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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. XIV.

TORONTO, SEPTEMBER, 1858.

No. 11.

CONTENTS.

Editorial—

The Claims of the North West.....	125
The Events of the Past Month.....	125
Dr. Monod's Opinion of the position of the American Tract Society.....	125
Deputation from Irish Presbyterian Church	126
Calls, Inductions, &c.....	126
Items of Intelligence.....	127
General Assembly of Irish Pres. Church...	127
Meeting of Vaudois Synod.....	128

Communications, &c.—

Shall we have a Canadian Presbyterian Service Book?.....	129
Exposition of Romans IX. 3.....	130
Obituary—Mr. K. McLennan.....	130
<i>Missionary Intelligence—</i>	
English Presbyterian Church.—China....	130
American Missions.....	131
Dr. Livingston's Plans.....	131

Proceedings of Presbyteries, &c.—

Joint Committee on Union.....	132
Presbytery of Hamilton.....	133
— Montreal.....	133
Report of College Committee.....	133
— Home Mission Committee.....	135
— Committee on Mission to North American Indians.....	136

Column for the Young, &c.—

The Stone in the Child's Garden.....	136
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PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held on the second Tuesday of October, at 11 o'clock, A. M.

PRESBYTERY OF LONDON.

A meeting of this Presbytery will be held at London, on the first Tuesday of October, at 10 o'clock, A. M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the second Wednesday of November.

An adjourned meeting will be held at Cornwall on Tuesday, 5th October, for the examination of Students.

A. F. KEMP, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

A special meeting of this Presbytery will take place on Friday, 10th Sept. at 10½ o'clock, A. M., for the purpose of inducting the Rev. A. Topp as Pastor of Knox's Church, and also for

the consideration of certain calls authorized by the Presbytery to be moderated in.

The next ordinary meeting of the Presbytery will take place in the usual place, on the first Tuesday of October, at 11 o'clock, A. M.

W. GREGG, *Pres. Clerk.*

COLLEGE COMMITTEE.

The College Committee will meet in the College on the day of the opening of the College, viz., on the first Wednesday of Oct., at 2 P. M.

W. GREGG, *Covener.*

The names of the members of this Committee will be found on p. 18 of the printed Minutes.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's College on the first Wednesday of October, at half past 4 o'clock, P. M.

W. REID, *Covener.*

The names of the members of this Committee will be found on p. 56 of the printed Minutes.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee will meet in Knox's College on the first Wednesday of October, at half past three o'clock.

D. FRASER, *Covener.*

The names of this Committee will be found on page 56 of the printed Minutes.

KNOX COLLEGE.

SUBJECTS FOR EXAMINATION OF STUDENTS.

I. For Entrants on Literary Course.

Latin, Sallust, Catoine.
Greek, John's Gospel, and Xenophon's Anabasis, Book I.

Arithmetic
Geography.
History of England, and English Grammar,

II. For Students entering second year.

Latin, Aeneid of Virgil, Book VI.
Greek, Gospels of Matthew, Mark, and Luke.
Homer's Iliad, Book VI.

Euclid, Books I, II, III, IV, Defs. of V. and VI.
Algebra, to Quadratic Equations, (inclusive.)
Latham's Hand-Book to the English Language.
Heeren's Manual of Ancient History
Carpenter's Geology.

III. For Students entering third year.

Latin, Cicero, Orations in Catilinam.
Greek, Acts of Apostles, and Romans.
Demosthenes, Olynthiacs.

Statics.—Cherriman's Dynamics.
Geology, Hitchcock's.
Whately's Logic.

Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students entering Theological Course.

Latin, Horace, Odes, Book I,
Greek, I. and II. Corinthians, Ephesians.
Hebrew, Grammar, part I.
Genesis, Chap. I. to X.
Psalms, I. X.

Scripture History, Pentateuch.

Wayland's Moral Philosophy,

Astronomy, (Herschel.)

V. For second year Theological Students,
Latin, Willis' Collectanea Classis Theologicae,
20 pages.

Greek, Galatians, Colossians, Philippians, I. and II. Thessalonians

Hebrew, Genesis, Chap. XI to XX., Haggai, Zechariah.

Exegetical Theology, Hodge on the Romans, and Moore on the Prophets of the Restoration.
Evidences, Butler's Analogy.

Alexander's Christ and Christianity.
Natural Theology, Paley and Chalmers.

Scriptural History, from Joshua to Malachi.

VI. For third year Theological Students,
Latin, Willis' Collectanea Classis Theologicae,
20 pages.

Greek, New Testament ad aperturam.
Hebrew, Genesis, Chapter, XXI. to end.

Isaiah, Chap. XLI. to end.
Exegetical, Hodge on Ephesians.

—Barnes, or Alexander, on Isaiah
Chap. XLI. to end.

Scriptural History, New Testament.
Ecclesiastical History, First four centuries, and the Reformation. Mosheim and D'Aubigne.

Systematic Theology, Calv., Turpin, Hill.
By Order of

COLLEGE COMMITTEE.

KNOX COLLEGE—OPENING OF SESSION.

The Session of 1858-59 will open on the first Wednesday of October. The opening lecture will be delivered in the College hall on that day, at half past 11 o'clock precisely.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1858-9) according to the following scheme:—

I. The John Knox Bursary of £10, for the best Essay on "The internal and experimental evidences of Christianity."

II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages, Livy, Book 1st, 50 chapters, Horace, 3rd Book of Odes, Xenophon's Memorabilia, Book 1st., Herodotus, Pisistratus, and Cyrus in Col. Maj; Iliad, Book 3rd, 200 lines; Roman Antiquities; and an Exercise in Arnold's Latin Composition.

A Gaelic Bursary will be open for competition. The subjects will be stated in another number.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

The Essays must be correctly and legibly written, with mottoes on the title page, instead of the names of the authors.

By Order of
COLLEGE COMMITTEE.

Toronto, 23rd April, 1858.

DIGEST of THE MINUTES of SYNOD

*With Forms of Ecclesiastical Processes—
Statement of principles of Discipline,
and Historical Introduction.*

It is proposed to publish a Book under the above title, which will contain, under specific headings, the legislation of the Church from commencement. Such forms of process as are constantly required by Sessions and Presbyteries, will, after careful revision, be inserted. The general principles for the conducting of Discipline in Sessions and Presbyteries will be briefly stated, with a reference to the best authorities. A historical introduction will be given, tracing the rise and progress of the Church, and defining its present position.

The Rev. Alex. F. Kemp is prepared to proceed with the editing and publishing of this Book as soon as 300 subscribers can be obtained. Ministers and elders of the Church are requested to aid in this matter, and to send the name of subscribers either to the Rev. Mr. Reid, Toronto, or to the Editor, Montreal, on or before the 1st of September. The book will be an octavo volume of 208 pages at least, and will be published at a cost of 4s. 6d. per copy. If 500 subscribers can be obtained the price will be reduced.

Notices of Recent Publications.

THE BIBLICAL REPERTORY, AND PRINCETON REVIEW FOR JULY, 1858.

We have received the July number of this excellent review, which contains as usual several admirable articles. The articles are the following viz: Sprague's Annals of the Presbyterian Pulpit: 2 Historical value of the Pentateuch: 3 Missions in Western Africa: 4 The Present State of India, with Map: 5 The General Assembly. We have read with peculiar satisfaction the article on India, which is written by one well fitted by personal experience and observation to treat this subject with fidelity and accuracy. It is one of the best articles which we have read on India, at least on the recent troubles; and, when taken in connexion with the admirable letters of Dr. Duff, may show that missionaries may often stand comparison with the highest statesmen and diplomatists for comprehensive and clear views of those causes, which lie at the foundation of national movements and resolutions.

SERMONS BY THE REV. JOHN CAIRD M. A. MINISTER OF PARK STREET, GLASGOW. Author of "Religion in Common Life." New York: Carter & Brother. Sold by J. Geikie Toronto, and D. McLellan Hamilton.

Mr. Caird's sermon on "Religion in Common Life," attracted general attention and approbation not merely from the circumstance of its having been preached before Royalty, but from its own intrinsic merits. The volume now published sustains the estimate then formed of the ability of the author. The sermons contained in it are decidedly superior discourses, showing no ordinary degree of power of thought and of illustration. No doubt some might have wished them somewhat more seasoned with scripture references, but minds are not all constituted alike, and we believe

that by many these discourses will be prized, as well fitted to improve the mind, and elevate the character, and impart clear views of evangelical doctrine. The sermons are on the following subjects: The Self Evidencing nature of Divine Truth.—Self—Ignorance.—Spiritual Influence.—The Invisible God.—The manifestations of the invisible God.—The solitary cross of Christ's Suffering.—Participation in the suffering of Christ.—Spiritual Rest.—Spiritual Prosperity.—The Christian's Heritage.—The simplicity of Christian Ritual.—The comparative influence of Character and Doctrine.

HYMNS OF THE CHURCH MILITANT.—New York: R. Carter & Bros; Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto

This is a Book of Hymns intended for private use. The selection is, on the whole, very good. It contains some of the best Hymns of the best Authors of every country, and we might add, almost of every age. It will no doubt, be highly prized.

NEW BOOKS, FOR SALE

BY
JAMES BAIN,

No. 37 KING STREET EAST, TORONTO.

BOOK (THE) OF PSALMS and Sacred Harmonies, being the Scotch version of the Psalms and Music arranged in a new and most convenient manner, 8- 9d.

LEWES' Biographical History of Philosophy, 8vo., cloth, 13s. 9d.

MILLER'S (H.) Testimony of the Rocks, 1 vol., 6s. 3d.

MILLER'S (H.) Schools and Schoolmasters, 6s. 3d.

MILLER'S (H.) Old Red Sandstone, 5s.

DO. Footprints of the Creator, 12mo 5s.

GUPHRIES' (Dr.) The Gospel in Ezekiel, 12mo., cloth, 5s.

CANDLISH'S (Dr.) Scripture Characters, 12mo., cloth, 7s 6d

SCOTTISH PSALMODY, 1s. 10d.

BIBLES in every style and type.
PsalmBooks.

Confession of Faith.
Catechisms, &c.
Toronto, 25th August, 1857.

NEW BOOKS.

SCHOOL AND COLLEGE TEXT BOOKS
OF ALL KINDS.

CHALMERS' WORKS.

By Special Arrangement, the Subscriber is enabled to offer for a limited time, the STANDARD BRITISH EDITION of the Works of DR. CHALMERS, D. D. L. L. D. &c., in Twelve volumes, at Twelve Dollars, the price in Britain being EIGHTEEN DOLLARS.

The surpassing value of these works is acknowledged by universal consent. The cheapness of the series at Twelve Dollars will, it is confidently believed, lead many to purchase. Price, with Dr. Chalmers' Life, by Dr. Hanna, Fifteen Dollars.

JOHN C. GEIKIE,
61, King St., Toronto.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW."

THIS able Periodical has now completed the 29th volume,—thus its course has not been a short one; nor does it show any symptoms of falling off, but promises to be still a rich quarterly feast of instruction and literary enjoyment for many years to come. We do not know a better—we might say an equal—work for Ministers and Theological Students; indeed for all intelligent and inquiring Christians. It can be got through the Rev. Andrew Kennedy, London, C. W., at the reduced price of \$2 50c., which includes the charges of United States postage, and there is only 2d. of Canadian postage to pay on each number. By sending the names of new subscribers, with that sum to Mr. Kennedy, the work will be regularly forwarded per mail, from Philadelphia, in January, April, July, and October.

RELIGIOUS LITERATURE.

THE Upper Canada Religious Tract and Book Society have just received an Extensive Assortment of NEW AND STANDARD WORKS, from the London Religious Tract Society, including the Leisure Hour, Sunday at Home, Milner's History of England, Universal Geography, Angus' Bible Hand Book, Wayland's Moral Science, Butler's Analogy, Paley's Evidences, Annotated Paragraph Bible, &c. &c., which are now on sale at the Society's Depository, 102 Yonge Street, at 20 per cent less than the retail price in England. Also, a large supply of Religious Tracts, and Sabbath School Libraries at £2 5s. 0d., £2 12s. 6d., and £7 5s. 0d. each currency.

By order of the Board,
JAMES CARLESS,
Depository.

Toronto, 18th August, 1858.

Office of Ecclesiastical and Missionary Record, &c.

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

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

TO CORRESPONDENTS.

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

They who throw themselves out of God's service, throw themselves out of his protection.

Those who slight God in their prosperity, will find themselves compelled to seek Him when in trouble.

The greatest and best are not self-sufficient, but need one another.

It is good to know the worst, that we may provide accordingly.

Those who, in God's name, call others to do their duty, should be very ready to assist them in it.

In every undertaking, it is good to be satisfied that God goes before us— that we are in the way of duty, and under His direction.

It is better to be wise late, and by experience, than never.

The Record.

TORONTO, SEPTEMBER, 1858.

THE CLAIMS OF THE NORTH WEST.

For some time past the newspapers of the day have been full of the most exciting accounts of the gold regions on the Pacific coast, and already we hear of numerous parties either actually setting out, or preparing to set out for the region referred to. While we by no means approve of that feverish excitement, which prompts so many young men to forsake the walks of quiet industry for our modern gold fields, still we believe that the discovery of gold in such a region, as that which just now attracts attention, serves, in the arrangements of an all-wise Providence, a most important end, in arousing public attention, and attracting and directing the tide of immigration. In the North West there are thousands and millions of acres adapted for cultivation, and fit to sustain a dense population. In Vancouver's Island and the adjoining territories, there is not only a fertile soil, with immense mineral wealth, but also a temperate and salubrious climate. But until lately the region was comparatively unknown. We had heard of it only in connexion with the wild exploits of the trader, or the stirring tales of the bands of Indians who roam over the prairies, and have too often been a kind of western Ishmaelites, having their hands against every man and every man's hand against them. But now that gold has been discovered, attention is aroused, a large population is immediately attracted, the real capabilities of the country will be developed, and the foundation laid for future prosperity, and order, and moral influence. Of course in this region, as in California and Australia, the state of society at first may be rude and heterogeneous. But the elements of strength and order will be there, and through the self-developing energies of the Anglo-Saxon race, a new British Province will, by the blessing of God, soon take its place on the western shore of the North American Continent. Looking at the map, who can over-estimate the importance of such a province, or the influence which it may in future years wield on Eastern Asia. Placed within a comparatively short distance of China &c., it may be, before many years have passed, a centre of mercantile enterprise, and of missionary effort. We thus look on present events as having a most important bearing on the future evangelization of the world. We believe too, that, if the gold fields are as productive as they are represented to be, before many years have passed away, we shall have railway communication through our North-western territories, and that the Red River will be the centre of large and prosperous settlements.

