Sound, Wellington Square, Paris, Doon, Wellesly, Elora.

*Presbytery of London*, 1.—Saugeen.

*Presbytery of Cobourg*, 1.—Springville.

Thus nineteen congregations have omitted to contribute. There is no omission in the Presbytery of Kingston.

BURSARIES.

Very little indeed has been done for this object, notwithstanding the appeal of last year.



mestically and socially, it is neglected—these and similar manifestations are well fitted to excite alarm, and to stimulate to redoubled exertion.

Adding to faith fortitude, let us prayerfully and perseveringly go forward, and the Lord of the Sabbath will, in his own good time and way, crown our efforts with success.

R. F. BURNS, *Convener.*

#### REPORT OF KNOX COLLEGE BUILDING COMMITTEE.

The Committee beg to report to the Synod that, in accordance with the instructions of last Synod, they took immediate steps for the construction of the additions and changes which were agreed upon last year. These were all but completed at the time of the College opening in the beginning of October, and added greatly both to the extent and completeness of the accommodation for the students, although in the early part of the season, some inconvenience may possibly have been felt in consequence of the new apartments being so recently erected, and only partially seasoned. There has been received during the past year the sum of £1851 1s. 8d and expended £1951 9s. 1d. The whole amount paid in liquidation of all charges for the new erection, has been £1508 10s. 9d., several extras being found necessary in the course of the execution of the work, which were not contemplated before. The work was superintended by Mr. Thomas, Architect.

The Committee, as instructed by the Synod, corresponded with Presbyteries with the view of obtaining the necessary funds, and appointed deputations to visit different sections of the church. A considerable amount was obtained, but a considerably larger sum is still needed. The interest on the purchase money remaining unpaid becomes due on the 1st July. The next instalment of the purchase money is not due until November, 1853, but there is a sum of £1500, which it is desirable to raise as soon as possible in order to secure the release of a previous mortgage on the property and put the title deed in a proper and secure position.—The lawyer employed by the Committee, advises the Committee to endeavour to raise this amount with as little delay as possible. Of course if this sum is paid now it will make the future payments so much the less. Were every Presbytery and Congregation to do its duty, even to the extent of the effort made by the Presbytery of London, throughout whose bounds a praiseworthy effort has been made, the amount might be obtained; but there appears to be little prospect immediately of such a result. Reference has been made in the Report of the College Committee to the visit of Dr. Burns and Mr. Fraser to Britain, with the view of obtaining some assistance for our College Building Fund. And the Committee would only farther say in reference to this point, that in their most decided opinion whatever may be obtained in this manner will be necessary, in addition to the result of our own efforts to relieve our present wants, and to give some relief at the same time to the ordinary College Fund, which has suffered this year to a considerable extent from the effort necessary to be made for the Building Fund. The Committee would, however, urge upon the Synod the adoption of some decided measure for the purpose of having all the Congregations within our own bounds thoroughly visited, for the advancement of an object so important to the Church, not only now, but through coming generations. The Committee, in conclusion, suggest to the Synod, now that the Buildings are completed, whether the ordinary College Committee might not be entrusted with the supervision of this object in addition to their more immediate duties.

W. REID, *Convener.*

#### REPORT ON REGISTRATION OF BIRTHS, MARRIAGES, DEATHS, &c.

The Committee appointed by the Synod to correspond with the Provincial Government respecting the Registration of Births, Marriages, and Deaths, report,—

That, through the department of Statistics, your Committee has been informed that the Government has agreed, that so far as it is concerned, the sections of the Census Act requiring Ministers to make certain returns shall be a *dead letter*, inasmuch as it is satisfied that the sections do not, in fact, secure the obtaining of the information required; and that it has the whole subject under its consideration, and expects to be able to propose to the Legislature a satisfactory registration law. Your Committee report that an Act has been passed during the late Session, which provides for the registration of marriages, and contains several provisions which will be found satisfactory.

THOMAS LOWRY, *Convener.*

Kingston, June 12th, 1857.

#### Knox College—Professors' Reports.

##### REPORT OF PROFESSOR YOUNG'S CLASSES.

The course of study pursued in the Class of Exegetical Theology in Knox College last Session, was as follows:—The Books of Amos, Habakkuk, Nahum, and Haggai, with the first five chapters of Zechariah, were read in the original Hebrew by the students; and after each book had been thus gone over, it was expounded by the Professor. It is right to remark here that the progress of the students was considerably retarded by their generally imperfect acquaintance with the Hebrew language. The Professor purposes, if spared, to read with his Exegetical class next session, in the same manner as described above, some of the New Testament as well as of the Old; and to deliver a brief course of lectures on the principles of Scripture Exposition.

In the philosophical classes, the subjects of study were, as usual, Logic and the Elements of Mental Philosophy, for students in the Junior department; and Mental Philosophy (continued), with Ethics, for those in the Senior department.

Each of the students in the second year of their theological course prepared an "Exercise and Addition," and Essays were written by all the students in the philosophical classes. Each of the classes met one hour per day during five days in the week.

June 9, 1857.

##### REPORT OF DR. BURNS' CLASSES.

CHURCH HISTORY.—The course of lectures from April 1856 to April 1st, 1857, embraced the following topics:—

I. History in general—its nature, objects, and uses; best method of studying it, chart of ancient, mediæval, and modern history; characters of leading historical writers, ancient and modern.

II. Sketches historical and argumentative of questions and opinions, respecting,—

(1.) The Mosaic History of Creation and of the Deluge.

(2.) The Common Origin of the Human Family.

(3.) The primitive condition of man, or (as it has been called) the state of nature.

(4.) The connection between Ancient Sacred and profane history.

III. The history of the work of redemption under various dispensations, as exhibited in the Old Testament, historically, typically, and pro-

phetically, with a view of the leading events during the period which elapsed, from the close of the canon of the Old Testament to the coming of Christ.

IV. A condensed view of Jewish antiquities, with a special respect to the typical character of the Mosaic economy; and notices of the MS. S. of the Old Testament Scriptures.

V. Examination of the theories of Eichhorn, DeWette, Strauss, and others, regarding the history of our blessed Saviour, and analysis of the Acts of the Apostles.

VI. The history of the New Testament Church, from the day of Pentecost down to the era of Constantine.

##### EVIDENCE CLASS.

I. Sketches of various theories of infidelity ancient and modern—chiefly the latter—embracing Atheism, Pantheism, and Development theories—and the different forms of Deism as at present in vogue.

II. The existence, attributes, and government of God—argument a priori of Dr. Clarke—argument of Descartes, estimate of the argument in regard to clearness and conclusiveness. Argument from Design—replies to objections by Lord Bacon, Descartes, Hume and others—Illustrations from works of God—from mind—from adaptations—from succession of events.—Development theory—Geology—argument from *Conscience*.

IV. Evidences of revelation—possibility—necessity and probability of revelation—objections of Newman and others as to the mode of revelation.—Miracles—Prophecy—Rapid Propagation of the Gospel—Internal Evidence—undesignated coincidences.

Genuineness—Authenticity—Inspiration of the Sacred books—Replies to popular objections.

##### TEXT BOOKS USED.

Butler's Analogy; Paley's Evidences; Whately's Works on Evidence.

Examination weekly on four Lectures on Evidences—and in Church History on three.

Four Essays written during the Session by Students, and freely criticised.

No written Essays on Church History, but written examinations—attendance regular.

#### REPORT OF SENIOR THEOLOGY CLASS IN KNOX COLLEGE.

Dr. Willis conducted the Students of the 2nd and 3rd (or last) Theological years in the departments of Systematic, Biblical, Critical, and Pastoral Theology. The students were classed together in the prosecution of studies common to both, except that in the early part of the session, a separate hour was given, weekly, to the object of initiating the students of 2nd year in the elementary principles of Criticism and Hermeneutics, already gone over by their associates of the 3rd or last year.

In the systematic course the students of both years were, after some recapitulatory exercises on the part of the Seniors, carried over the concluding part of the course, which is occupied with questions on Church Government. Being a subject in some respects detailed and independent, it was competent to both classes of students alike to deal with it. Thereafter, the commencement of the doctrinal course was reverted to, and as much of the system overtaken as brought us on nearly to the part of the course at which the recapitulation in the earlier part of the session began. The prelections and examinations included the subject of the canon and inspiration, the Being and attributes of God—the Creation and Fall of Man—the covenant of works in its relation to the covenant of Redemption—the Person and Natures of Christ—the Divinity of the Holy Spirit—the Atonement, &c.

In this class Dr. Hill's system of Theology was taken as a class book, with frequent refer-

erced to the Confession of Faith however, for the sake of its singularly accurate statements and definitions.

A part of Calvin was also read, viz., that which is comprehended in the Latin Collection (one of our own proper Class Books).—The subject of Calvin's discussion is Repentance and Confession—(refutation of Papist views). In the Biblical Criticism Class, Home was used as a class book; and considerable portions of it exercised on—especially selections from those parts respecting the manuscripts and versions and the rules of interpretation. In this class the reading of the Greek Text (and occasionally of the Hebrew Bible) was a frequent exercise; the plan preferred being to read such portions as tended to throw light on the questions treated of at the time in the systematic course. In this way the critical analysis of texts came to the aid of our doctrinal expositions.

In the Pastoral Class also a part of the New Testament was read—especially the Epistles of Timothy, but these readings were alternated with lectures on the various duties of the Pastoral office.

As in former sessions, an hour each second Monday was given to Pulpit reading—and as before also, a monthly devotional exercise was held, common to all the members of the College.

Dr. Willis can report favourably of the attendance of the students, though occasionally considerable loss has still been caused to some of them by their withdrawal from Pulpit duty on Sabbaths often detaining them from one or more class exercises. Still, it seemed the aim of the students to give as regular attendance as possible, and any exercises prescribed during the session were, with few exceptions, not only performed, but punctually at their proper time.

Perhaps it belongs to Dr. Willis' department specially, to report the number ready (if God will) to be taken on trials for licence, and already indeed in some cases entered on trials. They amount to seven.