Our object in adverting to this subject is to press on the Church the importance to looking after Vancouver's Island, and the territories

adjacent. There is already a large population, embracing a considerable number of Presbyterians, and there is but little being done as yet for their spiritual benefit. There are also important places where missionary operations might be carried on among that interesting class the aborigines of this continent. Our way has for the present been barred in the East. Has not God been opening a door in the West, and pointing us in that direction? We believe He is now doing so, and it becomes us to prepare to open the door and enter in with the message of peace and salvation. It may be now too late for anything being done during the present season, but we would recommend that some minister or ministers of vigour, prudence, and zeal, should be sent early next season, with the view of exploring the region and bringing back a report, to guide the church in her future movements. We have been disappointed in getting any minister to proceed to Red River this summer as was expected, to visit the field of labour occupied by Mr. Black, and strengthen his hands in maintaining the important position to which he has been appointed. This object might be conjoined with the farther object of exploring, and collecting information to guide the church in planting her standard, or rather the standard of the gospel, on the west of the Rocky Mountains. This we look upon as peculiarly the work of our church, whether she shall undertake it alone, or with the help of some of the churches in the mother country.

THE EVENTS OF THE PAST MONTH.

Our readers are of course, all fully aware of the political events of the past month. We do not regard it as our peculiar province to discuss such subjects. At the same time, we do not think it beyond our province to watch these events as they transpire, and to give expression to our sentiments, more especially when the interests of truth and of public morality are concerned. In the course of a few days, the country witnessed three several administrations. We enter not into a review of the circumstances connected with these changes. This has been done by the Press throughout the country, and our readers are no doubt well acquainted with the circumstances referred to. But we enter our protest against some things connected with the most recent change. We refer to the fact that Ministers of the crown formally accepted certain offices, and were solemnly sworn to the faithful discharge of the duties connected with these offices, when they had not the slightest intention of really entering on the duties at all, and within a few hours, and before performing a single function of their offices, resigned these and were sworn into others. We protest against this conduct by whomsoever countenanced and sanctioned, and cannot but look upon it as fitted to demoralize the community, and familiarize the public mind with trickery and perjury. If such corruption prevails at

the fountain, what can we look for in the streams? If the highest in the community scruple not to perpetrate, or to sanction such acts, what are we to expect from officials in lower grades? We long to see high-minded principle in our public men, and especially the power of religion, which alone can effectually lead them, in all the relations of life, to act on the apostolic injunction: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if these be any praise, think on these things."

An event to which we turn with greater satisfaction is the completion of the project for the establishment of telegraphic intercourse between England and America. This indeed may be regarded not only as the great event of the past month, but of the year,—yes, of the age. We see in the successful accomplishment of this undertaking not merely the triumph of science, but a powerful guarantee for the peace and harmony of the nations of the earth, a mighty step in the civilization and evangelization of the various tribes that people the globe. The two most influential and enterprising, and, we may add, christian nations of the earth are more closely connected than ever. Sprung from one common stock, one pulse will throb, one current of thought will flow between the two. May we not hope that the establishment of telegraphic intercourse will tend mightily to bring about community of sentiment between the two nations. We feel persuaded that the small wire connecting the two continents will do more to secure peace, to hasten the emancipation of the slave, to lead to united action for the enlightenment and evangelization of the world, than the negotiations of statesmen, the legislation of Senates, or the decrees of princes. We recognize the hand of God in the work. We desire to give Him the glory. We pray for the hastening of the day when not only America and Britain, but all the nations of the earth shall be bound together in community of interest, and harmony of sentiment, and in willing subjection to Him who is Governor among the nations,—who is King of Kings and Lord of Lords.

DR. MONOD'S OPINION OF THE POSITION OF THE AMERICAN TRACT SOCIETY.

Dr. Monod, as our readers generally know, was lately in this country collecting money for the erection of a mission church in Paris, for the congregation to which he ministers. In consequence of the monetary crisis, he failed in his object, and lately returned home, proposing, God willing, to return at some future period to finish the work which he had now to give up. Since his return he has, in the "Archives du Christianisme," given his opinion in regard to the late action of the American Tract Society, approving of the course of the Society, in declining to publish on the subject

of Slavery. Having given a brief historical statement of the preceding events, he thus expresses his opinion as to the course of the Society at its late meeting at New York.

"In the gratifying result which has been reached, and for which we give thanks to God, no judgment on Slavery itself is implied. If there had been, no one would have more ardently deplored it than ourself. The question was not: Is slavery compatible, or not, with the Gospel; nor: Is it the duty of Christians to oppose it as a great moral evil? But: Is it the duty of the Tract Society, *as such*, to treat the subject of slavery in its publications, at the risk of dismembering a Society, which is, in the hand of God, one of the most powerful and blessed instruments for the propagation of the Gospel in the wide extent of the United States, and consequently, one of the surest means also, though indirect, of promoting the abolition of slavery? This question we do not hesitate to answer as the Committee have done: just as we would oppose the publication by the Paris Religious Tract Society, of controversial tracts against the Romish Church, though no one will suspect us of the least favorable tendency to that Church. As an individual, and under our own responsibility, we preserve full and entire liberty; but as a member of the Committee of the Paris Tract Society, our duty is to abstain. So in the case of the American Tract Society. Among the numerous and distinguished Christians who voted with the majority, are many who yield to none in their opposition to slavery, who show it, and will still show it; only they are persuaded with us, that in view of the circumstances, the duty of the Tract Society, *as such*, is to abstain from this exciting topic. We may sigh over it, we do sigh over it; our conviction of the evil is not less positive nor firm. The subscriber having lately seen things with his eyes, and heard with ears, as well in the South as in the North, his conviction deserves perhaps some consideration.—There is then in this decision of the Tract Society nothing which can justly be taxed with perfidy, pusillanimity, nor which ought to draw upon the Committee the least blame. Two opposite opinions, equally distinct, equally conscientious existed; a very large majority gave, after long and earnest debate, their approbation to the course pursued by the Committee; no one believes that all the faith, all the fear of God, all the opposition to slavery were confined to the ranks of the small minority, who opposed the resolution taken, and whose opinion we respect without adopting it. We pray God to continue to bless, as he has done hitherto, the extensive and evangelical labors of the American Tract Society, and we render thanks to Him, for having delivered it from the serious danger with which it was threatened."

We respect Dr. Monod very highly for his piety, and zeal, and christian worth, and cannot but regret to find that he has been led to form what we believe to be an incorrect opinion on the subject in question. According to Dr. Monod the question was: "Is it the duty of the Tract Society, *as such*, to treat the subject of slavery in its publications at the risk of dismembering the Society." Now we apprehend that the course of the Committee, in not touching the crying evils, not to say, the sin of Slavery, will not avoid the risk of dismemberment. We believe that many will withdraw their confidence, and co-operation with the Society. Indeed in the very same paper from which we take Dr. Monod's expression of opinion, we find a Programme of Operations

published by the American Tract Society of Boston, which has been led to alter its relations to the New York Society by diversity of views on questions connected with Slavery. In an address issued by the Boston Society, it is stated that the Executive Committee are prepared to issue such publications as may appear to them adapted to promote "the moral and religious interests of men, upon the subject of slavery, as well as upon any other subject connected with the public morals and the evangelization of the land.

"The committee, therefore, invite from able, earnest and discreet men, in every part of the country, such productions of their own, and such selections from the writings of others upon this and other topics proper to be treated by this Society, as shall enable us fully and promptly to carry out its plans, and to meet the pressing wants of the age."

Other Societies and Associations will, we doubt not, adopt a similar course, or perhaps a course still more decided with reference to this matter. And although there may be difficulties on both sides, we believe the safest course would have been to come out from a position of neutrality and borne faithful testimony to the evils of slavery, the great blot on the scutcheon of the United States.

DEPUTATION FROM IRISH PRESBYTERIAN CHURCH.

At the recent meeting of the General Assembly of the Irish Presbyterian Church, it was resolved to send a deputation to the North American Provinces, to visit the Churches, with the view of collecting information, and promoting a feeling of confidence and unity between the churches in the mother country and in the colonies. The members of this deputation, the Rev. W. McClure of Londonderry, and the Rev. Professor Gibson of Belfast, are now in the country, and have been visiting a number of congregations and stations in both sections of the Province. They have been everywhere warmly received, and we have no doubt their visit will be of great service, in encouraging and stimulating many in this land, and in deepening the interest felt by the Church in Ireland in the maintenance and extension of Presbyterianism in the Colonies. The Church in Ireland has already done much for the cause in this continent. It would not be too much to say that it is mainly owing to Irish Presbyterians that the Presbyterian Church was founded in America; and it is well known that not a few of the ablest and most powerful defenders of Presbyterianism have been the sons of Ireland. Even in our own Province, Presbyterianism owes a very large debt indeed to the Presbyterian Church of Ireland, and we trust to see the bands of brotherhood drawn still closer between the two churches. Many of our readers will be aware that the Rev. W. McClure has been, for many years, Secretary to the Colonial Mission Board

of the Irish Presbyterian Church. In that capacity he has been instrumental in doing much for our assistance and we don't not that a personal inspection of a portion of our mission ground will increase his own interest, and that of the Board too, in our work here, and that we shall, in consequence, receive many valuable accessions to our ranks from Ireland.

It is to be regretted that the time of the disputes will not allow of their remaining long in the Province, and visiting more of our congregations and stations. We trust that one or both may yet be able to spend a little more time in the Province, and visit localities which have not as yet been reached. If this could be done, many hearts would be warmed and refreshed, and an impulse given to the missionary work in stations where there may have been previously disappointment and discouragement.

Editorial Items.

INDUCTIONS, CALLS, &c.

OWEN SOUND.—The Rev. Mr. Grant, has been ordained, and inducted as Pastor of the new congregation at Owen Sound.

WESTON.—The Rev. D. B. Pearce, has received a cordial and unanimous call from the congregation at Weston.

WEST GWILLIMBURY.—The congregation at West Gwillimbury and Bradford have resolved to give a call to the Rev. J. Cameron.

MINUTES.—Parcels of Minutes have been sent to all Ministers, and to vacant congregations, so far as known. If any have not received the parcels, they will please communicate with the Synod Clerk.

UNION COMMITTEE.—We direct attention to the Minutes of the Committee on Union, which will be found in another column.

KNOX'S CHURCH, TORONTO.—The induction of the Rev. Mr. Topp, is appointed to take place on the 10th inst.

WEST PUSLINCH.—The young people attending the Sabbath School at West Puslinch have lately presented their Pastor, the Rev. Andrew McLean, with a handsome and valuable Book Case. This appropriate gift was accompanied by an Address, expressive of attachment on the part felt by the young to their Pastor. We regret that our limited space will not allow of our inserting this Address, which was drawn up by the young people themselves.

OPENING OF COLLEGE.—We direct the attention of Ministers and Elders to the notices given in regard to the opening of the College, and the meeting of several important meetings of Committee. As on last occasion, refreshments will be provided in the College for members of Committee present, at 3 o'clock, P. M.

Items of Intelligence.

THE MARRIAGE BILL.—We rejoice to observe that the Bill for legalizing marriage with the sister of a deceased wife has been defeated in the House of Lords.

THE SABBATH QUESTION.—We regret to see that a number of the leading men of Britain, have joined in a petition for the opening of museums, picture galleries, and like places on the Sabbath. We trust that this effort to overthrow the sanctity of the Sabbath will be defeated.

THE CONFIRMATION IN ENGLAND.—Great agitation still continues in England on the subject of the confirmational. The Archbishop of Canterbury has dismissed the appeal of Mr. Poole, and thus confirms the sentence of the Bishop of London, depriving Mr. Poole of his curacy.

POLISH CHAPLAINS IN THE ARMY.—The Derby Ministry appear disposed to favour Roman Catholics in various ways. They have agreed to place Roman Catholic Chaplains in the Army on the same footing with Protestant Ministers.

ADMISSION OF JEWS TO PARLIAMENT.—After a very protracted struggle, means have been obtained for admitting Jews to the Imperial Parliament. While the oath remains apparently unaltered, the Commons are allowed to dispense with the expression "On the true faith of a Christian." Baron Rothschild has already taken his seat.

MASSACRE AT JEDDAH.—There has been a cruel massacre at Jeddah, on the shore of the Red Sea, issuing in the murder of 24 of the Christian residents there, including the English and French Consuls. The massacre was the result of Mahomedan fanaticism and intolerance.

LEITH.—*Induction of Rev. A. S. Muir.*—The Rev. A. S. Muir, formerly of St. Johns, New Foundland, and Boston, Mass., has been inducted as Minister of the Junction Free Church, Leith. The Rev. J. Fairbairn preached and presided. In the evening there was a Soiree attended by a large number of the congregation, and by several members of Presbytery, and other friends.

ORDINATION OF ANOTHER MISSIONARY TO THE JEWS.—Theodore Meyer, formerly Hebrew Tutor in the New College, Edinburgh, has been ordained as a Missionary to the Jews at Galatz, in the Danubian Principalities.

PRACTICAL CHRISTIANITY.—J. McGregor, Esq., Honorary Secretary to the Protestant Alliance, and several of the other Christian Associations in London, has lately visited several of our cities, and delivered Addresses on the operations of these Associations. His addresses have been received with very general approbation, and we hope his visit may not be without practical effects.

THE RELIGIOUS AWAKENING IN THE UNITED STATES.—The accounts of the Religious awakening are still cheering. The movement is still advancing, especially in New York and Philadelphia.

MISSIONARY CONFERENCE IN INDIA.

The Conference of Missionaries, appointed to be held at Cotacmand, assembled there, April 10, and was in session fourteen days. Thirty-two missionaries were present, namely, five missionaries of the Church Missionary Society, ten of the London; two of the Wesleyan; six of the German Evangelical; six of the American Board; one of the American Reformed Dutch; one of the Free Church of Scotland, and one of the Propagation Society. A correspondent of the *Madras Times* says.

"As a few of the results of this most interesting Missionary Conference we may enumerate the following.—1. A large increase of important and accurate information respecting the various missions represented. Every missionary present was sensible of this in no ordinary degree. Its importance is sufficiently obvious. 2. An exhibition of practical union on all essential points connected with the missionary work in India, and of Christian esteem and love among the missionaries assembled, and the increased interest in each other's labours, trials and success. 3. The settlement of many questions respecting different plans of missionary labour, so far as decisions of the Conference are likely to exert an influence. It is believed that had the entire number of missionaries represented (about two hundred) been present, the resolutions adopted would not have been materially altered. 4. It may also be fairly anticipated that the publication of the proceedings of the Conference will lead to increased interest in the Missionary work, and increased efforts to promote it."—*Ec. Paper.*

THE ACT OF INCORPORATION.—We had intended to insert the Act of Incorporation in this number, but have been obliged to exclude it by want of space. It will appear, with several other postponed articles, in next number.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

From News of the Churches.

The annual meeting of the General Assembly of the Presbyterian Church in Ireland was opened on Monday, July 5th, at Londonderry. After the sermon by the late moderator, the Rev. Dr. Goudy, the Rev. Mr. Johnston of Tullylish, well known for his exertions in connexion with open-air preaching, and many other evangelistic movements, was chosen moderator.

INTERNAL CONDITION AND ARRANGEMENTS.

Ministerial Support.—The Rev. Dr. Morgan of Belfast read the Report of the Committee on ministerial support, of which the following is a summary:—

The result of the whole movement was as follows:—In forty-three congregations there has been a decrease of £157, 7s. 3d.; in 319 congregations, an increase of £5082, 3s. 6d.; 100 stationary, and from forty-two no returns. If the increase were taken at twenty years' purchase, it would amount to £106,000, so that not even excepting the Church and Manse Fund, this was far the most important movement in which the church had engaged.

Church and Manse Fund.—The Rev. David Hamilton read the Report of the Committee, of which we give an abstract:—

"The Church and Manse Committee have made forty-eight grants during the past year, viz: For manses, 26—total amount, £2365; for new churches, 19—total amount, £165; for debt on churches, 9—total amount, £610.

"The total grants made since the formation of the fund are 179, amounting to £16,521, 11s., being for manses, £3703, 3s.; for new churches,

£4020; and for debt on churches, £1901, 8s.

"The amount received by the treasurer from 15th June 1847, is £2000, 10s. 9d.

Leases and Tithes.—A long discussion took place in reference to the unwillingness of certain landlords to grant titles to church property, and, in some instances, sites. Mr. Rogers, Mr. R. Dill, Dr. Brown, Mr. L. E. Keely, Mr. Greer, and others, took part in the discussion. The Mercers' Company of London, and Mr. Lucas, formerly Chief-Secretary of Ireland were mentioned as cases in point, while a large number of ministers testified to the liberal spirit of the Fishmongers' Company, the Salters' Company, the Grocers' Company, Lords Clancarty, Dufferin, the Right Hon. Sydney Herbert, and several other landlords, who were most prompt in granting sites and titles, besides giving large subscriptions to their churches and manses.

MISSIONS.

Home Mission and Mission to Roman Catholics.—The Report of the Home Mission, read by Dr. Edgar, stated, that and had been contributed during the year to twenty-three congregations, most of them recently established, and in the south. Among those enumerated were: Wexford, Athy, Wicklow, Tralee, Ennis, &c. It was stated that there were five fields of missionary labour among the Romanists, Birr, Tully, Kerry, Dublin, and Connaught.

Parsonstown or Berr, endeared to many by tender and precious memorials of the past, was, for a time, under mysteriously dark providences; but light has risen on it once more, and the work of God prospers. Thanks to the generosity and untiring energy of our ever-constant friend, Hugh Moore, Esq., of Dublin, the congregation once more worship in the church from which they were long unjustly excluded. At the Station connected with Berr, forty persons attend; the pastor has more than thirty Romanists under his ministry, and he has access to the houses of many such, for reading and prayer, and religious conversation. Sixteen new members have been lately added. The Sunday-school is much increased, of 125 pupils attending the two daily schools, 42 are Romanists, and not fewer than 2500 lambs have been on their rolls. Of 228 families visited by the Scripture readers, 70 were Protestants, and 158 Romanists. In 1524 visits, he has had opportunity of addressing 2541 persons.

The centre of missionary work in Kerry is Killorglin; and the missionary is entrusted with the superintendence of missionary work over a space, not less than twenty square miles, where Protestants are not more than one-twentieth part of the population. During the year the Killorglin congregation has greatly increased, there being now an attendance of 120, of whom 12 are Romanists, while many of the young are the offspring of mixed marriages, and would have been, but for the establishment of this mission, brought up under the training of Rome. There are three other stations in great efficiency; Miltown, with an attendance of 70, Laharne of 30, and Cromane of 32—there being thus congregations of 253 individuals under the preaching of our missionary, in the central wilds of Kerry, of whom twenty are Romanists.

"The Presbyterian Church has now twenty-one influential central spheres of missionary work in Connaught, besides many others of inferior importance.

"At Ballinglen, where a manse had been added to the church, there is an attendance of 110, twelve of whom were Romanists; and its two preaching-stations have goodly numbers also. The colporteur and Scripture reader are in general, well received. Connected with the mission there are four daily schools, having 130 pupils; and the missionary is patron of a national school, containing sixty scholars, all Romanists.

"Our missionary at Crossmolina preaches at five different places, in a district ten miles long by six broad; and, though he has not more than 120 stated hearers, of whom only fifteen are Romanists, he has free access for religious conversation to the houses of 100 Romanists, in twelve of which he is permitted to pray. His Scripture-reader, who also acts as colporteur, sold during the year 7 Bibles, 32 Testaments, 150 other religious books; gave 431 tracts, and paid 879 visits to Romanists, and 352 to Protestants. He has two schools under his charge, and access to three, in which there are 110 Romanist children.

Continental Missions.—The following are the grants which have been made during the past year out of the funds of the Assembly's Continental Mission:—To the Missionary Church of Belgium, £150, The Union of Evangelical Churches of France, £100, The Evangelical Society of Paris, £30, The National Gospel Institution of Sweden, £25; and the Waldensian Church, including £10 for the education of a theological student of Latour, £290.

Jewish Mission.—The Report of the Jewish Mission referred, 1st, to Damascus. Two Arabic services have been regularly conducted by the missionaries each Lord's day. The attendance at the morning service, during the winter, usually averaged about fifty adult natives. The attention given by the congregation at public worship has been very encouraging. Important accessions have been made to the mission church. The influence of the mission is beginning to be felt over a large part of the community. The book-shop is now an important auxiliary to the mission. The boys' school has been placed under the charge of Shateela, one of the first fruits of the mission. The number of scholars rapidly increases; many applications for admission have latterly been refused, owing to want of accommodation. The average attendance is at present about thirty, ten of whom are Jews. The school is only elementary, and is not at all sufficient for the wants of the city or the mission.

In reference to Bonn, it was stated:—"Mr. Graham has, after some difficulty, obtained a desirable site, and he hopes soon to commence the erection of a mission church in Bonn. The colporteur at Bonn has held forty-six prayer-meetings; visited forty markets, to meet the Jews and give them books and tracts; has distributed 8081 books or tracts to Christians, and 749 to Jews; 350 special tracts for family worship; 26 New Testaments; and visited 91 cities and villages in the provinces of the Rhine."

Foreign Mission.—The Rev. Dr. Morgan read a long and interesting report in regard to India. With reference specially to their own mission, he said:—"It is painful to have to add, that in these enlarged and improved measures we have as yet had no share. During the year there has been no increase to our missionary staff. All things continue to be much as they were, save that we have one missionary less, in consequence of the resignation of Mr. A. D. Glasgow—his health not being such as admitted of his return to India. We have been looking for another to occupy his place, but have not yet succeeded in finding him. But we are not without hope that the Head of the Church will speedily open our way and supply us with an increased agency. It was hoped the interest felt in India would have enlarged the congregational collections for the mission, but this has not been realized. The average is as in former years. But we trust it will be increased." The Rev. J. McKee addressed the assembly. He said in reference to the scheme for circulating a number of New Testaments in Gujerat: "For this scheme he had already received, in voluntary offerings £500, and, during the coming year, a similar

contribution was confidently hoped for. The British and Foreign Bible Society have offered a supply of paper gratis for whatever amount of Scriptures this scheme may enable him (Mr. McKee) to supply for the people of Gujerat—that is, for every £900 subscribed, the Society will add £290. Already about £1200 have been secured, and this sum will enable the mission to put into the hands of the people of Gujerat 2000 copies of the gospel of Christ."

The Rev. James Wallace, a returned missionary, also addressed the assembly.

EDUCATION.

A report was read by Mr. S. M. Dill, on elementary education. An interesting discussion ensued. Mr. Knox called attention to the important fact in the report—merely to be regarded as an approximation of the truth—only 34,000 children were receiving instruction in National Schools under Presbyterian management. This was melancholy, seeing that the church should, as far as possible, educate all her children in schools under her own control. According to statistics upon which reliance was to be placed, there should be one out of every four of the population at school—that was twenty-five out of every hundred. Making this datum, the Presbyterians of Ireland should have 150,000 children attending schools, supposing their whole number to be so low as 600,000.

The Rev. Dr. Cook, in speaking of the National System of Education, said: "I never knew any system of education established in Ireland, of which I approved. The Hibernian schools were admirable, but I did not altogether approve of them. The Kildare Place Society was an admirable institution, but I did not altogether approve of it. I took as much good and profit as I could get out of them, and the Hibernian and Kildare Societies had much good in them, but I do admit that we get more advantages from the management of the National Board than we ever got from any of the others. Yet still I say I do not admire its management. I would not say that I would desire to overturn the national system, but I would wish it mended. I do not approve of it driving Archbishop Whately, and Judge Greene, and some others from the Board. I never did approve of the resolutions adopted by the Board, whereby the system of 'Christian Evidences' was turned out of the schools. I never will approve of the system that enables a child, by opposing a book, to have it turned out of school. These are things of detail, and there are other points, easily reducible to detail, that I never approved of. I do believe that if this system is ever to succeed thoroughly as a national system, there must be a nearer approximation to the privileges the Presbyterians at present enjoy. In consequence of the Established Church standing out from the Board, and not availing themselves of our privileges, a large amount of the national funds have gone into the hands of the Roman Church. I would wish the friends of the National Church would take advantage of the freedom we enjoy; and at the same time, I would say that I heartily wish that they may obtain some modification of the existing system, by which some portion of the national funds may flow to them, as they flow to us."

INTERCOURSE WITH OTHER CHURCHES.

The Free Church of Scotland.—The Rev. Dr. Julius Wood, and Mr. Dickson (elder), appeared as a deputation from the Free Church, and addressed the Assembly.

English Presbyterian Synod.—The Rev. Dr. McCrie appeared as a deputy from the English Presbyterian Church.

Conventual Deputations.—M. Charbonnier of Genoa, M. Clement de Faye of Lyons, and M.

Anet from Brussels, addressed the Assembly in regard to their various spheres of labour.

MISCELLANEOUS.

Presbyterian Soldiers.—A long discussion, introduced by the Rev. Richard Dill of Dublin, took place on the religious instruction of Presbyterian soldiers. Mr. Dill, in referring to General Peel's recent order, placing the Presbyterian chaplains on a different footing, and adding five to their number, considered that enough had not been done to give Presbyterianism its due position, relatively to the Church of England. It was agreed to appoint a committee to take measures for procuring to soldiers and sailors of the Presbyterian Churches, the enjoyment of the means of grace, according to their accustomed forms of worship.

Temperance.—In the report of the Temperance Committee, it was stated, that the Committee intended to have the subject of the introduction of an act, similar to the Forbes Makenzie Act, for Ireland, brought before Parliament at its next session.

The Assembly was, after considerable discussion, appointed to meet next year in Dublin.

MEETING OF VAUDOIS SYNOD.

The annual meeting of the Synod of the Waldensian Church, took place at La Tour on Tuesday, the 18th of May. Since the year 1851, when, by the withdrawal of the royal prohibition, the public were, for the first time, admitted to the meetings, it was remarked there never had been a Synod at which so few Christian brethren from other churches were present as at the one just concluded. As the representatives of Scotland, there were a deputation commissioned by the Free Church, consisting of the Rev. Dr. Stewart, David Kay, Alexander H. Burn Murdoch, and Patrick Tennant, Esq. England remained unrepresented, so far as regards her clergy, this year. Ireland was represented by the Rev. Mr. Day, an excellent minister of her established Church. M. Bunsen, Secretary to the Prussian Legation in Turin, and son of Chevalier Bunsen, was again present this year with his lady, and, from the interest he takes in the Alpine Church, his face is always welcome.

The Synod was opened by Public worship, conducted by M. Gay, pastor of Villar, who preached an excellent sermon from 1 Cor. xvi. 14:—"Let all your things be done in charity." After the public service the Synod was constituted by prayer, and immediately proceeded to the election of the officers of the Synod. M. Meille, Italian pastor at Turin, President; M. Pilatte, of Nico, Vice-President; M. Muston, of Bobbi, Secretary, were chosen.