## Communications, &c.

### MISSIONARY NOTICES—CLINTON, &c.

MY DEAR SIR,—I should like in a few observations to turn attention to some of our Mission Stations. Those nearest this locality are Clinton and Grey, both of which I had an opportunity of lately visiting. Clinton is a flourishing little village some dozen of miles on this side of Goderich, with a respectable building for worship, finished outside with its spire, though temporary forms, it is likely, will be within for some time to come. And, albeit, the editor of a certain newspaper, alluded in rather a sarcastic way to its "wee tin steeple," yet many of us are rather partial to a spire, and if it should be a little one, it at least helps to beautify the landscape, and awaken a memory of the father land. A small object which would be almost unnoticed in the city of your habitation, is a thing of note in remote Huron. But leaving the steeple and passing on to graver matters, they have a Sabbath School and Bible Class, conducted by some of our people in the interval between the forenoon and evening services. The ministrations of our missionaries when the road is tolerably good, are well attended to. A list of Elders was nominated some time since and it is to be hoped, that though there may be difficulties to be got over, that this place ere long will have a settled Minister. It formerly formed part of the pastoral sphere of Mr. Foss, and well and favourably known to our Church.

The road to Grey, between holes and cross-ways is bad enough, but if the Company's land in the northern part of the Township of McKil-

lop were sold, things would improve in that respect, especially as beyond that, the road through the Government land is already cut out to the full breadth. Even in the wildest desert one may see a sweet spot now and again and there are some such, even in dreary McKillop. It is a God-made sight to see multitudes of wild flowers with their flowing drapery, the little sprinkling of a clearance in the meadow looking ground, while in the distance you notice two splendid tall pines, and beyond the hardwood bush, with its leafy green, encircled by the white blossoms of the wild plum, and, spiritually speaking, very good sights may sometimes be witnessed in the desert as the man of God in Germany has it, "sometimes sheep with the finest fleece are found in the wilderness, and the sweetest note of the nightingale may be heard from the rude copse." In the school house at Ainsleyville, the attendance was good upon the Sabbath when I was there. They are anxious for a dispensation of the solemn ordinance of the Supper and may they go on prospering. In this very sultry weather, it does one good to notice the contributions to various schemes of "Elder of the Church, as reported in your last number." I wish we may have such Elders by hundreds in our Church. "Gold and the Gospel" ought to go together, and when they do so sufficiently, the work of God will have a free course and be productive of more abundant results. The wise men presented unto the infant Saviour gifts out of their treasures, they presented gold, and frankincense, and myrrh,—they did this as well as worshipped, and it is well when worship and liberality go hand in hand. Let our schemes be well supported and let prayer be earnestly offered that God may appear in his glory, and build up more and more the waste places of our Zion.

I am, &c.,  
W. G.

Egmondville, 1857.

### ORDINATION AT ASHBURN AND UTICA.

DEAR SIR,—On the morning of the 20th of May, we found ourselves in the cars of the Grand Trunk Railroad, on our way to Whitby. On arriving at that thriving town we directed our steps to the residence of the Rev. L. Lowry, the recently settled pastor of the Presbyterian congregation there, who, along with ourselves and the Rev. Mr. McFavish had, by the Presbytery of Toronto, been appointed to attend to the ordination of Mr. Sharp, over the united congregations of Ashburn and Utica. The ordination, we learned, was to take place at Ashburn, which is about ten miles from the town of Whitby, at one o'clock. One of Mr. Lowry's people very kindly placed a carriage and horses at his disposal, and about 10 o'clock we were on our way to Ashburn. We proceeded to the house of Mr. Heron, Elder, who was expecting us, and by whom we were cordially welcomed. We could easily see from the pleasant and animated countenance of our host, that an event was near at hand in which he was specially interested. No wonder our friend was pleased, for the ardent wishes of the people of the place were about to be realized, and a pastor of their own choice settled over them in the Lord. The effort made for the support of the Minister is very creditable, and speaks well for so new a congregation. The salary promised is £150, and from what we saw of the place and people, we do not think they will fail in their promise. At Whitby, the people have a Church nearly completed, and at Ashburn a Church is also in the course of erection. After taking dinner with our worthy host, we proceeded to his huge barn, which had been prepared and put in order for the occasion. A congregation of about 200 had assembled, to whom Mr. Lowry

preached an appropriate sermon from Cor. V., 19 and 20. It was quite evident from the appearance of the congregation that all were intensely interested in the proceedings of the day. After sermon, Mr. Lowry, proposed the usual questions to the Pastor elect, which being satisfactorily answered, he was, by solemn prayer and the laying on of the hands of the Presbytery, ordained to the office of the Holy Ministry, and admitted to the pastorate of these united congregations. It fell to our lot to address the newly ordained Minister and his flock. At the close of the services the people gave their Pastor a hearty welcome. May he long be spared to break among them the bread of eternal life.

ROBERT C. SWINTON.

June, 1857.

### QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL—PICTON.

Average number of scholars in attendance.	73
do. do. absent.....	30
do. do. on roll .....	107
Number admitted.....	22
Number left and gone to other parts of Canada, and to Scotland.....	6
No. on roll at commencement of quarter ....	96
do. do. end do. ....	114
Number of teachers admitted .....	2
do. do. left .....	2
Visits paid to families .....	90
do. do. not going to school....	18
Superintendent.....	1
Librarian.....	1
Number of Teachers .....	12
BIBLE CLASS.	
Number on Roll .....	33
Average Attendance.....	20
Number attending Sab School....	114
Do. do. Bible Class....	33
— 147	

### KEENE—EFFORTS OF LADIES TO PAY OFF MANSE DEBT.

For some time past we have had a Sewing Society in connection with the congregation, and some sales, the proceeds of which were devoted to the various religious objects. Our ladies had resolved to have another late in the fall, but thinking that the present might be a good season for their sale, they set themselves to work with all energy during the week. On the morning of the 13th, in a new building in the village, kindly granted to them by George Read, Esq. In their display there was a regard both for the outer and inner man. There was the staff of life for the inner man, of every shade and variety, including palatable *temperance drinks*, not the least acceptable, considering the burning heat of the day. For the outer man their was the same adaptation. There was apparel suited to the doll, the child, the young man, the blooming maid, the father and the old matron. All the articles were disposed of, and although the time was so short for making preparation for the sale, it was found in the evening that the proceeds were over £30. This, I believe, is to go to liquidate the debt on the Manse, which is now almost completed, and into which the inexorable claims of the contractors will not allow the pastor to enter until the debt is paid. The day ended happily all pleased with the kind social intercourse enjoyed during the day, and with the result of its proceedings, and above all, happy that they were engaged in a good work, a work that will tell upon the permanence and stability of gospel ordinances here. I am sure that the females in the evening, although feeling jaded with the labours of the day, felt encouraged, and went home determined to persevere in the good work. This is right. Female piety and devotedness in a congregation is just its life,

and where there is no female activity or devotedness in a congregation its piety must be low. As in the family the female head is generally the index of its piety, so in the Church, congregational piety and prosperity depends upon the piety of its females. It was said by a distinguished character that the thing which France wanted for its prosperity was *mothers*, and so it is mothers in Grace which will secure the prosperity of the Church. May the mothers in our congregation here be more devoted to God, may this be the case throughout our land, then God shall bless us, then shall there be a time of revival from his gracious presence.

F. A.

## ORDINATION AT WEST PORT.

We have had an interesting settlement in a new field within the bounds of the Brockville and Ottawa Presbytery. The Rev. Archibald Crawford has been ordained and inducted to the charge at West Port and Newboro'. These places lie on the Rideau Canal. They are both considerable villages, beautifully situated, and surrounded by a good agricultural country. The Presbyterian population, though not large as yet, is very influential in that quarter of the country.

The ordination took place on the 8th July. The Rev. Mr. Smith preached and presided. The Rev. Mr. Duncan delivered an excellent and weighty address to the pastor, and the Rev. Mr. Melville addressed the people in an appropriate and effective manner. The church was well filled with an attentive and interesting audience. After the ordination services, we had cakes and that temperate beverage, water, with some pleasing addresses. The Rev. Mr. Melville, Mr. James Breckenridge, Elder from Brockville, and Mr. Smith, delivered short addresses. The meeting broke up in the best spirit, and every one seemed highly gratified with the services of the day.

The settlement is cordial and unanimous. The people have had their eye upon Mr. Crawford for some considerable time, they have been earnestly desirous that he should be placed amongst them, and now that the pastoral tie has been formed between them, they feel that their church will be enlarged and flourish. They are an enlightened congregation, composed of that class of people among whom a minister finds pleasure in labouring, and from whom he gathers a stimulus to discharge with growing devotedness his ministerial duties.

They have no church as yet of their own. This want, however, will soon be remedied. They intend to proceed immediately to the erection of a church, and there is little doubt but that the villages of West Port and Newboro' will speedily be graced by that most comely and endearing of all objects in the scenery of a country, a Presbyterian Church and a spire.

The field is a new one. Mr. Crawford is our first ordained minister in that district. The Church will take its tone and character from the minister. Its formation and upbuilding, under God, are in his hands. He enters on no other man's labours—it is ground untried and untilled before. The prospect is excellent. Mr. Crawford is the right man for the place. The people are warmly attached to him. By his Bible classes he is engaging the affections of the young. The congregations at the different places are growing every Sabbath. In different outlying stations, when Mr. Crawford has preached, the attendance has been most encouraging. The friends are exerting themselves for the support of Mr. Crawford in his work. It is not invidious to mention the name of John Draffin, Esq., of Newboro', who all along has proved himself a warm friend of our church there, and who is a host in himself.

This, in short, is a most interesting and en-

couraging settlement, and one which we trust, in the hands of God, will be the means of consolidating and enlarging our Zion in that place, of diffusing Presbyterian principles, and of augmenting the number of Zion's disciples.—*Con.*

## Office of Ecclesiastical and Missionary Record, &amp;c.

The Office of the *Record* and of the Schemes of the Church, will now be found in Yonge Street East-side, second door from Richmond Street.

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

All communications connected with the *Record* and the several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

## TO CORRESPONDENTS.

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

## The Record.

TORONTO, AUGUST, 1857.

## DR. DAVIDSON AND HIS DOCTRINAL VIEWS.

Dr. Davidson, Professor in the Lancashire Independent College at Manchester, has been for years well known by name to Biblical Students. For some time his orthodoxy has not been above suspicion. The charges against the soundness of his views have, of late, assumed a more definite shape, especially since the publication of the late edition of Horne's Introduction, one of the volumes which had come out under the editorial care and revision of Dr. Davidson. His fellow laborers, Mr. Horne and Rev. Dr. Tregelles, disowned the views which were set forth by Dr. Davidson in the second volume of the work, and the result was that the publisher found it necessary to withdraw that volume from Mr. Horne's series, and publish it as a separate work of Dr. Davidson.

It was chiefly on the subjects of inspiration and the doctrine of the Trinity that the views of Dr. Davidson were regarded as unsound. A Committee of Investigation was appointed by the subscribers to the Lancashire Independent College, to report upon the alleged departure of Dr. Davidson from the orthodox faith. This Committee in due time reported, acquitting Dr. Davidson of all fundamental and intentional error, deprecating certain expressions in his work, and recommending him by suitable explanations to clear himself of the charge of unsound doctrine which had been brought against him.

In accordance with this recommendation, Dr. Davidson has lately published a pamphlet of "Facts, Statements, and Explanations." The Committee of the College, after lengthened

discussion, and also conference with Dr. Davidson, have passed by a majority, a resolution in which it is stated that "the Committee are constrained with deep regret to declare that without questioning the sincerity of his profession, the explanations are, in their judgment, far from satisfactory, that while several material concessions have been made, and misapprehensions removed from some points, yet in the main, the most formidable objections are rather passed over than fairly met, and great doubt, and uncertainty, at least, left on matters of essential importance; it is, therefore, their painful duty to state that on the ground of these grave faults, and the rashness which he still exhibits in dealing with Divine truth, their confidence in him as a Professor in this institution, is greatly shaken, and that they view with serious apprehension the effect of his influence and teaching on the Students committed to his care."

We rejoice at the fidelity manifested by the Committee in the matter. The doctrines in question are too important and vital to allow of any uncertainty, or equivocation in the holding of them, especially on the part of a Professor in a Theological Institution. Dr. Davidson alleges that his views are not essentially different from the doctrine held by the Evangelical Church on the subject of the Trinity. He objects to the use of distinct persons in the Godhead, as a phrase liable to be turned against Trinitarians, and speaks of *three eternal distinctions* in the Godhead, but denies that he has written in opposition to the distinctions of persons in the Godhead.

On the subject of inspiration the views of Dr. Davidson are more palpably dangerous and unsound. He asserts that inspiration does not necessarily and always imply suggestion by the Holy Spirit, and hence an unmerciful sentiment may find entrance into a canonical work. He holds that inspiration admits of degrees, and that hence it necessarily partakes of imperfection. His views of inspiration are brought out prominently in his statement of the principles on which the imprecatory Psalms, such as 55th, 69th, and 137th, are to be interpreted. According to the views of Dr. Davidson, these Psalms are not *prophetical* utterances, nor *judicial* utterances, but the utterances of *private feelings*, which, in his judgment, do not accord with the morality of the New Testament. But such a view does away with inspiration altogether, and to use the words of a writer in the *New York Independent* "sets up the moral sense of an individual, say of Dr. Davidson himself; as the final umpire between the Old Testament and the New as to their relative inspiration. The New Testament, argues Dr. Davidson, lays down a certain code of morality. In my judgment, the language of David towards his enemies cannot be made to harmonize with that code; therefore these imprecatory Psalms were not inspired. On such a principle, we see not how any theory of inspiration can be maintained."

In one point, it appears that Dr. Davidson



has the better of Mr. Horne and Dr. Tregelles. It was stated on the part of Mr. Horne and Dr. Tregelles, that they had, while Dr. Davidson's volume was passing through the press, remonstrated repeatedly against passages which they regarded as objectionable. According to Dr. Davidson's declaration, his connection with the work was unsought on his part, and he agreed not to revise the second volume, but to "re-write, it just as if writing a new work on his own account, while there were only two instances in which Mr. Horne wished certain alterations to be made."

One thing strikes us as showing the practical working of the independent system. Serious fault is found with Dr. Davidson, the confidence of his brethren is shaken, and their fears are excited as to the influence which he may exert upon the Students under his care. A hint was given about resignation, but the hint was not taken, and Dr. Davidson occupies his position, and, we presume, still disseminates his peculiar views among the Students of the Independent Body. This is certainly independence with a vengeance. (Since the above was in type, we have heard that Dr. Davidson has resigned.)

#### THE SPECIAL WORK OF A GOSPEL MINISTRY.

When our Ecclesiastical year has closed, and our Synodical Assembly has passed over comfortably and harmoniously, as has been the case this season, there is a tendency to indulge a spirit self-complacency, as if things were going on smoothly and pleasantly, and as a church, we were enjoying prosperity. But it cannot be too urgently pressed on the hearts both of ministers and people, that the great object to be sought is not the mere prosperity of our Ecclesiastical arrangements, or the mere increase of our numbers, or our growing influence and weight in the community. We are failing in the accomplishment of the first object of a church of Christ, if we are not seeking the conversion of souls, and the advancement in grace and holiness of the members of Christ's Church. Our people must feel this. We fear that some, like the Jews in ancient times, are satisfied with the mere possession of privileges. They are satisfied simply to see and hear their minister in the pulpit on the Sabbath, forgetting that the word which they hear will be to them a savour of life unto life, or of death unto death. Ministers too, may sometimes be so overborne with their round of arduous duties, as to lose sight in a measure of the great object they are to aim at, viz: the salvation of perishing souls. The more that there is on the part of both ministers and people, a simple looking for the power and influence of the Holy Spirit, the more fully will the great object of the church be fulfilled. We undervalue not good organization, and harmonious ecclesiastical action, but the salvation of souls should be our great work, and the best ecclesiastical or congregational organization will not make up for spiritual leanness and barrenness.

The concluding address of the Moderator of

the General Assembly of the Free Church contains so many admirable thoughts on this subject, that we cannot refrain from giving to our readers the following extract:—

"We have not the gift of tongues and the power of working miracles. But it was not by these that men were converted in the times of primitive Christianity. For very many heard the tongues, and witnessed the miracles, and opposed and blasphemed the more, instead of being converted. Everything, through which the triumphs of the gospel were achieved in pentecostal times, remains to the Church, and belongs to her in all ages. The truth of God, which may be briefly summed up in the expression, 'The doctrine of the Cross,' and the Holy Spirit—it was by these that such multitudes of sinners were reconciled to God—the doctrine of the Cross, the instrument—the Holy Spirit, the sole power—working the great change. The doctrine of the Cross then preached is the very same that we now have in the Scriptures; and there is not one word of the Holy Spirit being to be withdrawn, or of His power being to be restrained, as Christianity spread over the world. On the contrary, our Lord, when He promised the Holy Spirit to His disciples and Church, said that He should abide with them for ever. The gift of the Spirit, to convince the world of sin, of righteousness, and of judgment—to quicken and give spiritual life to sinners, and to sanctify believers, is a permanent gift to the Church.

"With such a warrant to expect a large and glorious work of the Holy Spirit in every age and period for the conversion of sinners, corresponds many a bright page of the Church's history. There are dark leaves upon leaves in the volume of that history, but there are bright pages intermingled. I go not very far away for them. Follow George Whitefield, John Wesley, Howel, Harris, Charles of Bals, Rowland Hill (I might mention a host of others), in their preaching salvation by Christ crucified to perishing sinners. Did they expect no more fruit from their preaching than we expect from ours? Would they have thought that it was all right if they had had as few conversions following their preaching as we have? Or go back to the earlier times of our own Church—for I speak not, though I might, of our own Church in later years. How was it with her, under the preaching of Livingston at the Kirk of Shotts, or under the ministry of McCulloch at Cambuslang, of William Guthrie at Fenwick, of David Dickson at Irvine, and of John Welsh at Ayr? Of Dickson it is recorded that under his ministry multitudes were convinced and converted; that people under exercise and soul-concern came from every place about Irvine; that he had sermon every market-day for the country people resorting to the market, who crowded to hear him, and filled his church as on a Sabbath-day, that in a large hall in his house in Irvine there were often numbers of serious Christians waiting to converse with him. And yet, with all this life among his people, and fruit from his ministry, Dickson was wont to say that the vintage at Irvine was not equal to the gleanings at Ayr in John Welsh's time. And if these things be so, then why so little of all this among us now? Ah! we may well ask why. What was the power that converted men in pentecostal times;—or when Welsh, or Dickson, or Livingston, or Whitefield preached? Was it the eloquence or reasoning of the men who spoke? Was it the truths which they declared? It was neither the one nor the other. Eloquence never made a dead soul become a living soul. Truth, even God's own truth, never wrought that great change; for though that truth be good seed, it must needs be quickened. The Holy Spirit was that power; all God's children are born of the Spirit.

"It is not to be thought that I estimate lightly intellectual power, or the fruits of laborious study, in those who minister in the gospel of Jesus

Christ. I utterly repudiate the idea of having the pulpit occupied by intellectual feebleness or uneducated ignorance. Talent, and learning, and eloquence, are most desirable, and to be highly prized, provided they do not constitute the whole of the preacher's equipment. It is well to consider what is power and what is weakness in the pulpit. Your magnificently intellectual, closely-reasoned discourse, and your glowing eloquent oration, have riveted attention, and furnished an intellectual treat; but if they have not convinced one sinner of sin, nor converted one soul to God, of all you eager, listening, admiring crowd of immortal beings, they were but mere trifling afar off, and can only be looked upon as utterly feeble and inefficient in regard to the great and glorious end that preaching is intended to serve. Thomas Chalmers, with all his mighty intellect and fervid eloquence, was a feeble minister of the gospel till he was born of the Spirit, and endowed with power from on high. It is the large manifestation of that which is fitted to do the work that is to be done by him who speaks from the pulpit, that is to be called power in the pulpit; as it is just the absence of it that is to be called weakness. Sometimes we have common truths and stale remarks addressed to congregations with all propriety of manner, Sabbath after Sabbath, and the people dead, uninterested, wearied exceedingly under the infliction. Sometimes we have unspiritual, but ingenious, active intellectualism, or eloquent declamation, interlarding the intellect, or pleasing the taste of the hearers. Let the speaker, in such instances, but receive the Holy Spirit, so as to speak in the demonstration of the Spirit and with power, and what a change you would witness in the man, in the manner, and in the effects produced!