The first subject which the Synod entered into full discussion upon was the Home Mission, and the efforts made for increasing and deepening the knowledge of spiritual things in the Parishes of the Waldensian Valleys. Several of the pastors spoke with much depth of feeling on this interesting topic; and M. Pilatte adverted with much power to the dead and formal condition in which the majority of worshippers in their various congregations were plunged.

On Thursday, 20th, Dr. Stewart and Mr. Burn Murdoch addressed the Synod in French, on behalf of the Free Church deputation, and Mr. Day on behalf of the Established Church of Ireland. The report given in to the Synod on the Evangelization of Italy was very encouraging, and showed, that notwithstanding the absurd reports about the Italians not being willing to receive the gospel at the hands of the Waldenses, applications were being continually made to them from the villages in the neighborhood of their stations in Piedmont, for instruction in religious matters.

Communications, &c.

ALL WE HAVE A CANADIAN PRESBYTERIAN SERVICE BOOK?

Mr. BARRON. - Certain leanings and certain movements in the old country, may suggest the above question; to which as on the co-ordinate question of organs, I would very decidedly give an answer in the negative. Bishop Burnet in his History of the English Reformation, tells us that in the year 1543, certain learned divines were named by King and Council, to revise the old Popish liturgy, which by his account, seems to have been a strange combination of varied elements; there being at least four kinds of service book in use in different parts of England; and besides, we presume the Oxford one, which is still in use in the desk of the University pulpit. The Bishop candidly acknowledges that there is no evidence of the use of formal liturgies in the Christian Church before the fourth century; and he might have added, that the oldest known, that of St. Basil, is dated so far down as 380. "Formerly" says he, "the worship of God was a pure and simple thing, and so it continued until superstition had so infected the Church, that those forms were thought too naked, unless they were put under more artificial rules, and decked up with much ceremony." We read in ecclesiastical history of the "traditions" of the Bible, weak and timid Christians, who, at the bidding of persecutors, delivered up their copies of the sacred books, that they might be destroyed by burying or by fire; but there remains not one instance on record of an order to surrender their prayer books. The article did not exist. The well known testimonies of Justin Martyr and of Tertullian on this point, the former in Greek, the latter in Latin, are to the same effect, and perfectly deceive. These fathers speak of the devotions of the churches as conducted by the presiding minister according to his own ability, and by the simple use of his own resources. I am amazed to see such a man as Mr. Riddle, in his Ecclesiastical Antiquities, suggesting the idea that there may have been forms in use, and that these fathers merely intended to indicate the extent of voice that was put in play in the reading of them! A greater insult he could not have offered to the understandings of two of the greatest of the fathers, to say nothing of Origen, Basil, and others, who attest the same thing.

It was in the sixth century Pope Gregory the Great committed to the charge of Augustine the Monk, whom he sent to England as his missionary, an approved set of prayers, which became the germ of the variegated Anglican Service Book. The movement in 1543 was a very important step in reformation, but its limited range has ever been a source of deep lamentation to the best friends of Episcopacy. It is interesting to know that the great man whose name we have associated with our College, was consulted in this matter, and succeeded in keeping the doctrines of the "real presence" out of the Communion Service of England.

The alterations made since that period have been immaterial, and it was with reference to the prayer-book, as then altered, that Calvin in his reply to Knox and others of the reformers declared that it contained very many *tolerabiles ineptiae*. At both of the celebrated conferences between the Prelates and the Puritans, the one at Hampton Court, in the days of James I., and the other at Savoy, on the accession of Charles II., important alterations were proposed by the friends of reform, and at the Savoy, Baxter laid on the table his celebrated "revised Liturgy." A few trifling changes in the Rubric and collects were made, while

the most objectionable parts, such as, the Apocryphal lessons, the Baptismal and Burial Services, and the Litany remained as before, and it is proper to remember that the main objections of our reforming Presbyterian ancestors in England and on the Continent were these two—first, the stringent despotism which enforced its constant and unvarying use, and secondly, the unscriptural contents of the Prayer book itself. In Scotland, a Service Book *per se* was loathed, as a badge of the prelatie beast. With the organ question our fathers were little troubled.

My plain-spoken friend, Dr. John Edwards,—whom by the way, Thomas Scott, in his reply to Bishop Tomlin, places among the ablest and most pious of Divines, made some remarks on the liturgical question 159 years ago, which may not be unsuitable even now. They are in the following terms:—

"As to the common Objection, that those who Pray *ex tempore* are Guilty of many indecent Expressions, yea, of talking Nonsense and Blasphemy, it is generally a groundless Slander and Reproach: And those who are wont to Object this, are highly prejudiced against the Persons and the thing it self, and accordingly Study to Misrepresent them. But supposing there were something of this true, and that some have expressed themselves unduly and irreverently in their conceived Prayers, yet this may be said of *Praying* (tho' it be Premeditated and Studied) as well of *Praying*: And yet the Objectors will not thence infer that *Praying* is to be laid aside, and that, because some of themselves deliver false Doctrine, therefore no Doctrine ought to be delivered from the Pulpit: Why then should all *Conceived Prayers* be laid aside because of the abuse of it sometimes? Besides, there are sometimes Mistakes and Blunders committed in reading the Prayers of the Church, but no one will presume to Condemn the Prayers themselves on that account. It is as unreasonable therefore to Condemn all conceived Prayers, because of the mistaken Expression and Failures of some that have used them. And further I might add, that these Objectors, shew themselves mightily displeas'd at an unfit Word, or a less decent Expression in a Prayer. But they are not offended at all if a Man runs over the prescribed Prayers of the Church in a formal and superficial, a Cold and Lifeless Manner, or if he Prays not at all in his Family, and in his Closet: Which shews that they are Unrighteous Cavil that are raised by these Men.

Wherefore, Notwithstanding what these Men suggest, I conclude, that *Conceived Prayers* in the Pulpit are useful sometimes, yet, so as the Liturgy may not be excluded before. But, seeing there is no Liturgy composed that contains Forms of Prayer for every one's particular and individual use, it were well if our Clergy would more frequently exercise the Gift of Prayer: That they might be able, when they visit their Flock, to recommend every one's Case to God, in fit and proper Words, that they might have Ability and Skill, to pray in time of sudden Danger and Calamity, on the Arrival of some very Dreadful, or some very Joyful Tidings that concern the Public, or the particular Congregation they preside over, on occasion of the Death of a Friend, or of some extraordinary Undertaking, or the like. I appeal to any faithful Pastor of the Church, whether he hath not found, that there are several such Emergent Occasions, on which it is necessary to use that Gift."

I have now before me the Library copy of what is usually called "Knox's Liturgy" and the following is a short account of it. The volume is a small thick duodecimo, printed in 1594, at Middleburg, in Holland. It begins with "the Confession of the Faith used in the English Church congregation at Geneva, received and

approved by the Church of Scotland in the beginning of the Reformation." This short and comprehensive abstract, digested after the order of the Apostle's creed, must be carefully distinguished from the Confession of Faith, and doctrine believed and professed by the Protestants of Scotland, drawn up in 1580, in 25 articles, and which continued to be the only standard of the Faith of the Church of Scotland, till it was superseded by the Westminster Confession. The next article in this venerable book of Geneva, is the order for ordaining Ministers, Superintendents, Elders, and Deacons. Then follows a very full book of discipline, embracing the ordinances of Baptism and the Lord's Supper, the ordinary worship of the Sanctuary, the meetings of Consistory and Presbytery or weekly exercise, and the celebration of Marriage, and then an extended treatise on fasting. Of these documents, a prominent part consists in prayers suited to the several occasions, and the rule for their use seems to be the following—which I quote from page 107 of the volume,—"It shall not be necessary for the Minister daily to repeat all those things before mentioned, but beginning with some manner of confession, to proceed to the sermon, which ended, he either useth the prayer for all estates before mentioned, or else prayeth as the spirit of God shall move his heart, *framing the same, according to the time, and matter which he hath entreated of.*" There then follows in this volume, the version of the whole Psalms, by Sternhold and Hopkins, with the musical notes appended to many of them; a few scriptural songs, or translations rather, are added, and the whole is closed with the well known catechism for the instruction of youth, by John Calvin. On the whole the "Liturgy of Geneva," is a very few degrees beyond the Westminster Directory, from the preface to which we quote the following important and edifying observations, as suitable in 1839 as in 1645.

"Our care hath been to hold forth such things as are of divine institution in every ordinance, and other things we have endeavored to set forth according to the rules of Christian prudence, agreeable to the general order of the word of God; our meaning therein being only that the general heads, the sense and scope of the prayers, and other parts of public worship being known to all, there may be a consent of all the churches in these things which contain the substance and service of God; and the Ministers may be hereby directed in their ministrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they may not thereby become slothful and negligent in stirring up the gifts of Christ in them; but preach as by meditation, by taking heed to himself and the work of God committed to him, and by wisely observing the ways of Divine Providence, may be careful to furnish his heart and tongue with further, or other materials of prayer or exhortation as may be needful upon all occasions."

The resemblance between this and the principles of the old Geneva or Knox's Liturgy will appear from the following clause in the latter, in addition to what I formerly quoted. Under the title "Exercise for the whole week" the leading article laid down is as follows:—"The beginning ever to be with confession of our sinnes, and calling for God's grace; then certain Psalmes, and certain Histories to be distinctly read, exhortations to be conceived thereupon, and prayer likewise, as God shall instruct and inspire the Minister and the reader."

Mr. Editor—I wonder if Messrs Chalmers, Cromar & Co. will find the organ, or seraphine, or violin kindly welcomed by the venerable fathers of the Scotch and Geneva Churches,

in such a passage as the following from this very interesting antique volume.

"As there is no gift of God so precious or excellent as that satan hath no' after a sort drawn to himself 'and corrup' a so hath he most impudently abused this notable gift of singing, chiefly by the Papists his ministers, in disfiguring it, partly by a strange language that cannot edify, and partly by a curious and wanton sort, hiring men to tickle the ears, and flatter the fantasies, not esteeming it as a gift approved by the word of God, profitable for the church, and confirmed by all antiquity. R. B.

OBITUARY—MR. McLENNAN, STUDENT.

Mr. Kenneth McLennan, our late lamented brother in the Lord, was born in Charlottenburgh, Glengarry, C. W., in 1823. The spirit of God often strove with him when young.—The voice that called Samuel seemed often to disturb his rest, his sleep of carnal security. In those days the means of grace were rare, and "the voice of the turtle" was still rarer in the place. I believe the only one who was in the habit of speaking to him of the concerns of his soul, was a pious uncle. In 1843 he finished learning a trade in which he made good proficiency—and when twenty-four he got married. When the deputation of the Free Church of Scotland came out, he attended their preaching; through the Holy Spirit and the preaching of the gospel of the grace of God, he was led to see and feel that his heart was not right with God, he laboured under conviction of sin for some time, till God in His providence, in the year 1848 sent us Rev. James Drummond, now of Clackmannan, Scotland, under whose ministry the Lord spoke pardon, peace, and joy to his soul, after which he could heartily join with Mary (Luke i. 46.) "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." After his conversion, like Paul, he conferred not with flesh or blood. Amidst the scoffs and sneers of the ungodly around him, he began to warn sinners to "flee from the wrath to come." His growth in grace was rapid—he was "a wonder to many"—his large heart and soul burning with love to Christ, could not be much longer confined to either his trade or his home. "The liberal man deviseth liberal things"—he became a leading member of the Prayer-meeting—a prompter of the Sabbath School—and a zealous advocate of Temperance, &c., &c. His heart and soul still growing in enlarged desires for more extensive usefulness in the Lord's vineyard. He engaged with the writer as Colporteur, to circulate the religious publications of the Presbyterian Board of Philadelphia, so favorably known to our Church in Canada, and his efficiency in this department of the Lord's work was great. Many as were his opportunities of doing good here, still he felt a secret conviction, an irresistible force impelling him forward to the work of the ministry. After much prayer and waiting on God, his way was made plain. In the fall of 1856, he entered Knox College—the following summer he labored most acceptably as Catechist in the Township of Finch, returning to College again last fall. This summer our Presbytery appointed him to labor among the mountains of Grenville and Harrington, C. E., supplying three stations on Sabbath, holding prayer meetings and going about from house to house incessantly. His heavenly-mindedness, his precious prayers, teaching and conversation, were such as to cause an eminent aged servant of God, one of our elders there, to say, one week before his death, that "he was afraid God would not leave him long with them."

Upon Friday, 2nd ult., while returning from the Augmentation settlement, where he had been preaching, he was drowned in the River

Rouge. Our beloved brother thus finished his course, and the work which God gave him to do, at the age of 35, leaving a wife and four children, with a very wide circle of relatives and christian friends, to lament his loss, yet doubting not that our loss is his gain.

D. CATTANACH.

KENTON, 9th Aug., 1858.

AN EXPOSITION OF ROM. IX., IIIRD.

The great difficulty about the interpretation of this passage has been caused by the meaning attached to 'anathema.' It has been customary to take it as meaning accursed, and some of the leading writers on this passage, profess to do so because of the use of this word in the New Testament, and by the Fathers; though at the same time stating that is a late form of "anathema," which in Luke xxi. v. is translated "gift," and also that gifts for religious purposes, things devoted were called anathema.

Judging from its composition, the first sacred things to which it was applied, were placed on the altar, and from thence it came easily to include everything devoted to the Divine service; and because all sacrifices were counted accursed, and therefore destroyed, and because it was forbidden to redeem a devoted thing, or direct it to any other use, and the person who took such was counted as bringing a curse on himself, and all that belonged to him, anathema came to be regarded as equivalent to accursed.

To say with some, that it became so, because, among the Greeks, the lowest and vilest of the people were at times sacrificed for the public good, is to reverse the natural process.

The sacrifice was not counted accursed because the object devoted was vile. It was so in every case, and men were seldom slow to offer the lame, the blind or vile, when not thoroughly in earnest.