"If these things be so, Fathers and Brethren, thence comes the vastly important question, Whence or how is this spiritual power—this endowment of the Holy Spirit—to be obtained? It comes not by nature. Education cannot give it. These may fill our pulpits with cultivated, clear, powerful, bold intellect, or with glowing eloquence, but with nothing greater or better. The Holy Ghost is the gift of God. But, though the free gift of God, given according to his sovereign will, there is an important sense in which they who receive this precious gift have to do with the abundant obtaining of it. First, there must be belief that it is according to the will of God that His ministers be abundantly endowed with the Holy Spirit. There must be a clear, deep, solemn conviction and feeling of this. Then there must be a waiting for this gift, as the little Church at Jerusalem waited after the ascension of the Lord. Having received the promise of the Spirit and the command to tarry at Jerusalem till they should be endued with power from on High, they all continued with one accord in prayer and supplication. Ten days they thus waited, prayed, expected, believed. It was a waiting with minds earnestly exercised, longing, entreating, believing that the promise would be fulfilled—not a waiting that lays aside all earnest care about the thing waited for—not a praying for it with more than half a doubt whether the prayer will be answered. You do not doubt that the first preachers of Christianity were men of faith and prayer, and that their preaching converted multitudes. All the ministers whose preaching has turned many to righteousness have been men of faith and prayer. John Welsh prayed the third part of his time, and was unwearied in study. He would often spend whole nights in prayer. It is through such faith and prayer that men are filled with the Holy Ghost—they are endued with power from on High. If we have not received this power, then the question is worthy of consideration, Why have we not received it? Have we searched out, and with a strong and lively faith believed what the Word of God teaches regarding ministers being filled with the Spirit? Have we prayed for the gift of the Spirit as those ministers prayed whose preaching has been so powerful in

convincing and converting sinners? When we think of our closet exercises, of the nature of these exercises, and of the time we spend in them, do we not see the reason why we have only a little strength?

#### INDUCTION OF REV. W. GREGG.

On the evening Wednesday, 8th ult., the Presbytery of Toronto inducted the Rev. W. Gregg as Pastor of Cooke's Church, Toronto. The Rev. R. F. Burns preached, Rev. Thomas Lowry presided at the induction and addressed the Pastor, and the Rev. John McTavish addressed the congregation.

The congregation was large and attentive and listened with earnest attention to all the services.

We heartily congratulate this congregation, tried so severely as they have been during their brief but eventful history, on the settlement of a minister so fully qualified in every respect for the work of the ministry in a city like Toronto, and we trust the bond of connexion between Pastor and People may be permanent and happy.

We may observe that the congregation at Belleville presented a very gratifying address to Mr. Gregg on the occasion of his leaving, and accompanied it with a purse containing seventy five pounds.

#### SYNOD OF FREE CHURCH IN NOVA SCOTIA.

This Synod lately held its annual ordinary meeting. The business appears to have been more than usually interesting.

A Deputation appeared from the Presbyterian Church of Nova Scotia, and addressed the Synod, chiefly on the desirableness of union between the two Churches. Several members of the Synod spoke, and generally expressed themselves as friendly to union. The cordial thanks of the Synod were voted to the deputation.

The subject of a Foreign Mission engaged much of the attention of the Synod. India was proposed as the field of Missionary operations, in connexion with the Free Church, and the New Hebrides were also proposed, but it was ultimately unanimously agreed that some portion of the Turkish Empire be selected as the seat of the Mission, which is to be carried on in connection with the Free Church, and that the young Greek now studying at Edinburgh should be chosen as their Missionary, should he be approved of by the sub-Committee of the Foreign Mission Committee at Edinburgh.

A full report was given regarding the College and Academy. It appeared that during the year £1039 had been collected for the Protectorial Endowment Fund, the entire sum invested being nearly £5,600. The sum of £55 had been distributed in bursaries among the Students from Cape Breton. Five Students had attended the Theological classes, and twenty-five had attended Professor Lyall's classes.

The subjects of the Home Mission, Popery,

Temperance, and several other important subjects were under the consideration of the Synod.

#### INDIA.

We call attention to an interesting letter from Mr. Stevenson, which appears in another column.

The recent intelligence from India is of a peculiarly distressing nature. Serious revolts had taken place among the native regiments, and at Delhi the European inhabitants had been almost entirely cut off, and a native Prince proclaimed Emperor. Letters having reference to this serious disturbance have appeared from Dr. Duff and Dr. Wilson. May God shield his servants, and, in his Providence, may peace be soon re-established.

#### SYNOD OF PRESBYTERIAN CHURCH OF NOVA SCOTIA.

This Court met at Synod on the 11th June. There were present thirty-one Ministers and twenty Elders. The Rev. G. Patterson was elected Moderator.

A Committee from the Synod of the Free Church in Nova Scotia appeared and addressed the Synod. A resolution was adopted welcoming the appearance of the delegates, and expressive of a desire for cordial union between the two bodies.

#### SYNOD OF PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

This Synod met at St. John, on 17th June. There were sixteen ordained Ministers present, and eight Missionaries and Elders. The Rev. Mr. Law was unanimously elected Moderator.

A report was given with reference to the erection of the Educational Institution, Woodstock, and a Committee was appointed to receive conveyance of the property in trust for the Synod.

A Committee was appointed to prepare a draft of a Widows' fund scheme. A Committee was also appointed on the subject of union with the Free Church of Nova Scotia.

The subjects of Sabbath Observance, Manses, a code of discipline, &c., engaged the attention of the Synod.

#### CHURCH OF ENGLAND—ELECTION OF BISHOP FOR DIOCESE OF LONDON.

For several months past a good deal of excitement has been felt among members of the Episcopal Church with reference to the selection of a Bishop for the new Diocese of London. The election has now taken place, and, although only indirectly interested in the result, we cannot refrain from expressing our satisfaction at the result. The Bishop elect, the Rev. Dr. Cronyn, of London, has been long known as a minister who takes a hearty interest in the Bible Society, and other institutions of a kindred nature. We trust he may be enabled to pursue the same faithful, and uncompromising career in the influential sphere which he will now fill.

AMERICAN TRACT SOCIETY.—Our readers will remember the action adopted by the late annual meeting of the Society, consequent upon the report of the Committee of Investigation. It was understood that the result would be that a Tract on the subject of Slavery would be issued by the Society. No such Tract has, as yet, appeared, and recently a document has been issued by the Secretaries, addressed especially to the Society's Colporteurs, Superintendents, Agents, &c., throughout the Southern and South Western States, apparently with the view of preventing any apprehension as to the adoption of any anti-Slavery course. This looks too much like courtting the favour of the South, and farther, it appears, very like tampering with the solemnly adopted Resolution of the Society.

EXPLANATION.—We have received several communications, expressing surprise at the Orange Festivities of the 13th July being celebrated in George Street Church, and asking explanation. The explanation is simple:—the Church has been sold to an Orange Lodge, and the second Presbyterian congregation have merely the temporary use of it as they formerly had of St. Lawrence Hall. Of course in these circumstances, they cannot be held responsible for the various meetings for which it may be used.

EVANGELICAL ALLIANCE.—There was lately held, in the palace of the Archbishop of Canterbury at Lambeth, a meeting of individuals of various denominations, to consult regarding the approaching Berlin Evangelical Alliance. At the close of the meeting, prayer was, at the request of the Archbishop, offered up by a Wesleyan Minister. It is pleasing to see the progress of Christian Union.

REV. THOS. ALEXANDER.—We have already noticed the return of Mr. Alexander to this country. Since his arrival he has been preaching in Ramsay, Belleville, Kingston, and spent one Sabbath at Coldsprings, which formed part of his charge before leaving Canada. Mr. Alexander has received a hearty welcome from many old friends.

DEGREES CONFERRED.—We observe with pleasure that the Rev. John Bonar of Edinburgh, Convener of the Colonial Committee has received the degree of D. D. from Rutgers' College, U. S., and that the same degree has been conferred by the University of New York on the Rev. John Jennings of Toronto.

NEW MARRIAGE LAW.—We shall publish in our next number the New Marriage Law which has recently been passed by the Provincial Legislature. Ministers of the Gospel, will, of course, receive copies of the Act otherwise.

THE RECORD.—Unavoidable causes have occasioned some delay in the publication of this and the last number of the Record. It is hoped that there will be no delay in future.

GENERAL ASSEMBLY (N. S.) OF THE  
PRESBYTERIAN CHURCH IN THE  
UNITED STATES.

## DISRUPTION ON SUBJECT OF SLAVERY.

We give the following account of the action of the Assembly on the subject of Slavery, and the results of the action, somewhat abridged from the columns of the *American Missionary*. We believe that this is only the beginning of important movements with reference to the subject of Slavery. We trust the time may soon come when the Churches in the United States generally shall assume a more decided and unequivocal position in regard to Slavery than they have hitherto occupied:—

The late meeting of this body at Cleveland, commencing May 21, was, as anticipated, an interesting and important one; in its results, the most important, we think, of any ever held by it.

The discussion of the subject of slavery and the relation of the Presbyterian Church to it, constituted the principal feature of the meeting. Twenty-seven memorials from nine different States, all but one non-slaveholding, were received and referred to the Committee on Bills and Overtures. The report of this Committee was made by Rev. Dr. Allen of Cincinnati, Monday afternoon, May 25. It did not satisfy any one, with the exception perhaps of Rev. Mr. Wallace from Philadelphia, a member of the Committee, who apologized for his Southern brethren, and attributed moderate views, that were afterwards repudiated by nearly or quite every Southern member of the Assembly.

The position of the Southern Churches on this subject was presented by Rev. T. H. Cleland, from Kentucky, in a paper having the signature of twenty members. They "do not believe that the system of American slavery, as an appointment of God, stands precisely, in all respects, upon the same footing as the family relation"—or that it was from the beginning; but that it stands in the same category with that relation, in the fact that it is ordained of God, for *were* purposes, to be overruled for his glory in the elevation and final redemption of the African race, and in the fact that, like the family relation, it is a subject of Divine legislation. They use the following explicit language:

"When we say that the slaveholding relation is right, we do not mean to say that every system of slavery is right, as it may have existed in other ages and in other countries, but only as it now exists with us, and under the circumstances in which we are now placed. When we say 'it is right' for our churches to hold slaves under the present circumstances, we mean to say that they are acting consistently with the spirit and letter of the Gospel in so doing. And were we to assert the contrary, as the resolutions under consideration would have us assert, to wit; that we hold slaveholding to be wrong, it would place us before the world as destitute not only of the spirit of Christianity, but as being bereft of every principle of moral honesty."

This is the most unqualified, shameless justification of American slavery, a system justly characterized by Wesley as "the vilest that ever gaw the sun," that we recollect ever to have heard as emanating from any number of professedly Christian men.

Professor Allen's substitute to the Committee's report, amended by Mr. Kendall, and finally adopted by the Assembly, asserts that the Presbyterian Church has, from the beginning, maintained an attitude of opposition to the institution of slavery, quotes its declarations given at various times, from 1787, to 1859, and says:

"Occupying the position in relation to this

subject, which the framers of our Constitution held at first, and which our Church has always held, it is with deep grief that we now discover that a portion of the Church at the South has so far departed from the established doctrine of the Church in relation to Slavery, as to maintain "it is an ordinance of God," and that the system of Slavery existing in these United States is Scriptural and right. Against this new doctrine we feel constrained to bear our solemn testimony. It is at war with the whole spirit and tenor of the gospel of love and good will, as well as abhorrent to the conscience of the Christian world. We can have no sympathy or fellowship with it; and we exhort all our people to eschew it as a serious and pernicious error."

This paper was adopted by a ye and nay vote of 126 against 26—two not voting. Subsequently, twenty-two Southern ministers and elders, headed by Dr. Ross,—himself once a slave—entered a protest against this action, because past General Assemblies, while asserting that the system of slavery was wrong, have "affirmed that the slaveholder was so controlled by State laws, obligations of guardianship and humanity, that he was, as thus situated, without censure or odium as the master."

A Committee of ten, four of whom were from the Southern churches, was afterwards appointed, "to confer on the subject of slaveholding, and the peace and harmony of the church. . . ." Of this Committee, two had signed the protest, and subsequently they, with another member of the Committee, signed the call for a convention to form a new Assembly.

After the close of the Assembly, the Southern delegation issued an address. They declare the action of the Assembly to be such a violation of the constitution of the church, as to render their adherence to it undesirable and impossible; also, that there is so much of the abolition spirit prevailing in other churches of the same standard of faith, that they cannot expect peace on this subject by uniting with them.

They wish to form an organization which shall not be liable to any other division from this exciting subject; they therefore invite all Presbyterians, from all sections of the country, to meet in convention in the City of Washington, on the 27th day of August, 1857, for the purpose "of organizing a General Assembly in which, it will be distinctly understood, the subject of slavery will not be introduced."

Rev. Dr. Burns.—We referred to the favorable reception which had been given to the Rev. Dr. Burns, and the Rev. Mr. Fraser, by the late General Assembly of the Free Church. The following extract will show what sort of reception Dr. Burns received from his old friends in Paisley.

Rev. Dr. Burns in Paisley.—This reverend gentleman, who is at present on a visit to this country, in the prosecution of a mission in connection with the Canadian Church, has been during the past week in Paisley—for about thirty years the scene of his active ministerial labors.—On Sunday he preached twice in Free St. George's, his late place of worship, the building being filled by his former hearers, and many of his friends and admirers from all the religious denominations in town. The services were of a peculiarly interesting character. At the close of his eloquent discourse in the forenoon, the reverend Doctor referred in teaching terms to his former connection with Paisley, and the lively interest he had in it, and would ever continue to feel for its welfare, temporal and spiritual.—On the changes which had wrought since his departure from among them, the doctor spoke most feelingly. The admission in the forenoon was by ticket, to secure accommodation to the congregation proper; but in the evening, nearly an hour before the beginning of the service, a crowd

sufficient to have filled the building twice over had assembled outside, and disappointed crowds turned away, and wait another opportunity of listening to a man who was honored and revered by all while he lived among them, and whose departure was looked upon as a severe loss to the community at large. Although twelve years have elapsed every one was surprised to witness the freshness and vigour still retained by the venerable doctor, little bodily decay having been sustained by him."

Several articles have to be omitted owing to the amount of space occupied by the Synodical Reports, &c.

THE MINUTES.—Parcels of the Minutes will be forwarded without delay to all the congregations.

ALLANVILLE.—The Rev. John Irvine has been inducted as Pastor of the Congregation at Allanville.

HARRINGTON.—The Rev. W. Meldrum, formerly of Vaughan, has been inducted into the pastoral charge of the congregation at Harrington.

## Missionary Intelligence.

## LETTER FROM REV. G. STEVENSON.

BANGORAH, April 17th, 1857.

My Dear Friend,—Since I last wrote you the Bengali year has come to a close. The last month of the year coincides with the latter part of our March and the former part of our April. On the three last days of the year, the most cruel and deluding of all the Hindoo festivals annually takes place. It is in honour of Shiva the Destroyer, and is signalized by the public exhibition of practices alike shocking to humanity and revolting to Christian feeling.

I went along with my fellow-labourer, Barkuntha Nath De, to the neighbouring village of Bangong, to witness the two closing days of the festival, or as it is called by the natives the Dourga Poojah. The principle which actuated me was that of which the Prophet speaks in Lamentations iii. 51: "Mine eye affecteth mine heart." I wished to have my heart drawn out in deeper compassion for the perishing multitudes around me, and in more enlarged commiseration for their miserable condition. In relating shortly what I witnessed, my desire and prayer is that this may be the effect produced on those who read the account.

On the evening of the second day of the festival, I went to witness the inhuman and abominable custom of boring the different parts of the body; and on arriving at the place where this horrid cruelty was practised, I saw one man holding an iron bar in his hands, and on looking more narrowly I perceived that his tongue was slit, and that the iron bar was put through the incision which had been made in his tongue. In this dreadful state, the man enduring the most racking pains, was moving on amidst a dense body of people who appeared gratified with the horrid spectacle. Turning away with heart-lathing from this sight, my attention was next arrested by the sight of several men, amongst whom were two boys apparently of fourteen years of age, with squares driven into their shoulders from which the blood was seen to flow, and judging by the anguish depicted in their countenance, the pain endured by these wretched victims of cruel superstition must have been extreme. Around these sufferers, and marching in procession, with them, was a band of musicians, who with tom-toms and drums, kept up a dreadful noise. Close to this group I saw another revolting sight—a man

lying on a bed of thorns, and carried in this fearful state of suffering on the shoulders of four men. I was glad after witnessing these distressing sights to turn away breathing the prayer in Psalm lxxiv. 30: "Have respect unto the Covenant, for the dark places of the earth are full of the habitations of cruelty."

On the next morning—the last day of the Bengali year and the great day of the festival, we went again to the village of Raugong, and there saw the Churruck swinging. Before the swinging commenced, I took my stand beside one of the temples of Shiva, and saw one company after another bringing baskets of flowers and fruit, which they placed upon the image of Shiva. I also witnessed the sacrifice of a goat and two kids which were offered as an expiation in behalf of those who were about to take part in the swinging. I then beheld the Sannuasis (as they are termed) before their backs were pierced with the hook, stand before the temple, and in the presence of the Brahmans, with closed eyes and clasped hands, join in prayer. Then they bent forward, and a smith after feeling the back of each with his hand several times, so as to get the right place, lored the back with a sharp hook. Whereupon the wretched Sannuasi was led to a large pole of about twenty feet in height to which a cross beam was attached, and after being tied with ropes to one end of the transverse beam, was raised to the top of the pole, twenty feet at least above the ground. The cross beams were then set in motion, and the miserable devotee described a painful circumference around the upright pole for about the space of twenty minutes, supported only by the hook in his back. When taken down the blood was seen to be streaming from the lacerated back, and the wretched man appeared completely exhausted. I saw no fewer than four individuals performing this painful and degrading ceremony, and I left the place long before the inhuman rites had terminated. The place around the swinging tree was a scene of great excitement and uproar. Several of the swinging Sannuasis held in their hands baskets full of sweetmeats which they threw down to the gaping crowd beneath. All the time of the swinging there was a horrid din of deafening tom-toms, which was most grating to the feelings. But looking at the crowd of people, amounting to several thousands, the sight seemed to yield them no little gratification.

Who is there that will not join in the prayer that the time may speedily come, when all these cruel and bloody rites will give place to the peaceful and blessed religion of the Lord Jesus Christ, and that instead of the crowds which I had seen gathered to witness such cruel and debasing rites, there may be yet witnessed by me the pleasing spectacle of an equal number gathered to listen to the joyful sound of the gospel which proclaims, "Glory to God in the highest; peace on earth and good will to men."

As the Synod will be close at hand when this letter reaches you, I may mention shortly the state of the Mission here.

1. We are engaged in the great work of preaching the gospel to the heathen in their own tongue by the best of all agency—that of a thoroughly educated native ministry, which by the grace of God has passed through severe trials. Three times in the week I accompany Baikuntha to the surrounding villages where he preaches, and at the close I add a few words occasionally, which he interprets. Frequently upwards of 100 people listen, and that most attentively, to the close of the services. We may say in the words of Scripture, Acts xiii. 49: "The Word of the Lord was published throughout all that region."

2. I have every week visits from English-speaking young men, with whom I converse about the Christian religion, and Baikuntha has visits of both old and young with whom he

converses in their own native tongue on the truth as it is in Jesus.

3. We opened a Bengali school on the 1st of April which is attended by upwards of twenty scholars. Dr. Check has kindly fitted up one of the out premises which we use as a school room. I have engaged a teacher at the rate of six rupees a month, and if the school increases we will require another teacher. The present teacher is a heathen, for no other is to be had here; but Baikuntha opens the school with prayer, and exercises a superintendence over it.

4. Mrs. Stevenson and myself are busy studying Bengali with Baikuntha, having dismissed the Moonshes when joined by Baikuntha. We are thus preparing ourselves for speaking to the people around us in their own native tongue the blessed Gospel. But in this hot season, the thermometer standing at 93° in the shade, we find it very hard work to study much. The wind during the day is as hot as the flames from a furnace.

I have only heard from you once since coming to India, and am now longing much to hear from you again. I have not yet received any *Records* or Ecclesiastical Intelligence from you, but I hope to receive them soon.

There is much to try our spirits, living as we do in the midst of a heathen people, and in an enervating climate. Let us have your prayers and those of the Lord's people, that grace may be given us to glorify God among the heathen, and to have God's presence with our souls, as well as His blessing on our work.

With kindest regards to all enquiring friends, I remain,

Yours in the Gospel of Christ,

GEORGE STEVENSON.

#### PATAGONIAN MISSION.

Extracts of a letter from the Rev. J. F. Ogle, dated Stanley, November 16. Mr. Ogle went out from England with a missionary party in June last, but while his fellow-missionaries proceeded to Keppel Island, he remained at Stanley, whence he writes, giving an account of the first missionary communication with the Patagonian Indians:

"In my previous letter I have described a journey made across the island of Stanley, in October last: It was my first missionary work to visit a settlement of Spaniards and South American Indians, made for the purpose of taking care of the land and hunting the wild cattle, which are the only tenants of some of these islands (the Falklands.)