The Hebrew word "*cherem*" which corresponds with anathema, and which originally meant, according to some, set apart or separate, or to others, shut in, comes to have much the same latitude of signification.

Anathema occurs six times in the New Testament, the older form of it occurs once; the verb "*anathematizo*," four times. In all those cases the genuine idea is "devoted," in nine of them, with the idea that the object would, or ought to be devoted to destruction or accursed, in some supposed event; in one in Luke xxi. v. in which the older form is used, it expresses gifts devoted to the adorning of the temple; the remaining one is that before us. If we turn to the Septuagint, we find it as one of the common representatives of "*cherem*;" sometimes "*aphorisma*" devoted, Ezek. xlv. xiz. or "*saginai*" nets Eccles. vii. xxvi. are substituted; and very frequently "*apoleion*," a curse, Isa. xxxiv. v.; "*olethron*," utter destruction, I. Kings. xx. vii. or "*exolothreana*," utterly destroyed, I. Sam. xv. xxi. are used; ordinarily indeed, the last is used when destruction was supposed to be intended, as if anathema was hardly strong enough. The essential, if not the exclusive idea, in all the passages in which anathema and its kindred words are used in the Septuagint, is "devoted" or consecrated, and whether the object was to be destroyed, or merely set apart for the Lord's services, must be learned from the context, and was always dependent on the reason why it was devoted. All devoted for guilt was cursed and to be destroyed, while all devoted for God's service was, according to its nature to be used for it, and counted most holy. Jericho was anathema, and never to be rebuilt; Achan was anathema, and to be stoned; the gold of the idols was anathema, and not to be coveted, but seemingly put into the treasury, Deut. vii. xxvi. 27. the gold and substance of nations was to be anathema to the Lord, Micah iv. xiii., and

fields were anathema, not that they should lie waste, but be used by the priests, and were counted most holy to the Lord, Lev. xxvii. xxviii, for all devoted things were given to them, Num. xviii. xxvii. xxi-xxii, so that the inference seems unavoidable, that all that anathema necessarily means is "devoted."

Again '*Apote*' may be translated "by" as well as "from" and "*euchomen*" more frequently means "prayed than wished. Some, feeling the difficulty of rendering it directly, try to give it an optative force, and soften 'prayed' into 'could wish,' supplying "if it were possible or right" or some such expletives, expedients alike unnecessary and faulty. We may render it fairly, and then Paul's statement will read thus:—"I prayed or wished myself anathema, devoted by Christ for my brethren, my kinsmen, according to the flesh," and the meaning is, that Paul had prayed or wished to be sent to the Jews, rather than to preach to the Gentiles, yea, even to be restricted that he could not, dare not preach to others. The Jewish feeling, which maintained itself in all the Apostles, so that they cared not to preach to the Gentiles, not thinking that God would take any of them, as we see in the vision of Peter; his finding it necessary to defend before the Apostles and Elders, what he did in the house of Cornelius; and the wonder of all, expressed in these words, "Then hath God also to the Gentiles granted repentance unto life," glowed as we might expect, with far greater intensity in this apostle; and not without reason, if he understood, that the casting away of the Jews was somehow necessary to the reconciling of the Gentiles, a doctrine which we find him teaching in this same epistle, Rom. xi. xv. If either were to be sacrificed, he would naturally save his own people rather than others. We know he did so wish, and can point to the occasion on which he prayed to be allowed to preach to the Jews instead of to the Gentiles, Acts xxii. xvii. xviii-xx. and it is to that prayer, that he seems to refer in this passage.

The foregoing exposition may not meet with favor in the eyes of some, because it divests the passage of the mystery and romance which has so long hung about it, and because for the poetry of extravagance, and I might say of insanity, which its advocates feel must not be taken in any definite meaning, but as the language of extreme inexpressible emotion, it substitutes the poetry of an intensely national yet not irrational Christian earnestness, which we can understand and sympathise with. It also frees the Apostle from being chargeable with comparing himself to his nation as a whole, as he must have been doing, if offering to substitute himself as a sacrifice in their room; and from the wrong of being willing to part with Jesus on any account, and reveals a feeling which we do not wonder to find in the intensely earnest, yet sober-minded Paul. He could not have used these words in the commonly received acceptation, unless he was beside himself at the time of doing so. In the sense now presented, they are only the words of truth and soberness.

M.

Missionary Intelligence.

ENGLISH PRES. CHURCH—CHINA.

LETTER FROM REV. A. GRANT.

Anoy, May 17, 1858.

I wrote Dr. Hamilton from this by the mail of last month, but could then say nothing regarding prospects for the future in this place. Since arriving here I have, through the kindness of Mr. Doy, been allowed a room in his house, until another place should be obtained for Mr. Smith

and myself. Thus we were unable to accomplish until quite lately, when God provided us a place, though by a mysterious and distressing providence. Mr. Johnson has seen it his duty to return to America, on account of his wife's health. This is a severe blow—not less to the missionaries than to himself—as he had just reached such a degree of acquaintance with the language, as to be useful. By this event, miraculously, a house has been thrown open adjoining the one already occupied by the brethren of your mission.

As for other matters connected with recently arriving in a foreign and heathen land, every one is in possession already with the chief facts which strike one. Things are pretty much here what one is led to expect. If you descend to detail, all is new; but if the great principles which upon it is of use to know are attended to, they are just the same as accurate fallen men and saved men everywhere else.

Last week I accompanied Mr. Douglass in one of his preaching excursions. It was to the town of Tung-wa, of which mention has been made in connection with this mission. It is a large crowded town, a few miles from the head of a large inlet of the sea. It is embosomed in trees, so that a full view of the houses cannot be obtained. On entering we were of course, surrounded by a crowd, who followed us, till Mr. Douglass found a suitable place for preaching. In front of a temple, where there was an open space, he stood and addressed the people, and afterwards distributed books which were eagerly received from his hand. The same scene was afterwards repeated in another place. From a hill behind the town we saw the extensive plain, in the midst of which this town stands. It is bounded by hills on every side, and the country is drained by two rivers which meet at Tung-wa. In one direction lay thirty or forty villages, whose Christ has hardly ever been named. The population must be immense. We visited a temple, with the view of seeing its celebrated idols, but only got a glimpse of them owing to a strife between some of the restless tribes, who were firing at one another from a hill close by. The people, who generally treated us with great politeness and kindness, told us to leave the place quickly. The temples seem to be on ordinary occasions little frequented, the devotional feeling of the people not leading them to spend days or hours in penances or prostrations before their curious images. When we returned to our boat, the chief man or captain, addressed, with apparent earnestness, the people who assembled on the bank. A young man, a student from Maping, who accompanied us, did the same. There was also a Chinese preacher, who had been engaged in preaching in the town, but as he went in a different direction, I was not witness to his proceedings. Next morning the work was resumed in the town, Mr. Douglass preaching in one place to 120 people who gathered round him, and again to a larger number that assembled in a deserted court of justice. The demand for books was very extraordinary.

Of those who listened, some evidently had no other motive than to see the foreigners. Yet, in answer to the prayers of God's dear people, even these might receive an arrow from the Almighty's quiver. Others again brought forward objections: for example, that we belonged to a nation that "bought men;" showing that they, at least, felt it necessary to ward off the arguments advanced for the truth of God. And some few seemed still more deeply interested in the message. Oh, that God would mercifully send forth laborers, and open the eyes of those so-called Christians, through whom the name of God is blasphemed among the heathen.

Yesterday, a new chapel was opened here; Rev. John Stronach, of the London Missionary Society, preached. The brethren here are well with kindest remembrances,

ALEX. GRANT.

A Letter has also been received from the Rev. W. C. Burns, dated Swatow, May 6, 1838, and we wish to call the earnest attention of our readers to the following extract from it in reference to the Coolie trade, merely remarking that no one has had such opportunity as he has had, during his long residence at Swatow, where this trade is chiefly carried on, of observing the facts and forming a correct judgment in regard to the traffic.

Mr. Burns writes:—"I have nothing of special interest to add, if I except what I may state about the Coolie trade, viz, that it is becoming more and more assimilated to slavery. The natives are not only decoyed away under false pretences, but are even kidnapped and sold, as on the Coast of Africa. A man was put to death a week or two ago, by crucifixion, for decoying persons away as Coolies, and at present there are proclamations on the walls, both from the magistrates and from the people, offering rewards for the apprehension of all who are engaged in a similar way. It is melancholy to see English vessels engaged in such a traffic. The 'Scotia' screw steamer is here for Coolies now—for, although vessels carrying the British flag are obliged to put into Hong Kong, and be examined in regard to the willingness to go of those on board, there is reason to believe that when the unwilling are dismissed by the English authorities, they are often, if not always, held fast by the native brokers and embarked in vessels carrying a different flag, and subject to no such inspection. Here, at Double Island, the case is undoubtedly so; for, when captains of ships decline taking persons who show evident sign of being on board against their will, the native Coolie agents take them on shore and hold them as prisoners. Many also are afraid, when asked, to say that they are unwilling to go, feeling themselves in the power of their countrymen, who can add cruelty to imprisonment, and that without the possibility of an appeal to any other party. It is high time that the attention of the British Government were drawn to this traffic, and that measures for controlling it were devised, which should extend to vessels carrying other flags than that of England. "Let the sighing of the wicked come before thee," &c. "Break thou the arm of the wicked and evil man." *Continue to pray for us.*

W. C. BURNS.

AMERICAN MISSIONS.

MISSIONS OF A. B. C. F. M., NORTHERN ARMENIANS.—The Missionary work among the Northern Armenians is making decided progress. Interesting intelligence is received from various stations. Through extensive districts, embracing many villages, the gospel is preached, and the Bible distributed. Notwithstanding opposition and persecution, the people continue to purchase copies of the Scriptures. The following is an extract from the Journal of Missions, and will give some idea of the progress of the work:

"Messrs Blies and Pettibone have recently visited Broosa, where they were much gratified with what they saw and learned. "The Protestant community of Broosa is still small, but embraces some very sterling men. The church has been distinguished for the brotherly love which has prevailed in it. The pastor is a workman who needeth not to be ashamed, either of the sermons he preaches on the Sabbath, or of his abundant labors during the week. He is much beloved by his people, and evidently enjoys their highest confidence." The leaven of divine truth has been very widely diffused. 'A spirit

of religious inquiry and discussion is very prevalent, principally indeed among the Armenians, but by no means confined to them. Turks not unfrequently are seen in the Protestant chapel. One learned man among these was overheard telling his companions of his having been there, and of the good doctrine he had heard. In another circle of Turks, when the fact was mentioned that some from their own number were becoming Protestants the remark was elicited, and received the assent of all: 'What then, there is no harm in becoming a Protestant.'

Mr. Morse, designated to commence the work among the Bulgarians in European Turkey, reached Adilnople March 26, and finds much to encourage. He writes: "Since my arrival I have been pleased to notice that, apparently, there is much less general bigotry prevailing here than at the capital."

"It is a significant fact, that our bookseller has a Turkish firm for the sale of Books, and that he keeps openly upon the shelf Turkish Testaments, one of which he opens and places at the window in the most public manner, where it can be read by any who pass in the street."

MISSIONS OF PRESBYTERIAN CHURCH—INDIA.—In India, notwithstanding the recent troubles, the work of Missions is prosecuted, as God gives opportunity. The following particulars are from the August number of the *Home and Foreign Record*:

"Mr. Owen, writing from Allahabad, says,—We are all well. I preach almost daily among the people, in general meet, with civility, and find many attentive." Mr. Scott makes the following interesting statement about the martyred missionaries. "One of the native Christians, who was with the Fattalighurh brethren when they were taken, has been telling me the story over this morning. Nothing new comes out but this interesting fact, that the missionaries called the native Christians shortly before, and told them that they had no hope of escaping; and that the last words they had to say to them, and through them to the rest of the Christians, was that whatever they did, they should never deny, or give up their Saviour."

Our letter from Agra mentions that the country in that region is still unsettled, and a feeling of insecurity still exists among the Europeans. One of the good effects of the recent disturbances is, that the services of native Christians are now much in demand with the civil authorities, which was not the case previously. The letter from Saharanpur mentions the death of a valued native laborer, of whom a more particular account is given in the present No. of the Record.

In relation to the work at Lahore, Mr. Foreman remarks: "Our work here, I think, has never been more encouraging than it is at present. Our English School, which fell off a good deal last summer, on account of the mutiny, has been filling up pretty rapidly of late, owing to some of our pupils getting employment in government offices. The people of the city seem to be more kind, and seem to have more confidence in us than they ever had before. At our preaching place we seldom witness the disorderly scenes which two years were so common. Many of the New Testaments which I have been sending to the principal families in the city have been received apparently in the kindest spirit."

DR. LIVINGSTONE'S PLANS.

At a meeting in honour of Dr. Livingstone at Cape Town, he gave the following statement in regard to his future course:

"If you will allow me, I will explain to you how I mean to endeavor to follow up the discoveries which have been made. The central

part of the continent, which we now stand upon, was supposed for a long to be a great sandy plain. Certain rivers were known to be flowing in toward the centre, but they were not known further, and they were supposed in consequence to become lost. But instead of that, the grand view burst gradually upon my mind of a very fine, well-watered country; and not only that, but of certain well-watered, healthy localities on both sides of the country, which were suitable for a European residence. Efforts have been made for centuries to get into the interior of Africa, but, unfortunately, it has been always attempted through the unhealthy parts near the coast. On the southern part of the country we had the Kalihari desert, and the expedition which was sent out from Cape Town under Dr. Smith was prevented from penetrating the interior by this same Kalihari desert. The unhealthy coasts presented a barrier on both sides; and this desert presented an obstacle on the south; but when Messrs. Oswald, Murray and myself succeeded in passing round that desert, then we came into a new and well-watered country beyond. When I passed into that country, I had not the smallest idea that there was such a want of cotton as I found to be the case when I went home to England. But there I saw the cotton growing wild and almost everywhere, and that sugar was collected all over the country (although the people did not know that it could be produced from the sugar cane); and I found, further, that this was a great market for labor. When I lived at Kolobeng, men left that tribe, and I found some of them within two hundred miles of Cape Town, seeking to obtain work. Now, here we have the produce and here we have the labor, and I hope we may secure a healthy standing point, from which Europeans may push their commercial and their missionary enterprise to the unhealthy regions beyond.