"I found there thirty men of different nations, with families; and preached on the Sabbath to a mixed congregation, (Spanish people on one side, and Scotch, Irish and English on the other,) partly in Spanish, but chiefly in my own tongue. The people seemed very much pleased, and, I hope, benefited. Among the Spaniards were Patagonians, Portuguese, Guarani, and Canary Islanders.

"Every thing is done on horseback in these farming settlements. The men are splendid riders, and have an air on their fine horses which would astonish you, for they seem black, unsoiled savages when on the ground. They understand the Spanish language. That Sunday night was most interesting to me. My quarters were in a low house on the coast. There, in a kitchen half full of firewood, without furniture or pictures, lay a Patagonian by the fire, his broad features and immense shoulders half covered by this cloak. Two or three others came in and roasted meat and made their evening meal. I took a beautiful tract in the exceeding love of Jesus in lying for poor sinners, and sitting on a log by the fire, I read it aloud. Presently the poor Patagonian uncovered his face and lay awake, looking fixedly on me. I did not address him, but went on

reading the Spanish tract aloud.—Thus I preached the gospel for the first time to a native of the very tribe we came to seek out as 'lost sheep of the house of Israel.'—The next day I rode with this man and talked with him as well as I could in Spanish—told him I came to preach to his countrymen, which he said was good; and that it was good to know God, who is the Creator, the Preserver, and the Saviour of all men.—He took more pleasure, however, I fear, in his fine horse, which is his only possession of value, and wanted to know what sort of horses we have in England," &c.

#### AMERICAN MISSIONARIES IN PERSIA.

For twenty years past the missionaries of the American Board of Commissioners for Foreign Missions have been quietly and successfully engaged in missionary labours among the Nestorians in Persia. The seat of their missions is the province of Oroomiah, where the Nestorians chiefly reside.

During this period the entire Bible has been translated and published by them, as well as many other good and useful books. The language of these publications is that which is commonly spoken by the Nestorians of the present day, a language which had never been written before the missionaries went to those parts.

Schools and seminaries of learning have been established in every part of the provinces, in which many hundred of Nestorian children and youth of both sexes have been educated. By these means, and through the preaching of the gospel, light, truth, general intelligence, and moral and religious improvements have been rapidly extending over the Nestorian community, and the missionaries have enjoyed the favour and the gratitude of nearly all the leading ecclesiastics and of thousands of their people. One fact is sufficient to show the extent to which this is true—namely, that all the schools in Oroomiah have been thrown open to the missionaries, and all the Nestorian bishops, with only two exceptions, have been their firm and constant friends. The exceptions referred to are individuals of bad character, being given to open and shameless drunkenness and debauchery. It should further be stated that from time to time the Persian Government has expressed the most decided approbation of the labours of the missionaries.

There can be no doubt that the favour with which the missionaries were regarded by those high dignitaries was in great measure owing to the kind representations and powerful influence of the British Ambassadors who have resided near the Court of Persia. Sir John Campbell, Sir John McNeill, Colonel Sheil, and latterly Mr. Murray, have all manifested the kindest feeling towards the men who have been labouring with so much perseverance and self-denial for the intellectual and spiritual improvement of that distant and degraded people, and have always shown the greatest readiness to afford them all necessary countenance and protection.

Thus, for a score of years, the missionaries have been permitted quietly to prosecute their various, peaceful, and beneficent labours, having "none to molest them or make them afraid."

The present Sadrazam (Prime Minister) of the King, for some reason or other, is their enemy.

Most likely, it is because of his general hostility to English influences in the country, the missionaries always being considered as Englishmen, from the speaking and teaching the English language, and being under English protection.

Two years ago a firman was issued, which was intended to fetter all the operations of the missionaries. It prohibited them from teaching females, and virtually from having schools of any kind. They were forbidden to teach the

English language to any one, to employ or authorize any native Nestorian to preach, or to send preachers to any other place; and the people were ordered not to attend the preaching of the missionaries. A censor was to be placed over their press, to see that nothing should be printed against the previous religious notions of the Nestorian people; and, to crown all, the two dissolute and abandoned bishops already referred to, where constituted general directors of every thing pertaining to the American Mission.

Parents are strongly threatened with the severest punishment if they send their children to the schools. Native teachers are fined, imprisoned, or beaten, even those who are not actually engaged in teaching; native teachers are also cruelly seized and bastinadoed, sometimes without even the pretence of a fault. Indeed, every individual among the people who is known as having become enlightened in his religious views, and intelligent, under the training of the missionaries, is now a marked man, and liable to suffer every species of abuse and violence which a vile, capricious, and malevolent government agent chooses to inflict.

Fifty village schools, that were doing incalculable good to the Nestorian race, have thus been broken up; the people are forbidden to read the books that have issued from the mission press; and enlightened and pious Nestorian ecclesiastics are ordered, on pain of imprisonment and the bastinado, not to enter their own churches, and not even to preach to individuals in their own houses. It is impossible to believe that the Persian Government, unaided and alone, has elaborated this clever scheme for the annihilation of the American Mission in Oroomiah. In all probability both St Petersburg and St Peter's have had to do with it.—*American Paper.*

## WONDROUS TRANSFORMATION.

### NIGHT IN RARATONGA.

Rarotonga is the principal island of the Hervey group, in the South Seas, and is seven hundred miles from Tahiti. In the year 1823, the whole of the inhabitants were among the most degraded savages of that part of the world. In that year one of the missionaries of the London Missionary Society went to visit them. He was accompanied by two native teachers from Tahiti, who having been converted from idolatry, had given themselves up to the work of endeavouring to win others to Christ. The missionary landed his companions on the island—He could not land there himself; for only four years before, an English vessel, having visited the island, some of the crew were murdered and eaten by cannibals.

The next morning the two natives returned, and they told him the inhabitants were far more savage and degraded than even the inhabitants of Tahiti had been. One of them, who had a wife at Tahiti, said it was impossible that he could stay in such a place; and the other, when asked whether or not he would return to Tahiti, replied, notwithstanding what he had witnessed on the island, "Live or die, put me on shore."—He gathered together a few clothes, and having bound up in his handkerchief a few extracts from the Tahitian Scriptures, he descended the side of the ship into a little boat. The boat approached as near the shore as was consistent with prudence, and then this young native convert jumped into the surf and swam ashore, and thus flung himself into the midst of seven or eight thousand savage, heathen idolaters.

### THE DAY.

Thirty-two years passed, and we hear a missionary speaking thus:

We gathered together the communicants from the different villages; and altogether about fifteen or sixteen hundred persons assembled. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide, and twenty-

four feet high, neatly pewed and seated, the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side. It was a hallowed day! We commenced our service about nine in the morning, and concluded it between three and four in the afternoon.

After the elements had been distributed, the people got up and spoke; for we have there what you call "experience meetings." They told us that they had been heathen, and savages, and cannibals, and we could see what they now were. And then the young people got up; they are called the "gospel born generation," having been born since the gospel was introduced into the islands; and they declared that they would maintain the profession their fathers had made, and many of them said, "Here are we, send us among the heathen." Last of all, a man, amidst a noble band of deacons, got up. He was the first native Christian who landed at Rarotonga, thirty-two years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour.

He rose up, and pointing to an old man, and said, "O, I remember the day I landed, about thirty years ago, when you tore the shirt from my back, and wanted to tear my flesh from my bones. What have I lived to see? Then you were naked, savage, cannibal men; but now you are clothed, and in your right mind." He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, "Rei, O brother Rei! do you not remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not then know why you did not. But here we are." He then took up a Bible, which had just come from England, and which had been printed by the British and Foreign Bible Society, a complete Bible from Genesis to Revelation, faithfully translated into the language of the island. He held it up in his hand; tears ran down his cheeks. He could not speak for a minute or two; but at length he said, "When I look at this book, I feel as good old Simon felt, when he said, 'Lord, now lettest thou my servant depart in peace, for mine eyes have seen thy salvation.'"—*Zion's Herald.*

## Miscellaneous Extracts.

### FLOATING ON A GREAT RIVER.

As some of our readers are old enough to know, there is, far away south from this country, across miles of ocean, a vast continent, stretched out under a hot sky, and inhabited by races, strange, dark, and savage in their life and aspect. A terrible mystery seems to hang over them and their land. Whole tracts have never yet been visited by a white man. In other parts where white men have penetrated, they have come sometimes on what seemed the very homes of desolation, and again on scenes lovely and radiant as the fairest this earth can shew. Only think what the history of Africa has been! In one corner, among the ruins of Egypt, the footmarks of one of the oldest and grandest races the world has seen—in other corners a vale of gloom flung over great regions, so thick and rayless, that, now travellers are a little raising it up, we can but feebly guess at the horrors and long solitude of the past.

Some believed that, after leaving the ocean shore and going inland, there was nothing but a wide sandy waste, glaring under a fierce and copper sun—others pictured howling forests shaken by the roar of wild beasts—others told of far-spread marshes, sending up black heavy mists that poisoned the air with disease and death. Traders in human blood, too, made

the coasts and river banks of the land desolate. Slaves, poor helpless beings, torn from their desert homes, filled every ship, and were carried over every sea. For a long time their dreadful wrongs cried to God. Then you have read the story of perils and escapes through which travellers have passed in exploring away to the sources of the great African rivers—of the sad death so many have met—of the wild scenes of savage life of which others tell us—of the trackless places where the missionary's foot has never been—and of the millions of souls who have never heard the name of Christ, and to whom all you learn and love in your Bible is shut up and sealed. Mungo Park's adventures on the Niger, and his melancholy fate at last, every young reader knows well—and scarcely less interest has been thrown round the distresses, the lonely journeys, the dangers escaped, and the triumph won by the heroic Landers, on the banks of the same mighty stream. We may well say, then, Africa is a land of terrible mystery and sorrow.

But noble as have been the lives hid down on its pestilential coasts, or lost in the gloom of its desert graves, the toil and sacrifice have not been in vain. It was said, you know, in early times, when the saints of Christ were suffering great persecution, that the blood of the martyrs was the seed of the church. And so the blood of devoted men on the banks of African waters and in the sands of African deserts, is likely to be the seed of toil yet more devoted, and sacrifices yet more pure and glorious in their love. Paths are being opened up, wide and far, also in the interest of commerce and science; and in their track missionaries of the cross will follow. For all these perishing souls in the wilderness depths, there are the glad tidings of a Saviour, so tender and unforgetting in His love, that He will make their very sorrow and their outcast state the means of drawing towards them the prayers, the interest and the help of far off Christian hearts. He will yet prepare the way, and scatter abroad the seed, and shed down the dews of heaven, so that the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose.

Meantime, from the records of a late expedition up the Niger, take the following picture of savage life, such eyes of white men never before had witnessed:—

"We entered," (says Dr. Baikie, the writer of the narrative,) "a creek on the north side of the river, and shortly afterwards sighted a village, at which we soon arrived. To our astonishment, the first thing which brought us up was our running the bow of the boat against a hut; and, on looking around we found the whole place was flooded. We advanced right into the middle of the village, and found no resting places, right and left, before and behind, all was water. People came out of the huts to gaze at the apparition, and, standing at the doors of their abodes, were, without the smallest exaggeration, immersed nearly to their knees, and one child I particularly observed up to its waist. How the interiors of the huts of these amphibious people were constructed I cannot conjecture; but we saw dwellings from which, if inhabited, the native must have dived like beavers to get outside. We pulled in speechless amazement through this city of waters, wondering greatly that human beings could exist under such condition. We have heard of wild tribes living in caverns and among rock, we had read of races in Hindostan roosting in trees, of whole families in China spending their lives on rafts and in boats in their rivers and canals; we knew, too, of Turrik and Shanbali roaming over vast sandy deserts, and of Esquimaux burrowing in snow retreats, but never had we witnessed or even dreamt of such a spectacle as that of beings, endowed like ourselves, living

by choice like a colony of beavers, or after the fashion of the hippopotami and crocodiles of the neighboring swamps.—*Weekly Presbyterian*.

#### RECENT ORIENTAL DISCOVERIES IN RELATION TO THE BIBLE.

Sir H. Rawlinson lately delivered a lecture on this subject, under the auspices of the Directors of the Scriptural Museum—the first of a series which has been arranged to be given in connection with the Institution. He opened his subject by urging the great value of the visible and tangible illustrations of Scripture history, which recent researches had brought to light. For two thousand years the Bible had rested chiefly on internal evidence, and that evidence was, indeed, sufficient for all earnest and truth-seeking people. But there were others who would not be at the pains to examine internal evidence, and to them these extraneous corroborations of biblical statements might speak most powerfully. The cuneiform inscriptions, the key to deciphering which had only been discovered within the last twenty years, had brought to light a great variety of Assyrian and Babylonian historic records, running contemporaneously with Scripture narrative, and affording innumerable points of contact; and wherever such contact occurred, there was always found to be a coincidence between the two, showing inconceivably the genuineness and authenticity of Scripture.

Coming to details, he adduced proofs of correspondence between the statements of the inspired volume and the deductions from monumental inscriptions in several leading particulars, under the heads of ethnology, mythology, geography, and history. The earliest period to which the inscriptions on the cylinders and tablets he had found positively referred, was about two thousand years before Christ, though there were some indications of the time before the flood. Thus Babylon, to which the early portion of Scripture history refers, was called the country of the four rivers, and those rivers he believed to signify the Tigris and the Euphrates, with their two principal branches. In reference to Babylonian names, he said:—"The inscriptions throw light on the meaning of the names of the gods of Babylon, and show, by the functions assigned to their gods, their representatives in the mythology of the Greeks and Romans. The names of the gods sometimes signified sentences, of which the first syllable was the name, the second was the verb, and the third the object. The inscriptions," he said, "present a complete tableau of ancient Assyria, by which the name and situation of every town of note mentioned in the Bible can be identified."

He showed how exactly confirmatory these ancient inscriptions were of the Scripture history of the time of Hezekiah—"one of the most interesting periods in relation to which coincidences had been discovered, related to that of Sennacherib and Hezekiah. The explorations had brought to light the annals of Sennacherib written by himself, or by his direction, occupying 800 lines; and the account they gave of his first campaign, when he was pacified by a tribute, corresponded in the most striking manner with 2 Kings xviii." To illustrate this, Sir Henry read passages from the chapter, and then from the annals, showing minute correspondences in the names of places, (especially Lachish,) the amount of tribute received from the Jewish king, "three hundred talents of silver, and thirty pieces of gold," (ver. 14,) and so forth. It appeared from this inscription, however, that upwards of 200,000 Jews were taken into captivity by Sennacherib, after that first campaign, and Sir Henry Rawlinson expressed the opinion that there were four distinct captivities of the Jews. He explained how some difficulties in regard to the history of Belshazzar were remark-

ably explained by facts lately brought to light—"The cylinders, besides other interesting records, threw light on a point regarding Belshazzar, which had hitherto appeared obscure, for no such name occurs in any ancient history but that of the Bible. It appeared, however, that Belshazzar was joint king with his father and that he shut himself in Babylon, whilst the other king, his father, took refuge elsewhere. Prolate historians have not mentioned Belshazzar, because he was considered subordinate to his father."

Sir Henry, having mentioned other numerous facts, concluded by a renewed expression of his sense of the importance of the discoveries, viewed more especially as a practical refutation of the mythical theories of German Neologists. We had by this means evidence at once visible and convincing to verify the statements of Holy Writ; and it was not the language of pride or boasting to say, that he felt great satisfaction in being, with others, an humble instrument under God in strengthening the authority of his word, so far as external evidence could go.—*Presbyterian*.

#### Notices of Recent Publications.

EXPOSITORY THOUGHTS ON THE GOSPELS, For Family and Private Use. By the Rev. J. C. Ryle, B. A. Author of "Living or Dead," &c. New York: R. Carter & Brothers. Sold by D. McDellan, Hamilton.

Our readers are of course acquainted with the general character of Ryle's writings. They are orthodox, evangelical, practical, and abounding in powerful appeals to the conscience. This volume, containing a practical exposition of Matthew's Gospel, we look upon as perhaps the best and most useful of the author's productions. Mr. Ryle holds pre-millennial views, and on this point of course some of his readers will differ from him. But taken as a whole this may be regarded as a most excellent work.

EXPOSITION OF THE FIRST EPISTLE TO THE CORINTHIANS. By C. Hodge, D. D. New York: R. Carter & Brothers. Sold by A. Hudson, Brantford, and other Booksellers.

Dr. Hodge is too well known as a most successful labourer in the field of Biblical exposition, to need any recommendation from us. The volume before us, containing the exposition of the First Epistle to the Corinthians, fully sustains the former reputation of the esteemed author. We trust it will be found in the library of every minister, and Sabbath School teacher.

THE CHRISTIAN PHILOSOPHER: Or the Connection of Science and Philosophy with Religion. By Thomas Dick, L.L.D., F. R. A. S., author of the Philosophy of Religion, &c. &c. New York: R. Carter & Brothers. Sold by D. McDellan, Hamilton.

Dr. Dick has done perhaps more than any other man to popularise science and to set forth the connexion between science and religion. The present volume has this object in view, viz. to establish the connection and relation between science and revealed religion. It embraces all the modern discoveries in science, and has a large number of well extended illustrations. We can most heartily recommend it.

THE BRITISH WORKMAN: Patridge & Co., 81 Paternoster Row, London.

We have received several numbers of this interesting and useful publication. It appears monthly, and its object is to supply, at an easy rate instruction, and amusement to those who have from the claims of every day duty at home, but little leisure for reading. The matter is interesting and useful, and the illustrations are very good. It is supplied for one penny a number, and packets can be sent from Britain to America at the rate of 6d. sterling per half pound. We should like much to see such a publication displacing some of the light literature so widely diffused on this continent.

THE CHILDREN'S PAPER: J. Nelson & Sons.

This interesting little work still pursues its useful course. We trust its circulation will extend until it finds its way to every family in the land.

THE PLAY HORN: Price one penny monthly. J. Nelson and Sons.

This is an appropriate companion to the "Children's Paper" containing interesting reading for week days. It is beautifully illustrated, and will contain a series of interesting stories, &c., suitable for the Home Circle. It may be ordered through any of the Booksellers. It will, we have no doubt, be a great favourite with the young.

CANADIAN PRESBYTER, July, 1857. Montreal: J. Lovell.

The July number of the Presbyterian contains the following articles, viz.: The Synod of 1857; England and Scotland revisited; Carlyle and Emerson; An Educated Ministry; The Legislature of the Church respecting Deacons; The Ashmun Institute; Works of the Wise; Poetry; Reviews; Summary of Intelligence. We give the following extract from the article on "the Synod of 1857."

"Our Synod has just concluded its annual Session. From east and west, far and wide, brethren met at Kingston, with feelings of true fraternal affection, to take part in the judicial and legislative functions of the Church. Every year our assembly waxes larger and stronger. Although the little one has not yet become a thousand, it is increasing by decades every year, and it promises ere long to be one of the strongest religious communities in the Province. The personnel of the Synod indicates that our Church is but in its youth. There are not many venerable fathers amongst us with the frost of age adorning their wrinkled-brow. Here and there in the throng, one and another may certainly be seen, who have borne the burden and heat of the day—who have been honored by the Master of Assemblies to spend and be spent in His service, and who can tell a tale of the olden time, when cities now great were unknown, and smiling plains were covered with primeval forests. These fathers are the adornments of the sanctuary. They capital its columns with festoons of graceful experience and wisdom. For the most part, our Synod is composed of young men, swarthy and strong, the *tout ensemble* indicating vigour and independence of mind. We have little of the lackadaisical or infant school type of character among us. The stern realities with which our ministers have to deal with in this country do not

conduce to the development of such idiosyncrasies. It is not so much the *suaviter in modo* as the *fortiter in re* that the country wants at present; and while we have no lack of the former *grace*, we yet may be said to abound in the latter *virtue*. We have therefore a fitness for the *situation*. We are young, strong, and ardent, and have set ourselves with fixed purpose—from which it will be hard to divert us—to cover this land with Presbyterian churches, and to display the banner of the Gospel in its remotest wilds.