AGENCIES AND MODE OF PROCEDURE.

We proceed first of all up the river Zambesi, and have the full authority of the Portuguese for so doing. This river is very large; it is difficult to convey to the people of such a dry country as this an idea of its size, but the narrowest part that I saw seemed almost to be equal to the Thames at London bridge. It was not known to be a large river, on account of its being separated into five or six branches at its mouth, before it reaches the sea. But, when we get inland, we have a noble stream, and we have at least 250 miles of the stream without a single obstruction. Then we come into a large coal field, and this seems to contain the elements of future civilization. Then I may state that, as we have to examine the river, our expedition will be a practical one. It is not like those that have been sent to the North Pole. We hope to have something to show when we come back. Our botanist is an economic botanist, and the geologist is a practical mining geologist; and the naval officer, Captain Reddingfield, has had a great deal of experience in African rivers, and has not been deterred by the feat of suffering from African fever, any more than myself, from volunteering to go on this expedition. He goes to examine the river system, and give us correct information about the river system and its navigability. And then we have an artist and a photographer, to give an idea of what is to be seen in the country. But I think this expedition is placed in a somewhat peculiar position. I never heard of another expedition being similarly situated. My companions are all put on their mettle. They are aware that it is very well known that when alone I did something; and if we don't do well now in this expedition, people will say, "Why, those fellows have prevented him from doing what he might;" [laughter] so they are all put on their mettle; and I have the greatest confidence in their de-

fire to accomplish the great objects of the expedition.

CHRISTIANITY NOT TO BE LEFT BEHIND.

When going into the country we don't mean to leave our Christianity and us. [Cheers.] I think we made somewhat of a mistake—indeed, a very great mistake—in India; but where we are going, we will have no need to be ashamed of our Christianity. We go as Christians; we go to speak to the people about our Christianity, and to try and recommend our religion to those with whom we come in contact. I have received the greatest kindness from all classes of people in the interior. I have found that only when we approach the confines of civilization, the people become worse. Such is the fact—the nearer we come to civilization, we find the people very much worse than those who never had any contact with the white man. We hope we will be able by our conduct to recommend our religion to those with whom we come in contact; and I hope Christian men will yet go into that country and form a standard for commencing operations amongst them. I thank you all most heartily for the kind manner in which you have received me, and although I acknowledge that the hand of Providence is in all that has befallen me, in directing the attention of men to those objects which he means them to work out, yet I feel most grateful to you—the instruments of His grace." [Loud cheers]

Proceedings of Presbyteries, &c.

JOINT COMMITTEE ON UNION.

The Committees on union appointed by the recent Synods of the United Presbyterian Church, and the Presbyterian Church of Canada, met at Toronto on the 18th August, and continued their deliberations during that and the following day.

There were present on behalf of the United Presbyterian Church, Dr. Wm. Taylor (Convener), Dr. Jennings, Messrs Thornton, Kennedy, Aitken, Skinner, and Gibson, Ministers. On behalf of the Presbyterian Church of Canada there appeared Messrs. Ure (Convener), Scott, Fraser, Gregg, Ross, and Laing, Ministers; Messrs. Jeffrey and Heron Elders.

The Rev. W. Aitken was called to the chair. The Conveners laid on the table their instructions from their respective Synods.

The Committee proceeded to frame a "Basis of Union," and after lengthened and prayerful deliberation, unanimously agreed on the following articles. On separating, the Brethren gave thanks to God for the progress made, and expressed a hope that the desirable object for the promotion of which they have laboured, may be remembered in prayer by the members of both the Churches concerned.

I. Of Holy Scripture.—That the Scriptures of the Old and New Testaments, being the inspired word of God, are the supreme and infallible rule of faith and life.

II. Of the Subordinate Standards.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by the Church as her subordinate standards, and as exhibiting the sense in which the Holy Scripture is to be understood.

But whereas, certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the

right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:

1. That no interpretation of these sections is held by this Church, which would interfere with the fullest forbearance, as to any differences of opinion which may prevail, on the question of the endowment of the Church by the State.

2. That no interpretation of these sections can be received by this Church, which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in Chap. XX. Sect. 2. of the Confession; and in accordance with the avowments of which, this Church holds, that every person ought to be at full liberty to search the scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

3. That no interpretation of those sections can be received by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

III. Of the Headship of Christ over the Church.

—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.

—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and particularly, that the Civil Magistrate, (including under that term all who are in any way concerned in the Legislative or Administrative action of the State,) is bound to regulate his official procedure as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.

V. Of Church Government.—That the system of polity exhibited in the Westminster Form of Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, who minister in word and doctrine without any officers in the Church superior to said Presbyters, and the unity of the Church, in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this Church, and is in the general features of it herein set forth, believed by this Church to be founded on, and agreeable to the word of God.

VI. Of Worship.—That the ordinances of worship shall be administered in this Church as they have heretofore been by the respective Bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

(Notes on the article IV. by the Committee of the United Presbyterian Church:—

1. That the first part of it having relation to Christ's headship over the nations, has always been one of the things most surely believed, and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of nations, delegates his power to earthly Kings—that they are in any sense his vice-generals, or that magisterial interference in

matters purely of a religious nature is a medium through which Christ exercises the authority, with which, as King of nations, he is invested.

2. That the second part of this article, having reference to the duty of the civil Magistrate, is to be understood, as simply expressing what the Committee of the United Presbyterian Church believe to be the general sentiments held by that Church on the subject, for no declaration of sentiment regarding it has been required by her as a term of communion, and their instructions forbid their acknowledging it now in that character.)

D. FRASER, Clerk.

PRESBYTERY OF HAMILTON.

This Presbytery met at Owen Sound, on the 4th of August, for the ordination of Mr. Alexander Grant, as minister of the new Congregation in Svidenhant. After sermon by Mr. Middlemiss, Mr. Andrew McLean of West Puslinch put the usual questions to Mr. Grant, and offered up the ordination prayer, after which Mr. Geikie addressed the minister, and Mr. McLean the people, the latter address being delivered in Gaelic. Mr. Grant received a cordial welcome at the close of the service.

The ordinary meeting of Presbytery was held at Hamilton, on the 10th of August, fourteen ministers being present, and three elders.

Mr. McAulay of Nassagaweya, was appointed Moderator for the ensuing twelve months.

Mr. A. D. McDonald, at present laboring at Galt, as assistant to Dr. Bayne, having concluded his trials to the satisfaction of the Presbytery, was licensed to preach the Gospel.

The following appointments were made for the supply of vacant congregations and stations:—Mr. McCuaig to labour at Mount Forest; Mr. McDiarmid at Niagara; Mr. Park at Durham; and Mr. Thomson at Walsingham; Mr. Smellie to preach at Garafraxa on the 29th instant, Mr. Middlemiss on the 12th September, Mr. S. Young on the 26th September, and Mr. Cuthbertson on the 10th October; Mr. Hodgskin to preach at Wellesley on 29th instant, Mr. A. D. McDonald on the 12th September, Mr. John Irvine on the 26th September, and Mr. Geikie on the 10th October; Mr. McLean of East Puslinch, to visit Minto in the beginning of September.

Mr. Craigie was appointed to organize a congregation in the Township of Walsingham, application to that effect having been made to the Presbytery.

Mr. John McNab having tendered his resignation of the Treasurership of the Home Mission Fund, the Presbytery entered upon their minutes, an expression of their sense of obligation to Mr. McNab for his valuable services. Mr. D. Galbraith was appointed to succeed Mr. McNab.

Mr. McRuar gave notice that, at next meeting he would move a series of resolutions with a view to the establishment of a scheme of Colportage within the bounds of the Presbytery.

The Presbytery adjourned after appointing their next ordinary meeting to be held at Hamilton, on Tuesday the 12th October.

JAMES MIDDLEMISS, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal in St. Gabriel St. Church, on the 11th August, 1858. There was a good attendance of Ministers. The following are the chief items of business:—

The Clerk intimated the decision of the Synod on the Reference regarding the indiscriminate sale of intoxicating liquors. The same was received, and ordered to be recorded in the min-

utes, and a copy to be transmitted to the Cote Street Church Session.

The following Missionaries received appointments till the opening of College: viz.—Mr. Greenfield to Marintown and Williamstown, Mr. Kennedy to Winchester, Mr. Matheson to Osunabuck, and Mr. Coulthart to Valleyfield. Mr. Milloy was appointed to Lingwick, Mr. Stewart to Richmond, and Mr. McQueen to Finch, for the next three months.

Mr. McQueen, after examination, was licensed to preach the Gospel.

It was reported from Laguerre that Mr. Kennedy had labored there for the past three months, with much assiduity and acceptance.

The Clerk intimated that as regarding the call to Mr. McDiarmid of Woodstock, from the congregation of Richmond, he had no official intelligence from the Presbytery of London; he only knew from private report, and from the "Record" just received, that Mr. McD. had declined the call, and that his Presbytery had dismissed the case. The Presbytery under these circumstances agreed to consider the call as talien for ever. The Clerk further intimated, that Mr. Stewart had been labouring in Richmond, with acceptance, for the last two months. He also presented a petition from the elders of this Church, requesting the dispensation of the Lord's Supper, and moderation in a call at an early day. Mr. McConechy was accordingly appointed to dispense the Communion on the last sabbath in September, and to moderate in a call on the following Monday.

A petition was presented from the congregation at Kenyon, requesting the moderation in a call to Mr. McQueen at an early day. Mr. Gordon was appointed to this duty on such day as may be most convenient for parties.

The Clerk reported that he had received intelligence from Harrington, that Mr. Kenneth McLennan, who had been appointed to labour in that field had been accidentally drowned in the Rouge. In these circumstances, the Clerk was appointed to draw up a minute expressive of the Presbytery's sorrow at this event, and to transmit the same, with a letter of condolence, to the widow.

The minute is as follows:—

The Presbytery deeply sensible of the valuable services rendered by the late Kenneth McLennan to the Church, in his devoted labours as a Catechist and Missionary within the bounds of the Presbytery of Montreal, appreciating also his zealous and earnest endeavors as a student, to prepare himself for the work of the Holy Ministry; remembering also with much satisfaction his amiable disposition and right-hearted desire to serve the Lord Jesus Christ, and to advance his cause, would in the afflictive dispensation of Providence, by which the Church has been deprived of a faithful servant, and a wife and children of an affectionate husband and father, express their heartfelt sorrow at his loss, and also their sincerest sympathy with the bereaved widow and children, commending them to the care of the Father in Heaven, and praying that they may realize his blessed promise to be a Father to the fatherless, and a Husband to the widow, and that they may enjoy the comforts of Christ's saving mercy.

The Ministers in the Glengarry district agreed to keep up a ministerial supply once a fortnight at Alexandria.

The Clerk intimated that three elders had been elected for the congregation at Winchester. Mr. Clark, of Quebec was appointed to ordain them on an early day, and an edict to this effect was appointed to be served.

A petition was presented from N. Williamsburgh, praying to be recognized as a station of the Church, and to have Ministerial services supplied. Mr. Campbell of Cornwall was appointed to visit and preach in the locality, and to report at next meeting of the Presbytery.

The question of a Mission Fund for supplementing weak and infant stations was considered. Finding from the decision of last Synod, that there was no hope of the Church at large undertaking such a scheme, the Presbytery unanimously agreed that a circular be drawn up setting up the wants of the Church within their bounds, and the nature of the scheme required to meet these necessities, recommending also that Missionary Associations should be established in the various congregations. Messrs. Fraser, Kemp, and Redpath were appointed a Committee for this purpose. The following records of Presbytery were ordered for examination at the next ordinary meeting, viz: Cote St., St. Gabriel St., Montreal; Quebec; Marintown and Williamstown; Indian Lands; Leeds, St. Sylvester; English River, Laguerre; Grand Frienere; Vankleekhill.

Mr. Milne, of English River requested six months leave of absence on account of the serious illness of his wife, requiring her to visit her native country. The Presbytery expressed sympathy with Mr. Milne in his affliction and granted his request, praying that the blessing of God may accompany him and his partner on the voyage, and that they may return in renovated health.

A petition was received from the Chamougnay station praying for the moderation on a call to the Rev. D. Black. Mr. Fraser was appointed to do so at an early day.

Mr. Fraser's term of office having expired, Mr. D. Gordon was appointed Moderator of the Presbytery for the next six months.

The Presbyterial sermon was preached in St. Gabriel St. Church, by Mr. Allan, of St. Eustache, &c., from Acts xxvii. 22—31.

Mr. Currie was appointed to preach at next ordinary meeting in Cote St. Church.

The Presbytery adjourned to meet at Cornwall, on Tuesday, the 5th October, for the examination of students; and for ordinary business, to meet at Montreal on the second Wednesday in November.

A. F. KEAR, Pres. Clerk.

Synodical Reports.

REPORT OF COLLEGE COMMITTEE.

Your Committee in presenting their Report for the past year, have, in the first place, to record their gratitude to God for permitting both the Professors and Students of Knox College to prosecute their labours during the Session, without any inroads being made on their number by death, or any serious sickness.

The number of regularly matriculated Students in attendance was forty-four, viz: nineteen in the Preparatory, and twenty-five in the Theological classes. Besides these there have been several pre-entrants, making the gross number about fifty.

Of this number, five have completed their curriculum, and are ready to be received on trial for license by Presbyteries. This is a smaller number than usual, but it will probably be more than compensated for at the close of next Session, when, in the ordinary course, fourteen Students will have completed their curriculum.

The Reports furnished by the different Professors will shew the course of instruction pursued in the different classes.

A regular Tutor having been dispensed with, advantage was taken of the class taught in the University by Mr. Wickson, who very kindly consented to accommodate his instructions in Greek and Latin, to the requirements of our Students. Mr. Hirschfelder continued to give instructions in Hebrew, as in former years. A class in Mathematics was efficiently conducted by Mr. John Thomson, one of the Students. The expenses connected with all these classes were £42.

As directed by the Synod, the Committee took steps to secure a suitable successor to Mr. Smith, in the boarding department. Their choice fell on Mr. Thomas Willing, of Kingston, who entered upon his duties last October, and under whose management this department has been conducted to the satisfaction of the Committee, to the great comfort of the Students, and without any expense to the College.

It belongs also to this Committee to Report that the debt on the building has been very considerably reduced during the past year. Upwards of £2,000 have been paid on account of building and improvements. The whole amount now due on the original purchase is £2,678, on which interest is payable at the rate of 6 per cent. The principal is payable in January, 1862, or at any time previous, as the Synod may wish. For the reduction made on the debt, the Committee is chiefly indebted to the contributions received in Scotland and Ireland by Dr. Burns, and in England, by Mr. Fraser. Among the contributions thus received, the Committee desire to notice as deserving of special gratitude, grants of £200 stg. by the Colonial Committee of the Free Church of Scotland, and £300 stg. by the Colonial Committee of the Presbyterian Church of Ireland.

Your Committee regret that they cannot present so favourable a Report of the ordinary Financial Fund. In this there has been a growing deficiency for several years. The deficiency in 1856 was £40. In 1857 it was £187. The deficiency in 1858 is £210. The whole balance due the Treasurer on this account at present is £438 10s. 8d., besides about £90 due to the Professors, and sundry small accounts. Nor do the sums specified represent the whole actual deficiency, for since the purchase of the College, the interest has been charged to the Building Fund, and not, as should be for the future, to the ordinary current expenses. The annual interest on the debt, as it stands at present, is upwards of £160, and as a large amount was paid last year, the actual deficiency for current expenditure was about £400. It is true, that nearly 40 congregations, some of them large and influential, have not sent in their contributions for the present year. The amount, however to be realised from this source next year will not probably, be larger than was realized from a similar source, and included in course of this year.

The chief cause of the deficiency, was probably the fact, that during the last three years the congregations were called on to contribute for both the Building and the Ordinary Fund. As no pressing claims need to be met for the liquidation of the debt on the property, it is to be hoped that the contributions for the ensuing year to the Ordinary Fund will be greatly augmented. Nearly £2000 will be required next year to pay the balance due on the ordinary Fund, and the current expenses and as only about £1,200 were contributed last year, it will be seen that an increase of 80 per cent will be required. In connection with this point, the Committee desire to call the special attention of the Synod to the fact, that from 30 to 40 congregations annually fail to make any contributions to the College Fund, and they would recommend that Presbyteries be instructed to deal without delay with defaulting congregations, with a view to secure contributions from them for the past year.

The statements now made will very naturally suggest the propriety of adopting measures to secure the endowment of the College. The Committee are not prepared to suggest any definite course to be adopted for this purpose. They advert to the subject as worthy of consideration by the Synod, and also, they feel that it is very important to the efficiency of the College, that its revenue should be placed on a permanent footing, and they are satisfied, that

if this were done, the Church would be better able to prosecute other schemes which are dependent on the annual contributions of the congregations.

The Committee have to acknowledge with gratitude, that during the past year they have received a very favorable indication of a disposition to support our College in the liberal bequest of £250, made by the late J. Thompson, Esq., of Beverly, by whom an additional sum of £250 was bequeathed for Missionary purposes. As regards the sum bequeathed to the College, although no specific object was stated in the will, it was however understood to have been Mr. Thompson's wish, that the sum should be devoted to the Bursary Fund, and to the credit of this fund accordingly, the amount has been for the present placed. It remains with the Synod to determine whether it shall remain thus allocated, or be otherwise disposed of. The Committee are of opinion, that the understood wish of the Testator should be complied with, and the rather as the Bursary Fund stood greatly in need of assistance.

The College Library has received an addition of 300 valuable volumes, from friends in Great Britain and Ireland.

Besides the pecuniary support which is needed for the College, the Committee have felt deeply impressed with the conviction that an Institution, in which such vast interests as the training of our future Ministers are concerned, is especially entitled to the prayers of the Church in its behalf. In addition, therefore, to the supplications which are presented in the ordinary ministrations of the sanctuary, they have agreed to recommend the appointment by the Synod, of a day in which throughout all our congregations special prayer shall be offered up on behalf of our College. In answer to prayer God has hitherto abundantly blessed it, and the whole Province has derived signal benefits from the labours of many who have been trained for the work of the Ministry within its walls; and there is no reason to doubt, but that in answer to still more earnest and special prayer, this most important Institution of our Church would be still more abundantly blessed.

WILLIAM GREGG,

Convener.

DR. WILLIS' DEPARTMENT.

The class of systematic Theology, was conducted by Dr. Willis, as also that of Biblical Criticism, and Pastoral Theology. The great majority of the class being students of the second Theological year, and the seniors, or those of the third year, only four in number, they were all assembled together at the same hour, with the exception of a short series of meetings early in the session, which were given to the initiation of the younger, though larger division of the class, in the elements of Hermeneutics and Criticism, not to the loss, but, it is believed, greatly to the gain of the few seniors. The System was gone through from the commencement, not omitting a useful revision of the former year's course, but supplementing it by fresh discussions on many of the topics, and yet so as to advance in the latter portion of the session on ulterior heads of doctrine.

The close of the session overtook us, having entered on the Decalogue, and expatiated pretty fully on the Sacraments. In this class, which met four times each week, the exercises were Lectures and Examinations, with frequent reference to Hill's Theology, also to the Confession of Faith. An occasional hour was given to the reading of Latin Theology, chiefly from Augustine and Calvin.

In the Pastoral Theology, instructions were given in the various parts of the Pastoral Practice, these being alternated with the reading of

the Greek Testament, from which the second Epistle to the Corinthians was chosen this year, as peculiarly fraught with matter suggestive of fitting rules for the spirit and conduct of Ministers, in the example of the Apostle Paul.

In the Biblical Criticism Class, which occupied, twice a week, one of the two hours usually employed by Dr. Willis, the text book was, as before, Horne's Introduction. Very considerable portions of that work were brought under view, not only as matter of reading and examination, but in the way of applying the rules of Criticism and interpretation to the solution of more difficult passages of Scripture. The juniors as well as seniors were made acquainted with manuscripts and versions, and took part with equal ability in the Greek and Hebrew reading. A considerable portion of the Gospel of John, and various portions of the Epistles were read critically. The passages of the Hebrew Bible were generally chosen with adaptation to the topics in course of discussion at the time, in the systematic course, and thus the exercises of the two classes were made mutually helpful to, and illustrative of one another.

The discourses of the seniors alone fell to be heard by Dr. Willis, being the popular sermon and Exegesis. Several vacant hours were given to Homiletics, especially the application of logic to the construction of methods on divisions of Texts.

Dr. Willis can report very regular attendance by the most of the students. A few missed not one hour of the session, and in general, excuses for absence were proffered, even before asked. He was pleased with the serious attention given to the devotional exercises, in which the students took part with the Professor, though for the most part the class was opened and closed by himself.

It is not inappropriate to Dr. Willis' Department of the report, to record the monthly special devotional meeting, at which all the classes of the College, and the various Professors were present. It is believed these meetings were found edifying and refreshing.

DR. BURNS' CLASSES.—EVIDENCE CLASS.

The number of students in this, the first class of the Department of Theology, would have been eight, but one was kept back by bad health, and another accepted of a literary appointment, which required him to leave in the end of January. The number in regular and full attendance was six, and their names are entered on a paper apart.

Dr. Burns having been kept longer in Scotland than was expected, Professor Young, in addition to his own duties, taught the class for the first two or three weeks.

During the session, four lectures on so many days weekly were given, and an additional hour each week for examination on the lectures. The examinations proceeded on the notes of each student, and written questions were occasionally given out. The leading particulars of each prelection were usually dictated to the students, and time given for taking them down, after which they were read by each, and corrected or commented on by the Professors.

The course embraced lectures on evidence at large, and that of testimony in particular, the varied modes adopted by Clarke, Des Cartes, and others in proving the existence of God by a priori reasoning, the different departments of the proof for the being, attributes, providence, and moral government of God, from evidence of design in the universe; the necessity and antecedent probabilities of a revelation from heaven; evidence for christianity, internal, and experimental; evidence from miracles, Prophecy, rapid and successful propagation, and from monuments which remain; the genuine

ness, authenticity and inspiration of the Sacred Books, with replies to objections. The text books used were Butler's Analogy, Paley, and the small compends by Bishop Porteous and Archbishop Whately.

The present phases of infidelity were much dwelt on, and various practical suggestions were from time to time given, with reference to books.

The students attended with commendable regularity, and the only bar in the way of higher attainments than that actually made, seemed to be the want of preliminary mental training, and a little more of the habit of English composition. Their attendance for a second Session is exceedingly to be wished, and this would not interfere with the more fixed and regular studies in Systematic Theology, and Church History.

Access to the Professor for consultation on books and studies, was largely enjoyed; and the meetings for prayer and conference were very agreeable.

CHURCH HISTORY CLASS.

The class of Church History was attended by sixteen regularly matriculated students of the second year in Theology, together with four of the third, or last year, who voluntarily attended the lectures.

During the first two or three weeks of the Session, Dr. Burns having been detained in Scotland longer than was counted on, Dr. Willis took charge of the class in the way of introductory miscellaneous exercises.

From the beginning of Nov. to the middle of April, four lectures on so many days, were delivered to the students weekly, and in addition, a separate hour was regularly appropriated to examination on the Lectures of the week. Each regular student was required to take notes of the lectures, and on these they were examined; together with occasional written questions dictated by the Professor.

The course embraced three parts.—In the first, miscellaneous lectures were delivered on History in general, ancient and modern, in the form of a chronological chart; on the uses of the study of History in general, and of Ecclesiastical in particular, with practical directions, and a sketch of the chief Ecclesiastical Historians, ancient and modern.

Part Second was devoted to a short retrospect of the Old Testament History, together with the connection between the Old Testament and the New; the preparation made for the setting up of the Gospel Kingdom; the state of the world at Christ's coming; the ministry of John the Baptist; the life and public ministry of the Lord Jesus; and the first planting of the Church, as recorded in the Acts of the Apostles.

This department also, contained an examination of modern theories, regarding the origin of the four evangelical narratives, and their supposed mythical character.

Part Third embraced the history of the Christian Church from the destruction of Jerusalem down to the present day. This was the leading part of the course, and its principal features were the rapid progress of the Gospel, with examination of Gibbon's views on that subject, the constitution and character of the primitive church, the persecutions to which it was subjected; the Gnostic, Arian, and Pelagian controversies; the leading general Councils; the anti-Christian apostasy; Mohammedanism; the Crusades; the two witnesses in the wilderness; revival of letters; the Reformation; sketches of the Reformed and Lutheran Churches, with their characteristic differences; as also of the Latin and Greek Churches at various periods; The Council of Trent, and the Popish controversies; the questions agitated in the Protest-

ant Churches; the Synod of Dort, the Westminster Assembly, the headship of Christ over the Church, and over the nations, and the present aspect of the Christian world.

References to books were frequent, and the students were allowed time to enter them in their notes for consultation, as most of the authorities quoted were to be found in the library.

In the course of the Session, twenty lectures and homilies were criticized by the Professor, and delivered with acceptance.

The class exhibited great variety in talent and attainment, but the attendance of all was regular, and the majority gave manifest evidence of great diligence and eminent success.

The private meetings of Professor and Students for conference and prayer were frequent, and most agreeable.

PROFESSOR YOUNG'S CLASS.

The number of students attending the class of Exegetical Theology under the superintendence of Professor Young, last year, was 20. The book of the prophet Micah was read in the original, by the students, and afterwards expounded in order by the Professor. In connection with this part of the course, lectures were delivered, explaining minutely the principles of interpretation applicable to the writings of the Old Testament Prophets. A portion of the Epistle to the Ephesians was also expounded in the class. No special text book was used in the study of the book of Micah, but the students were required to read, and submit to examinations upon Hodge's Commentary on the Ephesians. The number of students attending the senior Philosophy class was 8, and the number attending the junior Philosophy class 5. In the former of these classes, a course of lectures was delivered on those branches of Mental Philosophy, which had not been overtaken during the previous year, and on Moral Philosophy; Reid's works being used as a text book in Mental Philosophy, and Wayland's Treatise on Ethics as a text book in that department. In the Junior Philosophy class, a course of instruction was delivered in Logic, and the elements of Mental Philosophy, including a full description of the various theories of Perception; the text books used being Whately's logic, and Reid's Lectures, with the notes of Sir W. Hamilton. In both the Philosophical classes, the students were required, independently of the lectures delivered by the Professor, to study the text books, and to submit to examinations upon them. In both classes, likewise, Essays were from time written by all the students, on subjects prescribed by the Professor. In the Exegetical class, a critical discourse, (commonly called Exercise and Addition,) was delivered by each of the students, in the 2nd year of their Theological course, except in one or two instances where the delivery of this exercise was postponed for a year.

The conduct of the students in all the classes was distinguished by invariable propriety.

GEORGE P. YOUNG.

REPORT OF HOME MISSION COMMITTEE.

The chief duty of this Committee is the distribution among the several Presbyteries of the missionaries whose services are available for the supply of destitute congregations, and of the wide mission field waiting for cultivation.

At the meeting in the beginning of October, it appeared from the applications of Presbyteries, that 42 missionaries were required, while there were only 18 available for service during the winter. The missionaries available were thus distributed, viz.—to Presbytery of Montreal, 3; Brockville & Ottawa, 1; Kingston, 2; Cobourg, 1; Toronto, 2; Hamilton, 3; London, 5.