"In this photograph of our Synods proceeding we have only further to note the annual statistics of the Church. These were carefully and ably drawn up by the Rev. S. C. Fraser, who has vindicated for himself the right to the honorable office of the Church's Actuary. The tables were interesting, but from want of proper returns from all the congregations they are certainly defective, and by no means give an accurate idea of the Church's strength, progress, income, or resources. At best they are but an approximation to the reality. One thing is brought out in these valuable tables, namely, the generally, aye, almost universally inadequate incomes of the ministers. The general want of manse is also noteworthy, as well as the large amount of debt which encumbers the Churches. We recommend the study of these particulars to our readers, they will be found in the pages of the *Missionary and Ecclesiastical Record*, which, as our official organ, ought to be in the hands of every member of our Church. Further, we shall not enlarge. Our desire is to exhibit the action of the Supreme Court of the Church to our readers that they may thank God for the fraternal affection which pervades it, for the earnest efforts which it is making for the extension of the Redeemer's Kingdom, and for the beacon which it sets up of Scripture doctrine, polity, and practice to guide the people into the haven of everlasting rest."

ABSTRACT OF ACCOUNTS OF THE GENERAL AGENT OF THE CHURCH FOR YEAR ENDING 31st MAY, 1857, AS ADMITTED BY THE COMMITTEE APPOINTED FOR THIS PURPOSE AT THE LATE MEETING OF SYNOD.

1. Knox's College—Ordinary Fund.	
RECEIPTS.	
From Presbytery of London.....	£175 17 1½
" of Hamilton.....	294 1 3½
" of Toronto.....	281 13 11
" of Cobourg.....	117 17 4
" of Kingston.....	45 0 0
" of Brockville & Ottawa.....	33 13 6½
" of Montreal.....	177 16 4½
Donation from Dr. McLagan.....	1 0 0
<b>Total of Receipts.....</b>	<b>£1126 19 7</b>
EXPENDITURE.	
Balance due Treasurer last year.	£40 7 5
Paid Rev. Dr. Willis on account of Stipend.....	358 0 0
" Rev. G. P. Young.....	323 16 3
" Rev. Dr. Burns.....	300 0 0
" Mr. Smith's Salary.....	100 0 0
" On Account of Boarding House, Fuel, &c.,.....	115 10 0
" Insurance.....	17 7 5
" J. Hodgson, Stoves.....	6 12 9
" Jacques & Hay, Furniture.....	6 19 6
" Printing.....	1 10 0
Proportion of Salary of General Agent.....	50 0 0
" " due for last year.....	10 0 0
" " Stationery, Postage, Telegraphs, &c.....	4 10 0
" " Office Rent, Fuel & Office Expenses, including Writing and	

other services.....	7 10 0
" Travelling and Incidental Expenses..	3 0 0
Balance due.....	227 13 9
2. Knox College—Building Fund.	
RECEIPTS.	
From Presbytery of London.....	£441 18 9
" Hamilton.....	351 2 8
" Toronto.....	276 18 4
" Cobourg.....	255 17 2
" Kingston.....	70 15 0
" Brockville & Ottawa.....	54 6 1
" Montreal.....	238 6 9
Balance in hand at beginning of year.....	161 16 10½
<b>Total.....</b>	<b>£1851 1 7½</b>
EXPENDITURE.	
Interest on balance of Purchase Money.....	£255 0 0
Mr. Pim, Contractor, in full.....	1508 10 9
Mr. Thomas, Architect and Superintendent.....	77 5 0
Insurance.....	11 5 0
H. Piper, Tinsmith.....	30 15 19
E. Smith, Account for Painting Fence.....	25 0 0
Expenses of Deputations, and Supplies for Pulpit.....	33 11 3
Printing Circulars.....	2 11 3
Proportion of Postages, Telegraphs, and Stationery.....	4 10 0
Discounts on Checks and Uncurrent Bills.....	3 10 0
<b>Total.....</b>	<b>£1951 19 1</b>
Balance due Treasurer.....	100 17 5
3. Widows' and Orphans' Fund.	
RECEIPTS.	
From Presbytery of London.....	£71 4 6½
" Hamilton.....	105 15 6½
" Toronto.....	33 10 7
" Cobourg.....	12 15 6
" Kingston.....	18 0 4½
" Brockville & Ottawa.....	28 10 3
" Montreal.....	36 12 6
<b>Total of Congregational Collections.....</b>	<b>£306 9 3½</b>
Rates paid by Ministers.....	£164 0 0
Interest.....	229 9 1
Principal invested, repaid.....	623 1 0
Balance at beginning of year.....	382 14 3½
<b>Total.....</b>	<b>£1705 14 5</b>
EXPENDITURE.	
Paid on Account of Annuities.....	£232 10 0
Ministers' Rate repaid.....	2 0 0
Invested.....	656 0 0
Paid for Draft for do.....	1 6 5
Deposited with Bryce McMurich, & Co.....	200 0 0
Proportion of Salary of General Agent.....	50 0 0
" " due last year.....	10 0 0
" " Stationery, Postages, and Telegraphs.....	4 10 0
" " Office Rent, Fuel, and Expenses, including sundry services.....	7 10 0
" " Travelling and Incidental Expenses.....	3 0 0
Balance.....	528 18 0
<b>Total.....</b>	<b>£1705 14 5</b>
<b>Total Accumulated Fund....</b>	<b>5858 18 0</b>

4. Buxton Mission and Synod Fund.	
RECEIPTS.	
From Presbytery of London.....	£70 19 5
" Hamilton.....	91 5 7
" Toronto.....	95 17 2½
" Cobourg.....	44 16 7
" Kingston.....	26 18 9
" Brockville & Ottawa.....	37 0 2½
" Montreal.....	51 15 4
Ladies Anti-Slavery, Dunder, Scotland.....	6 0 0
<b>Total.....</b>	<b>£424 13 0</b>
EXPENDITURE.	
Rev. Mr. King.....	£131 0 0
Teachers at Buxton.....	140 4 7
Printing for Synod.....	46 5 0
Miscellaneous Expenses.....	5 13 9
Proportion of Salary of General Agent.....	150 0 0
" " Due for last year.....	15 0 0
" " Postages, Telegraphs, and Stationery.....	4 10 0
" " Office Rent, Fuel, Taxes, and Office Expenses.....	7 10 0
" " Travelling and Incidental Expenses.....	3 0 0
Balance due at beginning of year.....	35 5 6
<b>Total.....</b>	<b>£538 8 9</b>
Balance due Treasurer....	113 15 9
5. French Canadian Missionary Society.	
RECEIPTS.	
From Presbytery of London.....	£65 2 7½
" Hamilton.....	61 6 10
" Toronto.....	78 11 3½
" Cobourg.....	22 0 8
" Kingston.....	25 9 8
" Brockville & Ottawa.....	47 18 2
" Montreal.....	22 8 3
Donation from Dr. McLagan, Scotland.....	1 0 0
Balance at beginning of year.....	21 5 6½
<b>Total.....</b>	<b>£345 3 0½</b>
EXPENDITURE.	
Remitted to Treasurer in Montreal.....	£328 2 11
Balance in hand.....	17 0 1½
6. Foreign Missions.	
RECEIPTS.	
From Presbytery of London.....	£106 4 7
" Hamilton.....	99 18 9½
" Toronto.....	701 0 6
" Cobourg.....	53 6 9
" Kingston.....	32 5 3
" Brockville & Ottawa.....	51 10 11
" Montreal.....	22 15 11
<b>Total.....</b>	<b>£469 2 8½</b>
EXPENDITURE.	
Remitted to Treasurer in Montreal.....	£384 19 11
Paid Postage, Discounts, &c.....	4 10 0
Balance in hand.....	78 12 9½
7. Bursary Fund.	
RECEIPTS.	
Ramsay.....	£1 0 0
Mr. Spreull, former Treasurer....	41 0 0
Mrs. Burd. Stirling, per Mrs. Esson.....	1 5 0
Gaelph Congregation.....	10 0 0

Isaac Buchanan, Esq .....	20	0	0
J. Redpath, Esq .....	12	10	0
Streetsville Female Association...	2	0	0
Galt Ladies' Association .....	20	0	0
Hamilton, Knox's Church Ladies' Association .....	10	0	0
Saltfleet and Binbrook .....	2	13	1 1/2
Mrs. Willis' donation .....	5	0	0
Colonial Committee of F. Church for Gaelic Bursaries....	21	6	8
	£119	14	9 1/2

EXPENDITURE.

Paid Bursaries.....	£53	0	0
Advanced to Students.....	24	15	0
Printing and Sundries.....	1	6	3
Balance in hand.....	65	13	6 1/2
	£149	14	9 1/2

FOREIGN MISSIONS.

Statement of Funds received and expended by John Redpath, Esq., Treasurer.

Amount received for years 1856 and 1857..... £1034 15 11

DISBURSEMENTS.

1856.	By	£	s.	d.
June,	By remitted Sterling Bill for £37 5 4.....	45	15	1
May 9,	“ Half per cent. off check for £227 .....	1	2	9
Aug. 15,	“ Sterling bills remitted Rev. Mr. Stevenson per Rev. D. Fraser, £250.....	305	11	2
Sept. 8,	“ Sterling bills remitted Rev. Mr. Stevenson, per Rev. D. Fraser, £169.....	122	4	5
1857.				
Feb. 19,	“ Half per cent. off check for £101 17 8.....	0	10	2
April 11,	“ Sterling bill remitted, £100.....	122	4	5
“ 21,	“ Postages & Telegraphs .....	0	10	7
May 4,	“ Sterling bill remitted, £100.....	122	4	5
“ 5,	“ Postage.....	0	2	0
“ 15,	“ Discount on check from Rev. Mr. Reid. .....	1	7	6
Total.....		£721	12	6
Balance at credit.....		313	6	5
Montreal, 1st June, 1857.				

MONIES RECEIVED UP TO 22ND JULY.

KNOX'S COLLEGE.

Knox's Church, Toronto, additional.....	£4	5	0
South Carradoo.....	2	0	0
Yarmouth.....	2	10	0
Belmont.....	2	10	0
Kincardine.....	2	10	0
Egmondville.....	6	11	3
Aylmer.....	5	10	0

COLLEGE BUILDING FUND.

A. Russel, Barrie, (formerly omitted).....	£1	0	0
Egmondville .....	3	5	0
Fergus, Ekfrid and Moss (additional) .....	2	2	6

FRENCH CANADIAN MISSIONARY SOCIETY.

St. Catharines.....	£4	10	0
Port Dalhousie.....	3	5	0
Egmondville.....	6	0	5
Wakefield .....	1	10	0
Cooke's Church, Toronto.....	10	0	0
Berlin.....	5	2	7
Orillia.....	£2	0	0
Oro.....	0	19	0 1/2
Prescott.....	2	15	0
Whitby.....	2	10	0

WIDOWS' AND ORPHANS' FUND.

Guelph, (omitted in last).....	£5	0	0
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