In April, the following distribution was made, viz.—to Presbytery of Montreal, 6; Brockville & Ottawa, 3; Kingston 1, Cobourg, 2; Toronto, 10; Hamilton, 7; London, 9. It may be remarked, that on this occasion there were applications for fewer probationers than on some former occasions, owing in a great measure, it is believed, to the circumstance that there was difficulty in raising the amount necessary for support. And as it will be more particularly mentioned, there were several missionaries not allocated.

During the past year ten pastoral settlements have taken place, viz.—1. In Presbytery of London, 1, Rev. W. Blount at Rosanquet, 2. Hamilton, 3, Mr. Mellobie, at Jarvis, Mr. McRobie at Walpole, and Mr. Cuthbertson at Woolwich; 3. Toronto 1, Mr. Anderson at Brock; 4. Cobourg 1, Mr. Alexander at Percy and Seymour; 5. Kingston, 1, Mr. White at Belleville; 6. Brockville & Ottawa 3, viz. Mr. Crawford at Westport, Mr. Quinn at Kempville and Mr. Montgomery, at South Gower and Mountain; 7. Montreal 1, Mr. Velaren at Boston, Mass.

The following is a brief statement of the vacancies and mission stations in the several Presbyteries, viz.—1. In Presbytery of London, there are 24 vacant congregations and stations, of which, one half would require Gaelic. Fifteen are ready for settlement, 10 requiring Gaelic and English, and 5 English alone. The following are the Stations in this extensive Presbytery, viz.—1. Clinton and Colborne Mills; 2. Paisley and Tara; 3. Elma and Mornington; 4. Westminster and Frampton; 5. Wardsville; 6. Thamesville, 7. Amherstburgh; 8. Maidstone and Mersey; 9. Wallaceburgh; 10. West Plympton and Iniskillen; 11. Vienna and Port Burwell; 12. Komoka. The above require English only. The following require English and Gaelic, viz.—1. Thamesford; 2. Belmont and Yarnouth; 3. Wallacestown and Currie Road; Chalmers' Church, Dunwich; 5. Bruce; 6. Kincaidino; 7. Huron; 8. Ashfield; 9. Wawanosh and Kinross; 10. Culross and Carrick; 11. Blyth; and Manchester; 12. Grey and Wallace.

2. In Presbytery of Hamilton there are three vacant congregations; 7. mission stations requiring English alone; and 9. requiring Gaelic and English. The vacant congregations are 1. Niagara; 2. Owen Sound; 3. Wellesley. The stations requiring English alone are:—1. Garafraxa; 2. Arthur; 3. Maryborough; 4. Wallingham; 5. Cayuga; 6. Durham; 7. Grimsby. The stations requiring both Gaelic and English are:—1. Upper Arthur; 2. Mount Forest; 3. Hendrie Station; 4. Swanston Station; 5. East Durham; 6. Rocky Saugeen; 7. Glenelg; 8. Derby and Sullivan; 9. Tenth Line Sydenham. Of these stations and congregations four have calls pending and will likely have pastors soon settled. Six others are self-sustaining, and are ready for settlement.

3. In Presbytery of Toronto, there are 5 pastoral charges fit for settlement, and 13 mission districts, including 9 organized congregations. The following are the charges referred to, viz.—1. Erin and Caledon; 2. York Mills and Fisherville; 3. Cedar Grove &c.; 4. Collingwood Harbour; 5. West Williamson and Bradford. The following are the mission districts referred to, some more and some less extensive viz.—at Vincent; 2. Artemisia; 3. Osprey; 4. Nottawassa and Sunnidale; 5. Mono, (centre and west); 6. Mono East and Adjala; 7. Mono Mills and Caledon East; 8. Melodite and Flor; 9. Oro. (Gaelic); 10. Vaughan. (Gaelic); 11. Weston; 12. Georgetown; 13. Brampton.

4. In Presbytery of Cobourg there are two mission fields 1. Alnwick & Bethesda Church, and 2. Smith, supplied for a length of time by Mr. Rogers.

6, In Presbytery of Kingston, there are three vacant congregations, viz: 1, Pieton, 2, Trenton and Corsecon, 3, Demorestville; and besides these the mission stations of Ballinahinch and Storrington.

6, In Presbytery of Brockville and Ottawa, there are 6 organised congregations vacant, viz: 1, Ramsay; 2, Beckwith and Goulburn; 3, Cumberland and Lochaber, 4, Renfrew; 5, White-Lake and Burnstown; 6, Osgoode. There are also two mission stations, viz: Merrickville and Westmeath.

7, In Presbytery of Montreal, there are ten vacant congregations and missions, viz: 1, Kenyon; 2, Martintown; 3, Winchester; 4, Laguerre; 5, Finch; 6, Richmond; 7, Osnabruk; 8, Valleyfield; 9, Harrington; 10, Lingwick. In a large proportion of these, perhaps, we might say a majority, gaelic would be indispensable.

For the supply of these vacant Congregations and Stations, the following missionaries and catechists are at present employed, viz:—Presbytery of London, 9; Hamilton, 7; Toronto, 10; Cobourg, 1; Kingston, 1; Brockville & Ottawa, 3; Montreal, 6.

The supply of missionaries from the old country during the past year has been very limited, viz, from Scotland, Mr. Park, Probationer, and Messrs. Crow, and McKerracher, Students; and from Ireland, Mr. McMeohan. Mr. White, now settled at Belleville, also came from Ireland through New Brunswick. Mr. Shaw and Mr. White have also come with Presbyterial and other certificates, the former from Ireland, and the other more immediately from England. Mr. McKenzie, who laboured in Montreal in connexion with the Cote Street Church, is also officiating at present in the bounds of the Presbytery of Toronto. We trust that from time to time accessions to our staff of our labours may be received from the churches on the other side of the Atlantic. But it is evident that it is mainly to our own young men, that we must look for our future missionaries and ministers. This consideration should lead Presbyteries and Sessions, as well as individual ministers and office-bearers to be more and more diligent in looking out and encouraging young men as candidates for the ministry.

In the report of last year, the following clause occurs:—

“Another question which may require ere long to be considered, is the question as to the claims which Probationers, once in the service of the Home Mission Committee have on its continued employment. In other words, is the Home Mission Committee, or the Presbyteries of Church bound to give appointment to all who are received as Probationers of this Church? And if there is any obligation, how long does it continue? It is right to state to the Synod that no case has occurred as yet, where this question has become necessary. But it is a question which may, in our circumstances, force itself upon our consideration.”

What was then hinted at as a possibility has become an actual question. At a meeting of the Home Committee in April last, there were four Probationers to whom no appointments were given, from the simple circumstance that

o Presbytery would undertake to provide employment for them. This may have been felt as a grievance by the parties alluded to, in regard to whose moral character and standing as Probationers, it is but right to say, that not the slightest objection was alleged, and it becomes now the duty of the Synod to lay down some regulation for the guidance of the Home Mission Committee.

In regard to Buxton Mission a special report will be presented by Mr. King, on the state of the Buxton Mission. It was remitted to a sub-committee to report as to the financial position of Buxton Mission, and the amount of pecu-

nary responsibility that should be assumed by the Synod. The substance of the report of this committee is, that in the present state of things the Synod should pay Mr. King's salary, as missionary; and \$300 towards the salary of Mr. Thomson, Teacher, his salary being (including allowance for house,) \$530. The state of the buildings also required attention. The appointment of a Committee consisting of Messrs. Scott, Doak, Straith, Clark and McKellar, Mr. Scott Convener, to act with Mr. King in carrying out the object of the mission, is recommended.

Red River.—At the last meeting of the Home Mission a sub-committee was appointed to look out for a Minister to visit the Red River for the double purpose of encouraging our excellent brother there, and gaining information as to the state of the aborigines, and the practicability of Missionary operations among them. On the report of this sub-committee, the Home Missionary Committee are now prepared to recommend the appointment of the Rev. Mr. MacTavish.

The Committee would, in conclusion, bring before the Synod, the fact that in addition to the sum already mentioned as being paid by the Executors of the late Mr. Thomson, of Beverley, for the Bursary Fund, and in terms of his will, a like sum (\$1014) has been paid for the missions of the Church. Mr. Thomson's will does not specify any particular object, but his representatives have stated, that in his lifetime he felt special interest in the Buxton Mission. No specific application has of course been made of the funds. But the Committee would take the liberty of stating to the Synod, that the Buxton Mission, at present, needs assistance, and they would consider the application of at least a considerable portion of the sum referred to, to this object, as legitimate and proper.

Submitted in name of Committee, by

W. REID, Convener.

REPORT ON MISSION TO NORTH AMERICAN INDIANS.

The Committee appointed on the subject of a mission to the North American Indians, have to report, after due enquiry, that, according to the information they have obtained, this mission field may be divided into two sections: the one extending from Lakes Huron and Superior to Hudson's Bay, and comprising within its limits the large part of the widely scattered settlements of the Chippeway tribes. The other reaching from Lake Superior to Vancouver's Island. This latter field presents three distinct points, in any one of which a mission might be commenced with advantage. The first, in the valley of the Red River, where the work might be begun among a section of the Chippeways, and in co-operation with the congregation of the Rev. J. Black. The second in the valley of the Saskatchewan among the Blackfeet. The third in Vancouver's Island, among the tribes found there, in connection with Presbyterian population already settled there, and soon likely to be largely increased.

The Committee with their necessarily imperfect information, feel great difficulty in deciding which field should be first occupied, (though some of the members, for obvious reasons, give a preference to Vancouver's Island,) and they agree to recommend that the Synod send some suitable minister to the Red River, in order to consult and advise with Mr. Black and others, about this matter, and that on his return, the Foreign Mission Committee, or a Committee appointed for the object, be authorized to take such steps as they may deem necessary to the establishment of such a mission.

JOHN MAC TAVISH,
Convener.

Column for the Young.

THE STONE IN THE CHILD'S GARDEN.

Once a pretty little girl got a small piece of ground to make a garden. It lay close by a pond of water-flowers, and rock-work for plants, that do not require much earth. It was full of wild weeds, among which stood a tall fox-glove, and a sweet-smelling lilac. But the ground was very rough—the soil was very hard—and she thought that she would never get done. When she began, it looked like only a few hour's work, and yet this was the third morning of her labor—why? There was a great stone under the soil, and the little hoe and spade struck upon it. Do what she would, the bare stone was always coming through, and marring all her work. What will she do? The stone is too large for her to remove, and without its removal, she cannot make her garden. She at last asks the gardener to help her, and with his iron pick he sets cruelly to work—Down he struck, deep into the soil, the ground shook, and the split rock gave way, the roots and shallow earth were cast into the air, her nice flowers were scattered about, and her garden, as she thought, altogether spoiled. But when the stone was out, the old kind gardener replaced the earth, and helped to smooth down the ground, to make the bed, and to plant the roots, and to put in the flowers. And he promised her more plants, and to help her to keep her garden. It was astonishing how soon the little plot was made nice and smooth under the skilful hand of the old gardener.

And my young readers God has given every one of you a little garden to dress and keep. It is a very wild and rough spot, full of rank weeds, and with an ugly stone right in its centre. That plot is your own heart, and it is as hard for you to be good, as for that little girl to turn her plot into a garden, as long as the ugly stone remained in it. And as she needed a strong and skilful man to remove it, so you need the great gardener of the heart, Christ Jesus, to make you good. He says, and what he promises, he always fulfils. “I will take the stony heart out of your flesh.” Did your heart ever give you as much trouble as this little girl had with her garden? Have you ever prayed, that God would take the stony heart out of your flesh? Most people's hearts give them but little trouble. They take some trouble to get the good opinion of others, by trying to live as well as possible. But they do not like to look down into the deep well of the heart, and find out the depths of sin, that are found here.

Some young people, however, take great pains to keep their hearts. They find it a very hard thing, and every time they try it, they are enabled to seek help from the blessed Jesus. They find the heart so bad, that they take it straight to Christ, saying

“Turn and look upon me, Lord
“And break this heart of stone.”

And Jesus alone,—the strong man armed, is never at a loss for means and ways to do all he promises. He has a hammer for breaking in pieces the stone in the heart, and a pick-axe for taking out the broken pieces. He has love to do all this, and power to remove every difficulty. He can so break up sin in the heart, that it will never be strong again. He can, like the old gardener to the little girl, give help to the weakest and smallest little child. He can bring and plant in the renewed heart, the sweet fruits of the Spirit, drop in the seeds of grace, and then come down as the dew, to keep them always fruitful, and ever green and lovely.—Altered from *Children's Missionary Record of Free Church*.

The Ecclesiastical and Missionary Record.

JUVENILE OFFERINGS.

Mr. Editor.

I regret that accounts of Juvenile offerings are so rare in your "Record." Much might be done by the children of our church, for missionary purposes; and as I know that you are anxious to promote a missionary spirit, I venture to direct the attention of your readers to the contributions of the Beaverton Sabbath School. It may help to stir up others to do something in the same way. A missionary box is there laid on the table each Sabbath. It is opened twice a year, and the contents are disposed of as the majority of the Scholars decide. On Thursday 12th Instant a meeting was held for this purpose. The contents of the box together with gifts handed in at the meeting, amounted to within a little of \$11. The \$11 were completed by a friend; and the scholars decided that the sum thus realized, should be sent to the Free Church of Scotland, to bespeak in aiding missionary work among the Turks. There were a number of the parents and others present. Two short addresses were delivered bearing on missionary enterprise. When we dispersed, all seemed pleased that our Juvenile offering was so handsome, notwithstanding the monetary depression. The box was formerly emptied about the beginning of January last.

Your truly,

K. M.

Beaverton 18th Aug. 1858.

NUTS TO BE CRACKED BY LITTLE FOLK.

What was the name of David's mother?
What Old Testament passages specially foretell, that a Messiah should come, and that He should vanquish Satan?
What should be the end and foundation of every duty?
The answers will be furnished next month.

RECEIPTS FOR THE "RECORD" UP TO 24th AUGUST.

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Naira Church.....	4 00
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" " " Girls.....	1.52
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